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The Limerick “pogrom”: Creating Jewish victimhood

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Andrew Joyce, Ph.D. March 17, 2012

A very curious article has appeared in the March 14th edition of the UK *Daily Mail* (“**Goldman Sachs’ touch of darkness**“), a comment on Greg Smith’s recent **indictment** of the Goldman Sachs’ culture of greed and client exploitation. The article in question was written by one Alex Brummer, a journalist who writes for both the *Daily Mail*and the London-based *Jewish Chronicle*. Brummer’s specialty, it seems, is economic matters and he has a number of strange points to make in relation to the recent revelations that Goldman Sachs has been referring to its clients as “muppets” for some time. The article begins by stating that the bank has been “sapped of its confidence” following a series of scandals “during and after the great financial panic,” under the chairmanship of Lloyd Blankfein.

If that doesn’t pull at your heartstrings, Brummer goes on to state that “the most enduring image of Blankfein era is that of the great, vampire squid drawn in an excoriating article in *Rolling Stone* magazine in 2010. What Rolling Stone does not seem to have realised is that this was a rerun of a notoriously anti-Semitic campaign by the late 19th-century polemicist ‘Coin’ Harvey against the Rothschild family. Whatever mistakes Blankfein and Goldman may have made, it does not deserve that.” (Matt Taibbi’s actual words, from his article “**The Great American Bubble Machine: From tech stocks to high gas prices, Goldman Sachs has engineered every major market manipulation since the Great Depression**“: “The first thing you need to know about Goldman Sachs is that it’s everywhere. The world’s most powerful investment bank is a great vampire squid wrapped around the face of humanity, relentlessly jamming its blood funnel into anything that smells like money.”

The crimes of Goldman Sachs include promoting mortgage-backed security investments created by people whom Goldman knew were betting against them, “seeking to assist the Greek government in masking its levels of borrowing in an effort to circumvent euroland deficit rules,” and dumping “billions of dollars of toxic sub-prime mortgage debt on the markets when it knew it to be worthless.” But Brummer frames these crimes as “mistakes”—more like adolescent indiscretions than real crimes, and is horrified that someone like Taibbi would link Goldman Sachs’ behavior to classic anti-Jewish imagery. (The JTA **reminds us** how to think about Jews and financial crimes by citing Michael Kinsley’s exculpatory “**How to think about: Jewish Bankers** “; Kevin MacDonald replies: “**Does Jewish financial misbehavior have anything to do with being Jewish?**“).

The overriding opinion expressed in Brummer’s article is that Goldman Sachs did a few naughty things, but is now “looking in on itself and for a new, more ethical model,” and has since become the victim of anti-Semitic propaganda. The article is a classic example of

Jewish strategies which employ the adoption of Jewish victimhood in order to mask Jewish crime or misbehavior. It recalls to my memory an obscure and little known incident – the so-called “Limerick Pogrom.”

Although Jewish settlements had developed in the provinces of Britain and Ireland since the readmission of the Jews in 1656, by the middle of the nineteenth century most of these communities remained small, tightly organised, and inconspicuous. They were rarely, if ever, troubled by their non-Jewish neighbours. The membership of these communities outside London tended to consist of moderately wealthy traders in items such as furs, jewelry, and other imported luxury goods. However, at the dawn of the twentieth-century, many of these communities were transformed by the immigration of large numbers of Jews from Eastern Europe who in varying degrees claimed to be fleeing persecution in Russia, or seeking new economic opportunities. While the majority of these new immigrants settled in London or migrated onwards to the United States, a significant number also fanned out across Britain, or made their way to Ireland.

The draw of new economic opportunities led to the establishment of small communities of Jews in areas that had never previously had Jewish inhabitants. The scale of Jewish immigration, and the entirely alien appearance, language and culture of the newcomers led to calls from some non-Jewish quarters to limit the number of those permitted entry to the country, and the agitation of these ‘restrictionists’ for an ‘Aliens Act’ was a major source of political tension, and strained inter-communal relations throughout the first decade of the twentieth century.

Curiously, despite the heavy concentration of Jewish settlement in London, and the focus of restrictionist propagandists on that city, the only incidents of populist action in the British Isles directed against Jews during the peak immigration period (1880–1911) occurred outside England, in precisely those areas which had hitherto been free of Jews — Limerick, Ireland (1904), and South Wales (1911). Both have gone down in ‘history’ as unprovoked atrocities committed against small communities of blameless and defenceless Jews. This essay seeks to examine the first of these events, in an effort to better understand its true origins and the process by which it was transformed and then utilized to suit Jewish communal interests. The context of anti-Jewish action in Limerick, and the absence of any form of ‘irrational’ religious and racial anti-Semitism in fostering these incidents will also be examined, in an effort to challenge the received wisdom that Jews have historically played little or no role in provoking anti-Semitism.

We should begin with a careful and dispassionate analysis of the incidents which comprised what became known as the “Limerick Pogrom.’ On January 11 1904 Father John Creagh, a Redemptorist priest and Director of the Arch-Confraternity of Limerick, addressed his congregation on what he viewed as a new and pressing problem. The new Jewish merchants who had come to inhabit the city, argued Creagh, had by their business dealings shown themselves to be “leeches,” who were sucking the blood of the Irish by overcharging the poor. His attention to the matter, stated Creagh, had been drawn by a large number of his parishioners, and the problem had reached disastrous proportions. Shortly thereafter, a large crowd had gathered in the Jewish Quarter of the city, known popularly as 'Little Jerusalem,' before being quickly dispersed by the Royal Irish Constabulary. No damage or violence was reported.

During his sermon the following week, on January 18, Creagh reasserted his belief that the Jews of Limerick were proving to be a destructive and alien force in the life of the community. He told those present that "the Jews have proven themselves to be the enemies of every country in Europe, and every country has to defend themselves against them." Following this second sermon, Creagh resolved to organize an economic boycott of Limerick's Jews. The boycott would last four months, and would result in the departure from the city of the vast majority of its Jews, including its Rabbi. The only incidence of violence during these four months occurred on the morning of April 4th. Three Jews were walking down a side street when a fifteen-year-old youth named John Raleigh threw a small stone, hitting one of them, Elias Bere Levin, the city's Rabbi. Levin pressed charges against the boy, resulting in Raleigh serving one month in Mountjoy Jail. One may consider these facts: a sermon, a non-violent demonstration, an economic boycott against traders considered to be immoral, and a small stone thrown by a youth, and query their significance. Yet these incidents were embellished then, and have continued to be embellished, to such an extent that the incident has become known as the 'Limerick Pogrom.' This essay will now consider how and why.

It is perhaps worth beginning by stressing the minimal role played by religious anti-Semitism in fostering any of the incidents under examination. Admittedly, the Limerick action was precipitated by the sermons of Father Creagh. However, while Creagh occasionally made allusions to the Blood Libel, religious motifs are absent from his arguments. In fact, economic and social grievances were consistently at the core of his addresses. In his first sermon on the issue Creagh stated that

> **The Jews came to Limerick apparently the most miserable tribe imaginable… but now they had enriched themselves, and could boast of considerable property in the city. Their rags have been exchanged for silk. They have wormed themselves into every form of business. They are in the furniture trade, the mineral water trade, the milk trade, the drapery trade… and traded even under Irish names.**

When Michael Davitt, a leading Irish Nationalist and labor leader, publicly expressed his opposition to events in Limerick, Creagh responded with an economic defence of actions against Jews in the city. Creagh argued that if Davitt

> **were here to see the curse brought upon the poor by the Jewish trade, if he were to see the robbery that is going on by the weekly installment system of**

> **the Jews, and the exorbitant prices demanded for wretched goods, if he were here to see the misery and strife caused in the households by the dealings of the woman of the home with the Jews…he might think that they were as bad an evil to Ireland as English landlordism and over-taxation.**

Prominent Irish economist Cormac Ó Gráda argues in his Princeton-published socio-economic history of Irish Jewry that the Limerick outbreak was “heavily economic in content,” and did not involve “the destruction of Jewish religious or communal property.” Other contemporary supporters of the boycott stressed that their actions were not driven by religious antipathy, and invoked a range of other motives for supporting measures against Limerick’s Jews. The Nationalist organ *The United Irishman*, placed Jewish immigration in the context of Irish emigration, asking: “Has Ireland gained or lost by the exchange?” Alarm at the level of difference between Irishman and Jew, devoid of specific prejudice is in evidence in the *United Irishman*’s assertion that, in the place of the “stalwart men and bright-eyed women of our race…we are getting strange people, alien to us in thought, alien to us in sympathy, from Russia, Poland, Germany and Austria — people who came to live amongst us, but who never became of us.”

By far the most prominent explanation employed by supporters of the boycott was the assertion that it was retaliation against harmful, usurious trading methods which were alleged to be widespread among the Jewish merchants of Limerick. In particular, Jewish traders were accused of preying on housewives, abandoned by husbands who had left to take part in the Boer War — a conflict in which Jewish interests played a **prominent role**. These women were offered the immediate necessities of life — quick cash, clothing for children etc., but at appalling rates of interest. The hardship of the community and the rapid rise of the town’s Jews, which was built on this hardship, was the central cause of friction. Citizens recalled feeling jealous as they looked on at increasingly ostentatious Jewish weddings (***The Spectator, Oct. 11th 1997***).

Tensions reached boiling point in late January 1904, when Father Creagh urged his parishioners to cease making payments to Jewish traders. Unable to make a living without these payments, and reluctant to take on other means of employment, the *Jewish Chronicle* reported that Limerick’s Jews were “waiting, terrified in their homes, almost starving.” Reference was made to the fact that these Jews had not long “escaped the Cossacks.” There was little reference to the Jewish financial abuse of the local Irish, that the Irish too were starving, or that they had often sat terrified in their homes, awaiting the court notice which would enforce the payment of crippling levels of interest.

The story quickly became a piece of fiction, with Jews in the victim role and the citizens of Limerick in the role of rampaging beasts. Unsubstantiated claims were made that the mob was “drunken”, and that “if they walked down the streets they were beaten.” Organised Jewry in Britain ensured that the boycott issue was raised in Parliament. The Board of

Deputies of British Jews even put pressure on the lay leader of British Catholics, the Duke of Norfolk to intervene to prevent a “massacre.”

Irish journalists who could see with their own eyes the situation as it truly existed were quick to jump to Creagh’s defense. Dublin journalist and leading Irish Nationalist, Arthur Griffith was blunt in his assertions that the boycott was only directed against the trading methods of the Jews, that the reference to ritual murder was taken out of context and that Creagh’s object was noble. The financial motivation for the boycott and its non-violent nature was such that even the London Times lent its support to the movement by publishing a letter supporting the anti-Jewish drive on April 4th. A number of English people sent moral support to the activists through the correspondence columns of the Limerick Leader.

The Jewish campaign to be acknowledged as the “real” victims carried on unashamedly, irrespective of the fact that no synagogue was destroyed, that there was no destruction of Jewish religious or communal property, or that there were no fatalities.

The boycott quickly took its toll on the Jews. One by one they began to leave Limerick, heading mostly for England. Max Bland, a grocer, one of their leaders, and the rabbi Elias Levin put out feelers to re-establish harmonious relations but were impolitely rebuffed. The boycott continued until October, by which time only half a dozen Jewish families remained in Limerick.

The incident quickly became known as the “Limerick Pogrom,” and false accusations about the nature of the incident were perpetuated in subsequent years by Jewish journalists and historians, who repeated the unsubstantiated accounts of the *Jewish Chronicle*, smearing Limerick’s citizens with an unwarranted label, and ignoring the circumstances which led to the boycott. It therefore came to be remembered as an example of Jewish victimhood. Only with the recent scholarship of highly respected non-Jewish economic historians and journalists such as Cormac Ó Gráda has some revision of the incident taken place, and some balance been restored to representations of the actions of the folk of Limerick. This process reached something of a climax when the Israeli ambassador to Ireland, Boaz Modai, **admitted to an Irish audience**in 2010 that “I think it is a bit over-portrayed, meaning that, usually if you look up the word pogrom it is used in relation to slaughter and being killed. This is what happened in many other places in Europe, but this is not what happened here. There was a kind of a boycott against Jewish merchandise for a while, but that’s not a pogrom.”

Bear this tale in mind the next time you are urged to feel sorry for Goldman Sachs, now “sapped of its confidence,” and the victim of anti-Semitic propaganda, and God help any young boys caught throwing stones at a Goldman Sachs office.

Revisiting the 19th-Century Russian Pogroms, Part 1: Russia's Jewish Question

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Andrew Joyce, Ph.D. May 8, 2012

The anti-Jewish riots, or "pogroms" of late 19th-century Russia represent one of the most decisive periods in modern Jewish, if not world, history. Most obviously, the riots had demographic implications for western countries – around 80% of today's western Diaspora Jews are descendants of those Jews who left Russia and its environs during the period 1880–1910. But perhaps the most lasting legacy of the period was the enhancement of Jewish "national self-awareness," and the accelerated development of "modern, international Jewish politics."[1]

The pogroms themselves have consistently been portrayed by (mainly Jewish) historians as "irrational manifestations of hatred against Jews,"[2] where peasant mobs were the unwitting dupes of malevolent Russian officials. Other explanations are so lacking in evidence, and so devoid of logic that they stretch credulity to breaking point. For example, University of British Columbia Professor, Donald G. Dutton has asserted that the mobs were not motivated by "the sudden rapid increase of the Jewish urban population, the extraordinary economic success of Russian Jews, or the involvement of Jews in Russian revolutionary politics" but rather by the "blood libel."[3]

Little or no historiography has been dedicated to peeling back the layers of "refugee" stories to uncover what really happened in the Russian Empire in the years before and during the riots. This lack of historical enquiry can be attributed at least in part to a great reluctance on the part of Jewish historians to investigate the pogroms in any manner beyond the merely superficial. In addition, historical enquiry by non-Jewish historians into the subject has been openly discouraged. For example, when Ukrainian historians discovered evidence proving that contemporary media reports of Jewish casualties in that nation were exaggerated, the Jewish genealogy website 'JewishGen,' **responded** by stating: "We believe that [these facts] are more than irrelevant because it redirects public attention from the major topic: the genocidal essence of pogroms."

It should suffice to state here that this response contravenes the very essence of historical enquiry – to uncover history as it actually happened, irrespective of the uncomfortable truths which may lie therein. The statement could be translated as "Let's not let the facts get in the way of a good story." Also, as this paper will show, the tendency to portray the riots as "genocidal" is completely lacking in foundation. University of California Los Angeles Professor of Sociology, Michael Mann, has provided substantial evidence indicating that "most perpetrators did not conceive of removing Jews altogether."[4]

JewishGen’s allusion to genocide should also be seen as part of a broader problem in modern Jewish historiography. Rather than seeing the pogroms as products of specific local circumstances, in which Jews would play at least an implicit role, there has been a tendency to use them for comparative purposes. John Klier states that when used in a comparative sense, “examples are drawn almost exclusively from the 20th century, and these events are then read back into the earlier period of 1881–2,” making any objective historical enquiry difficult, and implying the presence of some non-existent ‘pan-European’ malaise in anti-Jewish actions.

Nonetheless, this series of essays will seek to peel back the myths, to tease a few threads of truth from the veil which covers these events. Encouragingly, some work has already begun in this respect. I.M. Aronson’s assertion that the pogroms were “planned or encouraged to one degree or another, by elements within the government itself,”[5] has been dealt a death blow in recent years through the concerted work of a small number of non-Jewish historians, mostly notably, University College London’s Professor of Hebrew and Jewish Studies, John Doyle Klier. In his 2005 work, *Russians, Jews, and the Pogroms of 1881–2*, Klier asserts that “contemporary research has dispelled the myth that Russian officials were responsible for instigating, permitting, or approving the pogroms.”[6]

This series of essays will attempt to move further, adhering to the belief that the facts of the events remain paramount to historical enquiry rather than being a ‘distracting’ irrelevance. The series will begin with an explanation of the origins of Russia’s “Jewish Question.” Subsequent articles will concern the pogroms themselves and how myth and exaggeration have plagued our conception of them. Finally, I will examine why these myths were developed, and the broader implications of the prevalence of myth in Jewish ‘history.’

Part One: Russia’s Jewish Question.

In 1772 the Russian Empire orchestrated the first partition of Poland, “erasing from the geopolitical map of Europe a large kingdom, which in the seventeenth century had extended over broad areas between Prussia and southern Ukraine.”[7] Significantly, in doing so, the Russian Empire also oversaw “the dissolution of the largest Jewish collective in the world.”[8] Polish Jewry was divided into three parts – those in Posen came under the sovereignty of Prussia, those in Galicia came under the sovereignty of Austria, and those in Poland proper came under the sovereignty of the Russian Empire.[9] In Poland proper, the Polish public turned in on itself, searching frantically for the reasons for the ruin of the nation, and in doing so, states Israel Friedlander, “the Jewish problem could not but force itself on its attention.”[10]

Investigations carried out by special committees discovered that in the decades prior to partition, Polish Jewry had enjoyed a demographic explosion, with Jews now representing almost 20% of the entire population. In addition, it was discovered that Jews controlled a full 75% of Polish exports, and that many were now spilling out of over-populated urban centres into the countryside, making a living by monopolising the sale of liquor to peasants.[11] By 1774, complaints were reaching Russian officials from non-Jewish merchants who argued that Jewish ethnic networking was propping up the monopoly of exports, and that this monopoly would shortly have dire implications for the consumer.[12] These revelations were the key motivating factors in the decision to expel Warsaw’s Jews in 1775, and until the early 19th century there was a kind of stand-off between Poles and Jews.[13] Napoleon’s establishment of the Duchy of Warsaw in 1807 did little to alter the situation, as Napoleon acceded to local sentiment which held that Jews should not feel the benefit of the new constitution until they had “eradicated their peculiar characteristics.”[14] In 1813, the government of the Duchy moved to break the Jewish monopoly on liquor, banning all Jews from selling alcohol in the villages, bringing an end to the activity of “tens of thousands” of Jewish liquor merchants in the provinces. Not surprisingly, when the Duchy was dissolved in 1815 following Napoleon’s failed attempt to invade Russia, Polish Jewry shed no tears.

In late 1815, the Congress of Vienna was held. The aim of the congress was to give its assent to the formation of a new autonomous Polish kingdom under the sovereignty of Russia. Although the bulk of Polish Jewry remained within the newly established kingdom, tens of thousands also poured forth into other areas of the Russian Empire, ushering in an uncomfortable age of fraught Russian-Jewish relations. The immediate reaction of the Russian government to the acquisition of such large, and unwanted, Jewish populations was to prevent the penetration of these populations from intrusion into the old Russian territories, and the solution reached was one of containment. A new kind of settlement was created in provinces along the western frontier, and it became known as the “Pale of Settlement.” Although a large amount of negative connotations have been attributed to the Pale, it was not an impermeable fortress. Certain Jews were permitted to reside outside these provinces, they could visit trade fairs, and Jews were even permitted to study at Russian universities provided they did not exceed quotas. By 1860, more than half of world Jewry resided in the Pale.

Following the Congress of Vienna, wherever Jews resided in the Russian Empire, they overwhelmingly “served in a variety of middleman roles.” In some cities, “the Jewish mercantile element was numerically superior to the Christian,” and there was a gradual move towards the reacquisition of the liquor trade.[15] According to Klier, by 1830 Belorussian Jews were found to be “totally dominating trade” in that country.[16] It was largely Klier’s work in the late 1980s which began to truly shed light on the origins of Russian-Jewish relations prior to 1914. Klier, born into a Catholic family in Kansas, “rejected what might be called the Fiddler on the Roof pieties and simplifications. In book after book, he emphasised that what the tsars and their ministers wanted, above all else, was for the Jewish settlements to be orderly and productive.”[17] Klier further stressed that the much-maligned Pale of Settlement was simply the only response that the Russian administration could come up with, faced as they were with the “baffling question” of how to deal with the “fanaticism of ultra-Orthodox Jewry” which was thoroughly “unassimilable to official purposes.”[18]

In 1841, investigations were carried out into Russia’s Jewish communities, and the subsequent reports pointed to three significant problems. The first was persistent Jewish difference in dress, language, and religious and communal organization. The idea underpinning this aloofness from non-Jewish society, the ‘Chosen’ status of the Jews and an accompanying ethnic chauvinism, was said to be particularly harmful to Jewish-Gentile relations, particularly when it was reinforced through “a system of male education that was thought to inculcate anti-Christian interpretations of the Talmud.”[19] The second, related, problem was that Jewish economic practices were also rooted in this aloofness. The Talmud “encouraged and justified unreserved economic exploitation based on cheating and exploiting the non-Jews,”[20] in a validation of Max Weber’s theory of ‘internal’ and ‘external’ ethics, whereby “members of a cohesive social unit observe different moral standards among themselves compared with those observed in relation to strangers.”[21] The third aspect of the Russian ‘Jewish Question,’ was the issue of Jewish loyalty. The Jews of the Russian Empire had evidently retained the *kahal* of pre-partition Polish Jewry. The *kahal* was a formal system of Jewish communal leadership and government, entirely separate from the Russian state. Although tacitly tolerated by the state for its tax collection capabilities, Jewish loyalty to the *kahal* was absolute, going beyond the merely fiscal. Almost all Jews continued to resort to Jewish courts.

John Klier states that following these revelations, “state and society shared a consensus that Jews could be – and must be – reformed and transformed into good subjects of the realm.”[22] Under Emperor Alexander I (1801–25) there had been attempts to encourage Jews to pursue more productive economic activities. Generous concessions were made to Jews in the hope that they would abandon their middleman roles, as well as the distilleries and taverns of the provinces, and take up work in agricultural colonies. Klier states that the “embeddedness of the Jews in the economic and social life of the imperial borderlands ensured that despite legislative initiatives, Jewish economic life remained largely unchanged.”[23]

In 1844, under Nicholas I, the Russian government began a program of reforms and legislation designed to break down Jewish exclusivity and incorporate the nation’s Jews more fully into Russian society. Not surprisingly, the government first took aim at the *kahal*, banning it as “an illegal underground structure.”[24] The significance of the banning of the *kahal* went beyond tackling the issue of Jewish loyalty. The mutual assistance offered by the *kahal* was felt to have had economic implications – “it was the mutual support provided by the *kahal* that ensured that Jews were more than a match for any competitor, even the arch-exploiter of the Russian village, the kulak.”[25] The civil rights of any “Jews who were perceived to be engaged in productive undertakings” were extended, though there were few takers. Nicholas I even conceived of, and supported, the establishment of state-financed Jewish schools, in the hope that such establishments would lead to the development of a more progressive and integrative Russian Jewry. Unfortunately for Nicholas, what his system produced was a cadre of Jewish intellectuals profoundly hostile to the state.

Emperor Alexander II continued the efforts of Mother Russia to gather in her Jews. He abolished serfdom in 1861. He relaxed efforts to change the economic profile of Russian Jewry, extending the rights of educated Jews and large-scale merchants. His was a program aimed at reconciliation, an abandonment of the stick in favour of the carrot. Education was made fully open to Jews, and Jews could sit on the juries of Russian courts. Conditions on settlement and mobility in the Pale were relaxed further. Klier states that "Jews even became the subject of sympathetic concern for the leaders of public opinion. Proposals for the complete emancipation of the Jews were widely mooted in the press."[26]

These measures, however, were also accompanied by a growing uneasiness with the way the Jews of Russia took advantage of them. There was little in the way of gratitude, and the measures did not bring about the great changes that had been hoped for. The nationalist revolt of the Poles in 1863, and the fact that a large number of wealthy Jews were found to have funded some of the rebels cast new doubts on Jewish loyalty. Having emancipated the peasantry and adopted a paternalistic concern for the former serfs, the government also viewed with alarm the rapidity with which the "Jews were exploiting the unsophisticated and ignorant rural inhabitants, reducing them to a Jewish serfdom."[27] It also quickly became apparent that despite new military legislation, Jews were noticeable in their overwhelming avoidance of military service. In retaliation, the government clamped down on rural tavern ownership, and introduced more stringent recruitment procedures specifically for Jews. It has been claimed that Jews were also banned from land ownership at this time, but Klier provides evidence that Jews were still able to buy any peasant properties sold at auction for tax arrears, as well as any property within the Pale not owned by Russian gentry.[28]

By the end of Alexander II's reign, disillusionment with the government's policy at handling the Jewish Question was widespread. The vast majority of Jews had stubbornly persisted in the unproductive trades, continued in their antipathy to Russian culture, and refused to make any meaningful contribution to Russian society. An air of resignation swept the country. Some newspapers even advocated abolishing the Pale, if only to alleviate that region from bearing the burden of the Jews alone. Other papers opposed this "fearing for the welfare of the peasantry at a time when the cultural level of the peasantry made them an easy target for exploitation."[29] Meanwhile Jews were beginning to swamp higher education establishments. In Odessa, there were reports that in school after school, Jews were "driving Christians from the school benches," and "filling up the schools."[30]

On the eve of the assassination of Alexander II, Russia's Jewish Question remained unanswered. Decades of legislation had done little to change the nature of Russian Jewry, which remained ethnically, politically, and culturally homogenous. The new Jewish intelligentsia had turned on the hand that fed it, failing to encourage the adaptation of their fellow Jews, moving instead to defend them and advocate for their interests. In terms of educational and social opportunities, Jews had been given an inch and taken a mile. They had swamped the schools, and added to a group of emergent Jewish capitalists. In 1879 Russian authorities were being lobbied by a Rabbinic Commission for full emancipation, an ominous prospect for those concerned about the well-being of Russian peasantry.

The breaking point, when it came, did not emerge from the ether, but from this historical background. In part two we will examine the more immediate origins of the anti-Jewish riots and how the riots proceeded. We will do away with petty distractions, dispelling myths with facts; and as we venture into the Pale, we now do so with a more complete view of the Jew we find there.

Go to Part 2.

[1] John Klier, *Russians, Jews, and the Pogroms of 1881-2*, (New York: Cambridge University Press, 2011) p.xiii.

[2] Jack Glazier, *Dispersing the Ghetto: The Relocation of Jewish Immigrants Across America* (New York: Cornell University Press, 1998) p.9.

[3] Donald Dutton, *The Psychology of Genocide, Massacres and Extreme Violence* (New York: Prager, 2007) p.40

[4] Michael Mann, *The Dark Side of Democracy: Explaining Ethnic Cleansing* (Cambridge: Cambridge University Press, 2005) p.142.

[5] I.M. Aronson, 'Geographical and Socioeconomic factors in the 1881 Anti-Jewish Pogroms in Russia,' *Russian Review*, Vol.39, No.1 (Jan. 1980) p.18.

[6] Klier, *Russians, Jews, and the Pogroms of 1881-2*, p.xiv.

[7] Israel Bartal, *The Jews of Eastern Europe: 1772-1881*, (Tel Aviv, Ministry of Defence, 2005) p.23.

[8] Ibid, p.24.

[9] Israel Friedlander, *The Jews of Russia and Poland*, (New York: G.P. Putnam, 1915), p.84.

[12] Simon Dubnow, *History of the Jews in Russia and Poland*, (Bergenfield: Avontayu, 2000), p.173

[15] Simon Dubnow, *History of the Jews in Russia and Poland*, (Bergenfield: Avontayu, 2000), p.173

[16] John Klier, *Pogroms: Anti-Jewish Violence in Modern Russian History*, (Cambridge: Cambridge University Press, 2004) p.4.

[17] http://www.guardian.co.uk/news/2007/oct/26/guardianobituaries.obituaries

[18] http://www.guardian.co.uk/news/2007/oct/26/guardianobituaries.obituaries

[19] Klier, *Russians, Jews, and the Pogroms of 1881-2*, p.3.

[21] Jacob Katz, *Exclusiveness and Tolerance: Jewish-Gentile Relations in Medieval and Modern Times* (Oxford: Oxford University Press, 1962) p.56.

[23] Klier, *Russians, Jews, and the Pogroms of 1881-2*, p.4

[26] Klier, *Russians, Jews, and the Pogroms of 1881-2*, p.5

[27] Klier, *Russians, Jews, and the Pogroms of 1881-2*, p.5

Myth and the Russian Pogroms, Part 2: Inventing Atrocities

theoccidentalobserver.net/2012/05/11/myth-and-the-russian-pogroms-part-2-inventing-atrocities

Andrew Joyce, Ph.D. May 11, 2012

Having grounded ourselves in the history of Russia's Jewish Question, it is now time for us to turn our attention to the anti-Jewish riots of the 1880s. The following essay will first provide the reader with the standard narrative of these events advanced by Jewish contemporaries and the majority of Jewish historians — a narrative which has overwhelmingly prevailed in the public consciousness. The latter half of the essay will be devoted to dissecting one aspect of the Jewish narrative, and explaining how events really transpired. Other aspects of the Jewish narrative will be examined in later entries in this series. While a work like this can come in for heavy criticism from certain sections of the population who may denounce it as 'revisionist,' I can only say that 'revisionism' should be at the heart of every historical work. If we blindly accept the stories that are passed down to us, we are liable to fall victim to what amounts to little more than a glorified game of Chinese whispers. And, if we taboo the right of the historian to reinterpret history in light of new research and new discoveries, then we have become far removed from anything resembling true scholarship.

The Jewish Narrative.

In 1881 the 'Russo-Jewish Committee,' (RJC) an arm of Britain's Jewish elite, mass-produced a pamphlet entitled "The Persecution of the Jews in Russia," and began disseminating it through the press, the churches, and numerous other channels. By 1899, it was embellished and published as a short book, and today digitized copies are freely available online.[1] By the early 20th century, the pamphlet had even spawned a four-page journal called *Darkest Russia – A Weekly Record of the Struggle for Freedom*, ensuring that the average British citizen did not go long without being reminded of the 'horrors' facing Russian Jews.[2] The fact that these publications were *mass* produced should provide an indication as to their purpose: It is clear that these publications represented one of the most ambitious propaganda campaign in Jewish history, and combined with similar efforts in the United States, they were aimed at gaining the attention of, and 'educating,' the Western nations and ensuring the primacy of the 'Jewish side of the story.' Implicit in this was not only a desire to provoke anti-Russian attitudes, but also copious amounts of sympathy for the victimized Jews — sympathy necessary to ensure that mass Jewish chain migration to the West went on untroubled and unhindered by nativists. After all, wasn't the bigoted nativist just a step removed from the rampaging Cossack?

The first element of the narrative advanced by the RJC is essentially a manipulation of the history of Russian-Jewish relations. It holds that the Jews of Eastern Europe have been oppressed for centuries, their whole lives “hampered, from cradle to grave, by restrictive laws.”[3] It was claimed that the Russians had an unwritten law: “That no Russian Jew shall earn a living.”[4] Russian Jews, according to the Russo-Jewish Committee, have wanted nothing more than to participate in Russian society, but have been rebuffed time and again as “heretics and aliens.” The Pale is an impenetrable fortress, where every Jew “must live and die.” Implicit in this interpretation of the history of Russian-Jewish relations in the belief that “the fount and origin of all the ills that assail Russian Jewry” has nothing to do with the Jews themselves, but everything to do with the Church, the State, and the Pale. In essence, the plight of the Jews was the result of nothing more than irrational hatred. Jews adopt a meek and passive role in this narrative, having committed no wrong-doing other than being Jews. They are also presented as the *only* victims of Russian violence. There is no acknowledgement of failed Russian efforts to break down the Jewish walls of exclusivity and claim the Jews as brothers. In fact, there is no reference at all to the walls of exclusivity. The pogroms themselves, according to the Jewish narrative, broke out following the assassination of Alexander II, when shock, anger and a desire for revenge brought this irrational, rootless hatred to the surface.

The second element of the Jewish narrative is that the government and petty officialdom had some role to play in organizing and directing the pogroms. Much disdain is heaped on the government, and petty officialdom, which was said to have been afflicted with “a chronic anti-Semitic outlook.” It was claimed that when the riots began, the government was “not altogether sorry to let the excitement of the people vent itself on the Jews.”[5] In reference to the restrictive May Laws, the authors were forced to concede they had never really been enforced, but maintained that “whether moderately or rigorously applied, the May Laws still remained on the Russian Statute Book.”[6]

The third element of the Jewish narrative is that the pogroms were genocidal, and that they had been organized and perpetrated by groups seeking the extermination of the Jews. The 1899 edition of “The Persecution of the Jews in Russia” included a copy of a lengthy letter written to the *London Times* by Nathan Joseph, Secretary of the RJC, dated November 5th, 1890. In the letter, Joseph claimed that in the present circumstances “hundreds of thousands could be exterminated,”[7] and that Russian legislation in relation to Jews represented “an instrument of torture and persecution.” In sum, the Jews of Russia were claimed to be living under “a sentence of death,” and it was further claimed that “the executions are proceeding.” The letter ends with an appeal to “Civilized Europe” to intervene, chastise Russia, and aid the victimized Jews.[8]

The fourth key element of the Jewish narrative is that the pogroms were extremely violent in nature. Contemporary media reports especially were the source of most of the atrocity stories, reportedly gleaned from newly-arrived ‘refugees’ who had given statements to the Russo-Jewish Committee about the pogroms they had fled. In these reports, which were carried very regularly by both the *New York Times* and the *London Times*, Russians were charged with having committed the most fiendish atrocities on the most enormous scale.

Every Jew in the Russian Empire was under threat. Men had been ruthlessly murdered, tender infants had been dashed on the stones or roasted alive in their own homes. During a British parliamentary consultation on the pogroms in 1905, a Rabbi Michelson claimed that “the atrocities had been so fiendish that they could find no parallel even in the most barbarous annals of the most barbarous peoples.”[9] The *New York Times* reported that during the 1903 Kishinev pogrom “babes were literally torn to pieces by the frenzied and bloodthirsty mob.”[10]

A common theme in most contemporary atrocity stories was the brutal rape of Jewish women, with most reports including mention of breasts being hacked off. There are literally thousands of carbon-copy reports in which it is claimed that mothers were raped alongside their daughters. There is simply not enough space to cite extensively from these articles, but they number in their thousands and are available to anyone with access to the digitized archives of any major newspaper, or the microfilm facilities at major libraries. In addition, these articles claim that whole streets inhabited by Jews had been razed, and the Jewish quarters of towns had been systematically fired.

The ‘atrocity’ aspect of the narrative has continued to be advanced by Jewish historians. For example Anita Shapira, in her Stanford-published, *Land and Power: The Zionist Resort to Force, 1881-1948*, claims that “each series of new riots was worse than the one preceding, as if every bloodbath provided a permit for an even worse massacre.”[11] Shapira further hints that the murder of Jewish babies was common during the pogroms, stating that a common worry of Russian Jews was “Will they take pity on the small babies, who do not even know yet that they are Jews?”[12] She concludes one particular section on pogrom violence by stating, without referencing any evidence, that there were “numerous acts of rape,” and that “many were massacred — men, women, and children. The cruelty that marked these killings added a special dimension to the feeling of terror and shock that spread in their wake.”[13] Joseph Brandes, in his 2009 *Immigrants to Freedom* alleges, without citing evidence, that mobs “threw women and children out of the windows” of their homes, and that “heads were battered with hammers, nails were driven into bodies, eyes were gouged out … and petroleum was poured over the sick found hiding in cellars and they were burned to death.”[14]

Another crucial element to the Jewish narrative is that Russia is barbaric, ignorant, and uncivilized compared to the Jewish citizens of the country. Russia is said to be lingering in the “medieval stage of development,”[15] and in comparison to the “ignorant and superstitious peasantry,”[16] Russia’s Jews are presented as an outpost of Western civilization — they are urban, and “intellectual.” The RJC publication argued that university quotas allowing 5% of the student body to be made up of Jews were insufficient for “an intellectual race.” Astonishingly, it is claimed that “the root of the whole matter is racial arrogance,”[17] though this arrogance of course is said to emanate from the Russians.

The RJC charged the government with criminal sympathy, the local authorities generally with criminal inaction, and some of the troops with active participation. The situation, they argued, was simply so hopeless and the possibility of extermination was so great, that the only way out was for the civilized nations of the West to throw open their doors and let in these poor 'Hebrews'.

And to a great extent this is exactly what the churches, the politicians, and the media agreed to. This capitulation to manipulated conscience ushered in the greatest migration in Jewish history, with profound consequences for us all. But there was just one small problem — the vast majority of this narrative was a calculated, designed, and expertly promoted fraud, furthered by the willing participation of Russian-Jewish emigrants who wished to ease their own access to the West and obtain "relief money from Western Europe and America."[18]

The 'Atrocities'

Let us first turn our attention to the atrocity stories. Prior to any major reports of violence, the British public was already being primed to hate the Russian government and accept the Jewish narrative. John Doyle Klier points out that the *Daily Telegraph* was at that time Jewish-owned, and was particularly "severe" in its reports on Russian treatment of Jews prior to 1881.[19] In the pages of this publication, it was stated that "these Russian atrocities are only the beginning. … [T]he Russian officials themselves countenance these barbarities."[20] Around this time in Continental Europe, Prussian Rabbi Yizhak Rülf established himself as an "intermediary" between Eastern Jewry and the West, and, according to Klier, one of his specialities was the spreading of "sensationalized accounts of mass rape."[21]

Other major sources of pogrom atrocity stories were the *New York Times*, the London *Times*, and the *Jewish World*. It would be the *Jewish World* which furnished the majority of these tales, having sent a reporter "to visit areas that had suffered pogroms."[22] Most of the other papers simply reprinted what the *Jewish World* reporter sent them. The atrocity stories carried by these newspapers provoked global outrage. There were large-scale public protests against Russia in Paris, Brussels, London, Vienna, and even in Melbourne, Australia. However, "it was in the United States that public indignation reached its height." Historian Edward Judge states that the American public was spurred on by reports of "brutal beatings, multiple rapes, dismemberment of corpses, senseless slaughter, painful suffering and unbearable grief."[23]

However, as John Klier states, the reports of the *Jewish World*'s "Special Correspondent," "raise intriguing problems for the historian."[24] While his itinerary of travel is described as "plausible," most of his accounts are "flatly contradicted by the archival record."[25] His claim that twenty rioters were killed during a pogrom in Kishinev in 1881 has been proven to be a fabrication by records which show that in that city, at that time, "there were no significant pogroms and no fatalities."[26] Other claims that he witnessed shootings of peasants on his travels have been entirely discredited due to the vast number of minor inaccuracies in those accounts.

Furthermore, Klier states that the atrocity stories compiled by the *Jewish World* correspondent, which went on to be so influential in manipulating Western perceptions of the events, must be treated with "extreme caution."[27] The reporter "portrayed the pogroms dramatically, as great in scale and inhuman in their brutality. He reported numerous accounts where Jews were burned alive in their homes while the authorities looked on."[28] There are hundreds of instances where he references the murder of children, the mutilation of women, and the biting off of fingers.

Klier states that "the author's most influential accounts, given their effect on world opinion, were his accounts of the rape and torture of girls as young as ten or twelve."[29] In 1881 he reported 25 rapes in Kiev, of which five were said to have resulted in fatalities, in Odessa he claimed 11, and in Elizavetgrad he claimed 30.[30] Rape featured prominently in the reports, not because rapes were common, but because rape "even more than murder and looting" was known to "generate particular outrage abroad." Klier states that "Jewish intermediaries who were channelling pogrom reports abroad were well aware of the impact of reports of rape, and it featured prominently in their accounts."[31] The two most dramatic and gruesome accounts came from Berezovka and Borispol. In fact, as the year neared its end, the reports became more and more gruesome and brutal in the details they conveyed.

There is, of course, a reason for this. As the non-Jewish public began to tire of the reports and switched their minds to the coming Christmas festivities, Klier states that records show the RJC made a conscious and calculated decision to "keep Russian Jewry before the eyes of the public."[32] A key component of this strategy was to take the accounts of the Special Correspondent and publish them in a more widely circulated and respected newspaper. They settled on the London *Times*, which was already predisposed to "critical editorial faulting of the Russian government." Klier further states that these evidently false reports "garnished with the prestige of *The Times* and devoid of any attribution, subsequently published as a separate pamphlet, and translated into a variety of European languages … became the definitive Western version of the pogroms."[33]

As increasingly lurid atrocity tales again captured the attention of the Gentile public, the British Government found itself under pressure to intervene. The British Government, however, adopted a more cautious approach and undertook its own independent investigations into events in the Russian Empire. Its findings, published as a "Blue Book," "presented an account of events at great variance with that offered by *The Times*."[34] The most notable aspect of the independent inquiry is the outright denial of mass rape. In January 1882, Consul-General Stanley objected to all of the details contained within reports published by *The Times*, mentioning in particular the unfounded "accounts of the violation of women.”[35] He further stated that his own investigations revealed that there had been no incidences of rape during the Berezovka pogrom, that violence was rare, and that much of the disturbance was restricted to property damage. In relation to property damage in Odessa, Stanley estimated it to be around 20,000 rubles, and rejected outright the Jewish claim that damage amounted to over one million rubles.

Vice-Consul Law, another independent investigator, reported that he had visited Kiev and Odessa, and could only conclude that “I should be disinclined to believe in any stories of women having been outraged in those towns.”[36] Another investigator, Colonel Francis Maude, visited Warsaw and said that he could “not attach any importance” to atrocity reports emanating from that city.[37] At Elizavetgrad, instead of whole streets being razed to the ground, it was discovered that a small hut had lost its roof. It was further discovered that very few Jews, if any, had been intentionally killed, though some died of injuries received in the riots. These were mainly the result of conflicts between groups of Jews who defended their taverns and rioters seeking alcohol. The small number of Jews who had been intentionally killed had fallen victim to unstable individuals who had been drunk on Jewish liquor — accusations of murderous intent among the masses were simply unfounded and unsubstantiated by the evidence.

When these reports were made public, states Klier, they represented “a serious setback for the protest and aid activities of the RJC.”[38] The *Times* was forced to backtrack, but responded spitefully (and bizarrely) by stating that the indignation of the country was still justified even if the atrocities were “the creations of popular fancy.”[39] (Reminiscent of the JewishGen response to Ukrainian discoveries mentioned in Part 1 of this series?!)

The revelations came at a bad time for the RJC, which was at that time attempting to move the British Government to “act in some way on behalf of persecuted Russian Jewry.”[40] It resorted to republishing (in the *Times*) its pamphlet on persecution in Russia twice in one month, presumably in the belief that blunt repetition would suffice to overcome tangible evidence. Klier states that the pieces were examples of “masterful” propaganda, as they attempted to undermine the credibility of the Government consuls, while sycophantically appealing to “the wise and noble people of England,” who “will know what weight should be attached to such denials and refutations.”[41] The RJC offered its own “corroborative evidence of the most undeniable kind,” though of course the exact source of this evidence was not specified beyond “persons occupying high official positions in the Jewish community” and “Jewish refugees.”

In essence, the people of western nations were being asked to trust an anonymous Rabbi on the other side of the world rather than identifiable representatives of their own government. The pieces, states Klier, “painted the familiar picture of murder and rape,” and despite the debunking statements of the consuls, “a number of mother/daughter rapes, which had already done so much to outrage British public opinion, were again repeated.”[42] Although the move for British government intervention failed, in the battle for public opinion “the RJC clearly won the day,” and the *Times* and the RJC remained good bedfellows.

The Consuls were outraged. Stanley reiterated the fact that his intensive investigations, which he carried out at great personal cost with a serious leg injury, illustrated that “*The Times’* accounts of what took place at each of those places contains the greatest exaggerations, and that the account of what took place at some of those places is absolutely untrue.”[43] He related the fact that a Rabbi in Odessa had “not heard of any outrages on women there,” and that the object of almost every pogrom he had investigated was simple “plunder.”[44] Enraged by the lies circulating in Britain and America, Stanley “went right to the top,” interviewing state rabbis and asking for evidence and touring pogrom sites. In Odessa, where a wealth of atrocity stories had originated, he was able to confirm “one death, but no looting of synagogues or victims set alight.” There was no evidence that a single rape had taken place. One state Rabbi admitted that he had not heard of any outrages of women in Berezovka and further assured Stanley that he “could with a clear conscience positively deny that any deaths or any violations had occurred there during the disturbances of last year.”[45] He again sent this report to his superior in London, with a note saying “This is in accordance with all the information I have received and forwarded to your Lordship, and which I think more credible than anonymous letters in *The Times*.”[46]

Despite Stanley’s best efforts the Jewish narrative advanced by the RJC, imbued with atrocity tales, has remained unalterably attached in Western perceptions of the pogroms. The Blue Book was smothered by the more visible, and oft-repeated, tales of the RJC and organisations like it around the globe. Only with the decade-long research of John Klier has some revision of this narrative, grounded in scholarship and archival evidence, been possible. In light of this evidence, one can only conclude that stories of rape, murder and mutilation were “more legendary than factual.”[47] However, the task remains to further dismantle and analyse other aspects of the Jewish narrative, and to seek the true motives behind its creation.

Go to Part 3

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[1] http://archive.org/stream/persecutionofjew00russ

[2] Max Beloff, *The Intellectual in Politics: And other essays*, (London: Taylor and Francis, 1970) p.135

[3] *The Persecution of the Jews in Russia*, (London: Russo-Jewish Committee, 1899), p.3.

[5] *The Persecution of the Jews in Russia*, (London: Russo-Jewish Committee, 1899), p.5

[8] Ibid, p.38.

[9] Anthony Heywood, *The Russian Revolution of 1905: Centenary Perspectives* (New York: Routledge, 2005) p.266.

[10] “Jewish Massacre Denounced,” *New York Times*, April 28, 1903, p.6

[11] Anita Shapira, *Land and Power: The Zionist Resort to Force, 1881-1948* (Stanford: Stanford University Press, 1999), p.35

[14] Joseph Brandes, *Immigrants to Freedom*, (New York: Xlibris, 2009) p.171

[15] *The Persecution of the Jews in Russia*, (London: Russo-Jewish Committee, 1899), p.4

[16] *The Persecution of the Jews in Russia*, (London: Russo-Jewish Committee, 1899), p.30

[18] Albert Lindemann, *Esau’s Tears: Modern Anti-Semitism and the Rise of the Jews* (Cambridge: Cambridge University Press, 1997) p.291.

[19] John Doyle Klier, *Russians, Jews and the Pogroms of 1881-82*, p.399

[23] Edward Judge, *Easter in Kishinev: Anatomy of a Pogrom* (New York: New York University Press, 1993) p.89.

[24] John Doyle Klier, *Russians, Jews and the Pogroms of 1881-82*, p.400

[34] Ibid, p.405. (*Correspondence Respecting the Treatment of Jews in Russia, Nos. 1 and 2,* 1882, 1883)

[35] John Doyle Klier, *Russians, Jews and the Pogroms of 1881-82*, p.405

[43] John Doyle Klier, *Russians, Jews and the Pogroms of 1881-82*, p.407.

[44] John Doyle Klier, *Russians, Jews and the Pogroms of 1881-82*, p.408.

Myth and the Russian Pogroms Part 3 – The Jewish Role

theoccidentalobserver.net/2012/05/13/myth-and-the-russian-pogroms-part-3-the-jewish-role

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We continue our series of essays examining the Russian Pogroms with this essay on the part played by Jews in provoking the disturbances. As stated in Part Two, one of the key problems with existing historiography on the pogroms (and 'anti-Semitism' generally) is that these narratives invariably argue that the plight of the Jews was the result of nothing more than irrational hatred. Jews adopt a meek and passive role in this narrative, having committed no wrong-doing other than being Jews. There is no sense of Jewish agency, and one is left with the impression that Jews historically have lacked the capacity to *act* in the world. In almost every single academic and popular history of the pogroms, the author blindly accepts, or willfully perpetuates, the basic premise that Jews had been hated in the Russian Empire for centuries, that this hatred was irrational and rootless, and that the outbreak of anti-Jewish riots late in the 19thcentury was a 'knee-jerk' emotional response to the assassination of the Tsar and some blood libel accusations.

This is of course far from the truth, but the prevalence of this 'victim paradigm' plays two significant roles. Firstly, Jewish historiography is saturated with allusions to the "unique" status of Jews, who have suffered a "unique" hatred at the hands of successive generations of Europeans. In essence, it is the notion that Jews stand alone in the world as the quintessential "blameless victim." To allow for any sense of Jewish agency — any argument that Jews may have in some way contributed to anti-Jewish sentiment — is to harm the perpetuation of this paradigm. In this sense, the 'victim paradigm' also contributes heavily to the claim for Jewish uniqueness and, as Norman Finkelstein has pointed out, one can clearly see in many examples of Jewish historiography the tendency to focus not so much on the "suffering of Jews" but rather on the simple fact that "Jews suffered."[1] As a result, the paradigm offers no place to non-Jewish suffering. Simply put, the 'victim paradigm' is a form of secular "chosenness." This aspect of the narrative is seen, quite rightly, as a useful tool in the here and now. There is perhaps no race on earth which uses its history to justify its actions in the present quite like the Jewish people. From seeking reparations to establishing nation states, Jewish history is one of the foundation stones propping up Jewish international politics in the present. As such, Jewish history is carefully constructed and fiercely defended. The interplay between Jewish history and contemporary Jewish politics is plain to see — I need only make reference to the terms "revisionist" and "denier" to conjure up images of puppet trials and prison cells.

Secondly, the omission of the Jewish contribution to the development of anti-Semitism (be it in a village setting or a national setting), leaves the spotlight burning all the more ferociously on the 'aggressor.' Within this context, the blameless victim is free to make the most ghastly accusations, basking in the assurance that his own role, and by extension his own character, is unimpeachable. The word of this untainted, unique, blameless victim is taken as fact — to doubt his account is to be in league with the ‘aggressor.’ In Part Two we explored the manner in which the RJC took full advantage of this construct to purvey appalling, and unfounded, atrocity stories. More generally, exaggerated tales of brutality by non-Jews are commonplace in Jewish literature and historiography, and go hand in hand with images of dove-like Jews. For example, Finkelstein has pointed to Jerzy Kosinski’s *The Painted Bird*, a work now widely acknowledged as “the first major Holocaust hoax,” as an example of this “pornography of violence.”[2] The twin concepts of Jewish blamelessness and extreme Gentile brutality are inextricably bound up together, and supporters of one strand of the ‘victim paradigm’ are invariably supporters of the other. Take for example that high priest of Jewish chosenness, Elie Wiesel, who praised Kosinki’s pastiche of sadomasochistic fantasies as “written with deep sincerity and sensitivity.”[3]

Having clarified this theoretical framework, we now turn our attention to deconstructing the second strand of the pogrom ‘victim paradigm.’ To deal most effectively with the question of Jewish culpability in the souring of relations between Jews and non-Jews, we will need to probe deeper, and with more focus, than we endeavored to do in Part One. This essay will focus on specific examples of anti-Jewish disturbance in the Russian Empire prior to 1880, with a particular focus on Jewish economic practices preceding these events.

Anti-Jewish Riots in the Russian Empire Before 1880

For the reasons discussed above, the majority of Jewish historians have long displayed an aversion to the idea that Jewish economic practices have played a significant role historically in provoking anti-Semitism. For example, Leon Poliakov in *The History of anti-Semitism: From Voltaire to Wagner*, argues that the idea of economic anti-Semitism is “devoid of real explanatory value.”[4] Similarly, Jonathan Freedman has stated that, in explaining anti-Jewish attitudes, economic anti-Semitism should play only a very “small explanatory role.”[5] Both of these historians posit that theology, and by extension Christianity (and therefore Western culture) is the fount and origin of anti-Semitism. Robert Weinberg, in his 1998 article on *Visualizing Pogroms in Russian History*, explains anti-Semitic outbreaks of violence in Eastern Europe by stating that they were the product of “the frustrations of Russian and Ukrainian peasants, workers and town dwellers who, for the most part, spontaneously took out their frustrations on a time-honored scapegoat, the Jews.”[6] Weinberg refrains from stating where precisely these ‘frustrations’ emerge from, but note again the extremely passive Jewish role in his analysis.

Conversely, those historians who have accepted that economic issues have played a role in provoking anti-Semitism fail to engage in actual case studies of economically provoked anti-Jewish actions, preferring instead to probe “images” or stereotypes which allegedly infuse the consciousness of non-Jews. For example Professor of Israel Studies at Oxford University, Derek J. Penslar, has stated that economic anti-Semitism is nothing more than “a double helix of intersecting paradigms, the first associating the Jew with paupers and savages and the second conceiving of Jews as conspirators, leaders of a financial cabal seeking global domination.”[7] By choosing to discuss “images” and concepts rather than say, an actual incident such as the Limerick Anti-Jewish Riots, Penslar engages in a practice equally duplicitous to that engaged in by Poliakov and Freedman. Penslar’s thesis only superficially acknowledges the economic role, while really lending more weight to the argument that European society has suffered some kind of neurosis in relation to its Jews. Penslar deftly offers us an argument in which Jews and economics play a role in the development of an anti-Semitic “image,” without placing the Jew in anything but a passive role. Penslar’s “images” are also devoid of gradation — Europeans, if they hold to economically motivated anti-Semitism, either view Jews as pauper savages or global financiers. This despite the case that most European peasants simply didn’t *need* to have these extreme conceptions of Jews, and probably didn’t. Exploitative economic practices by local Jewish capitalists, the existence of local Jewish monopolies on such items as alcohol, and the Jewish practice of in-group/out-group ethics would be more than sufficient to provoke anti-Jewish resentment.

But references to *this* motivation for anti-Jewish action is entirely absent from Jewish historiography on the causes of anti-Semitism, most likely because it comes extremely close to demolishing the ‘victim paradigm.’ This essay, which focuses on actual case studies (in particular the city of Odessa), will argue that the anti-Jewish riots of the 1880s, like many riots before them, were motivated by economic anti-Semitism, and that this economic anti-Semitism had its origins not in the European psyche, but in the day to day economic interactions of Jews had with the non-Jews of Odessa. It attempts to rediscover the Jewish role, and to place it front and centre.

The first disturbance involving Jews to occur in the Russian Empire, and which left sufficient documentation, was the 1821 Odessa pogrom. Weinberg has painted a picture of Odessa as being some kind of multicultural heaven at this time. He states that the city “benefited from the presence of German, Italian, French, Greek, and English residents whose cultural and intellectual tastes influenced local life.”[8] By the 1820s street signs were written in Russian and Italian, the city’s first newspaper appeared in French. Odessa, according to Weinberg, had a thriving art scene, particularly in relation to theatre, music, and opera.

However, Klier paints a radically different picture of the city, stressing in particular the ethnic tension created by increasing Jewish settlement in the city. Klier states that by 1821, Odessa was “a hotbed of ethnic, religious, and economic rivalries” and was, quite significantly, “a distinctly non-Russian city.”[9] Weinberg explains that “the number of Jews arriving from other parts of the Russian Empire and Galicia in the Austrian Empire skyrocketed.” In Odessa, Jews were entirely free from “legal burdens and residency restrictions.”[10]

Violence erupted in 1821 when, during the Greek War of Independence, a group of Muslims and Jews murdered and then mutilated Gregory V, the Greek Orthodox Patriarch in Istanbul. In the aftermath, many Greeks fled with Gregory's remains from Istanbul to Odessa, where his funeral procession was held. Surviving documents suggest that violence broke out when a large contingent of Odessa's Jewish population showed open disrespect for the procession.[11]

In describing this and subsequent outbreaks of violence in Odessa, I must urge readers to divest themselves of the preconception that the Jewish contingent of the city was a tiny minority. Jewish historians are often quick to allude to minority status without providing definitive numbers. John Doyle Klier, however, informs us that by the middle of the nineteenth century Jews constituted "almost one-third of the total population" in Odessa.[12] Given the huge population of Greeks and other nationalities, it was the Russians who composed the "tiny minority." Economic supremacy in the city until the middle of the nineteenth century was the preserve of the Greek population, which had fended off the attempts of numerous other ethnic groups to "secure or maintain a favored economic position."[13]

When a huge influx of Jews occurred in the 1850s, the struggle for economic supremacy between Jew and Greek, added to historical religiopolitical grievances, contributed to increased inter-ethnic tension in the city. Greek historian Evridiki Sifneos informs us that earlier co-existence had "not been based on mutual toleration. On the contrary, economic recession in the second half of the nineteenth century accelerated ethnic distinctions, and resentment was provoked by the ascension of social or ethnic groups [primarily Jewish], which led to the redistribution of resources."[14] Until the mid-1850s, the Greeks had control of grain exports, but with the disruption of trade routes as a result of the Crimean War, some local Greek business owners were forced into bankruptcy. The city's Jews, who had earlier occupied mainly middleman roles, pooled resources and eagerly bought up these businesses at extremely low prices. A letter from one Greek contemporary reads: "When I first came to Odessa in 1864, I became a purchaser of grain on behalf of our house, 14 at Moldovanka. The majority were Greeks, with a few Russian middlemen. Now there are no Russians, and as for the Greeks they are counted on the fingers of one hand. Jews are the ones who have taken over the market."[15] According to Sifneos, Jews took advantage of the placement of their taverns in the villages to establish themselves as middlemen in the collection of grain from the surrounding countryside, and in addition "they worked more tightly within their ethnic network."[16]

Weinberg further states that when "Jewish employers followed the practice of only hiring their own, many Greek dockworkers now found themselves in the ranks of the unemployed."[17] When it became apparent that Jews had wrested economic supremacy from the Greeks in 1858, incidences of inter-ethnic violence began to escalate in frequency. In 1858 there were attacks on Greek and Jewish property, and numerous "Greek-Jewish brawls" in the city, and in 1859 a quarrel between Greek and Jewish children again escalated into full-scale inter-ethnic conflict. Violence was ended thanks only to the intervention of Russian police and Cossacks.[18] A major bout of Greek-Jewish violence occurred again in 1869.

How do we describe such events? In light of the context of these disturbances, does the term “pogrom” or “anti-Jewish riot” withstand scrutiny? Certainly not. Note my use of the terms “inter-ethnic violence” and “disturbance involving Jews.” These terms do not feature in Jewish historiography on these events. “Anti-Jewish riot” or “pogrom” is merely part of the lexicon of the ‘victim paradigm,’ bequeathing passive status even through word use. To express it flippantly, when Tom and Bill have a fight in the street, one does not describe it as “anti-Tom violence.” This automatically imparts passive, victim status to Tom, despite the fact that he may have started the fight, and certainly threw as many punches. Weinberg, for example, describes the 1859 disturbance as “anti-Jewish activity,” but states that both “Jewish and gentile youths engaged in bloody brawls.”[19] This is an obvious contradiction in terms.

It is only in 1871, during a particularly severe bout of disturbances, that we see the first Russian involvement in Odessa’s inter-ethnic violence. The late John Doyle Klier, formerly Professor of Hebrew and Jewish Studies at Oxford University, informs us categorically that Russian involvement in the 1871 Odessa ethnic conflict had its roots in real, tangible economic grievances. Klier states that Russian participation was the result of “bitterness born of the exploitation of their work by Jews and the ability of the latter to enrich themselves and manipulate all manner of trade and commercial activity.”[20] Similarly, Weinberg concedes that by 1871, there were “many others besides Greeks who perceived Jews as an economic threat.”[21]

The roots of the 1871 disturbance are quite tangible, and there is a tremendous amount of evidence suggesting it was the result of real socio-economic grievances, rather than “images,” “stereotypes,” or any of the other usual suspects wheeled out in Jewish historiography. Brian Horowitz, Chair of Jewish Studies at Tulane University argues that by 1870 Jewish economic and social cohesiveness had been further enhanced in Odessa by founding of a branch of the Society for the Promotion of Enlightenment, an organization dedicated to in-group philanthropy as well as “alternative politics” whereby members “did not contact the government as an intercessor.”[22] In this respect, it was the *kahal*-lite, and it had a significant positive impact on the wealth of Odessa Jewry. Klier states that under this organisation, the Jewish grip on the economic life of the city grew stronger, and that Russian government reports from 1871 attribute the disturbance above all to the fact that “the economic domination of the Jews in the area produced abnormal relations between Christians and Jews.”[23] By 1871, Jewish economic domination had moved beyond grain exports. A US consular report from that year reveals the extent of Jewish control over Odessa’s economic life. It reports that Jews in the city “occupy themselves with trade and favoring their own class or sect, that is that their combinations, in a great many instances, amount almost to monopolies. The common remark, therefore, is that ‘everything is in the hands of the Jews.’ To sell or buy a house, a horse, a carriage, to rent a lodging or contract for a loan, to engage a governess, and sometimes even to marry a wife the Jew gets his percent as a “go between.” The poor laborer, the hungry soldier, the land proprietor, the money capitalist, and in fact every producer and every consumer is obliged in one way or another to pay tribute to the Jew.”[24]

Impoverished Greeks, Russians and Ukrainians looked on at increasingly ostentatious displays of Jewish wealth. In fact, Sifneos states that contemporary correspondence reveals that during the disturbances, many of Odessa’s Jews attributed the trouble “to the widespread resentment against the growing prosperity of their community.”[25] Sifneos also informs us that demographic shifts in the city were of extreme importance in creating unease among non-Jewish populations. In line with increasing wealth, the 1897 census revealed that during the preceding two decades Odessa Jewry was undergoing an extremely rapid demographic explosion, and that Odessa was “rapidly becoming a predominantly Jewish city.”[26] To put this into some kind of perspective, the 1897 Odessa census reveals that by that date there were 5,086 Greek speakers, 10,248 German speakers, 1,137 French speakers, and 124,520 Yiddish speakers. The census further revealed that while almost all of the Greek and French speakers were predominantly residing in the inner city slum areas, a huge 54% of Odessa’s Jews were living in the middle-class suburbs of Petropavlovsky, Mikhailovsky, and Peresipsky.[27]

To conclude, when inter-ethnic violence broke out in 1871, it was not rooted in irrationality, but was quite obviously, as Sifneos argues, a desperate attempt to “weaken the economic power of the Jews.”[28] In this context, we see the Jews of Odessa emerge from their passive role in the shadows of Jewish historiography, and how they truly appear in the cold light of day.

[1] Norman Finkelstein, ‘The Holocaust Industry,’ *Index on Censorship*, 29:2, 120-130, p.124

[2] Ibid.

[3] Ibid, p.125.

[4] Leon Poliakov *The History of anti-Semitism: From Voltaire to Wagner* (Pennsylvania: University of Pennsylvania Press, 2003) p.viii

[5] Jonathan Freedman, *The Temple of Culture: Assimilation and Anti-Semitism in Literary Anglo-America* (Oxford: Oxford University Press, 2002) p.60.

[6] Robert Weinberg, ‘Visualizing Pogroms in Russian History,’ *Jewish History*, Vol.12 (1998), 71-92, p.72

[7] Derek J. Penslar, *Shylock’s Children: Economics and Jewish Identity in Modern Europe,* (Los Angeles: University of California Press, 2001) p.13.

[8] Robert Weinberg, ‘Visualizing Pogroms in Russian History,’ *Jewish History*, Vol.12 (1998), 71-92, p.73

[9] John Klier, *Pogroms: Anti-Jewish Violence in Modern Russian History*, (Cambridge: Cambridge University Press, 2004) p.15

[10] Robert Weinberg, ‘Visualizing Pogroms in Russian History,’ *Jewish History*, Vol.12 (1998), 71-92, p.73

[11] John Klier, *Pogroms: Anti-Jewish Violence in Modern Russian History*, (Cambridge: Cambridge University Press, 2004), p.16.

[12] Ibid.

[13] Ibid, p.15

[14] Evridiki Sifneos, ‘The Dark Side of the Moon: Rivalry and Riots for Shelter and Occupation Between the Greek and Jewish Populations in multi-ethnic Nineteenth Century Odessa,’ *The Historical Review*, Vol.3 (2006), p.191

[15] Ibid, p.195

[16] Ibid, p.196

[17] Robert Weinberg, ‘Visualizing Pogroms in Russian History,’ *Jewish History*, Vol.12 (1998), 71-92, p.75.

[18] Ibid, p.18

[19] Robert Weinberg, ‘Visualizing Pogroms in Russian History,’ *Jewish History*, Vol.12 (1998), 71-92, p.74

[20] John Klier, *Pogroms: Anti-Jewish Violence in Modern Russian History*, (Cambridge: Cambridge University Press, 2004) p.21

[21] Robert Weinberg, ‘Visualizing Pogroms in Russian History,’ *Jewish History*, Vol.12 (1998), 71-92, p.75.

[22] Brian Horowitz, *How Jewish was Odessa*? : http://www.wilsoncenter.net/sites/default/files/OP301.pdf#page=17

[23] John Klier, *Pogroms: Anti-Jewish Violence in Modern Russian History*, (Cambridge: Cambridge University Press, 2004) p.22

[24] Evridiki Sifneos, ‘The Dark Side of the Moon: Rivalry and Riots for Shelter and Occupation Between the Greek and Jewish Populations in multi-ethnic Nineteenth Century Odessa,’ *The Historical Review*, Vol.3 (2006), p.198

[25] Evridiki Sifneos, ‘The Dark Side of the Moon: Rivalry and Riots for Shelter and Occupation Between the Greek and Jewish Populations in multi-ethnic Nineteenth Century Odessa,’ *The Historical Review*, Vol.3 (2006), p.193

[26] Ibid.

[27] Ibid.

[28] Ibid.

Free to Cheat: “Jewish Emancipation” and the Anglo-Jewish Cousinhood, Part 1

theoccidentalobserver.net/2022/01/16/free-to-cheat-jewish-emancipation-and-the-anglo-jewish-cousinhood-part-1

Andrew Joyce, Ph.D.

January 16, 2022

Editor’s note: This is a repost of a classic Andrew Joyce article from 2012. Never forget!

“Men, it has been well said, think in herds; it will be seen that they go mad in herds, while they only recover their senses slowly, and one by one.”
Charles Mackay, 1841[1]

Shortly after his election to Parliament in 1830, Thomas Babington Macaulay (1800–1859), a famous historian and one of Britain’s leading men of letters, took up the cause of removing Jewish “civil disabilities” in Britain. In a succession of speeches, Macaulay was instrumental in pushing the case for permitting Jews to sit in the legislature, and his January 1831 article *Civil Disabilities of the Jews* had a “significant effect on public opinion.”[2] Professing Jews residing in Britain at that time were unable to take seats in the House of Commons, because prior to sitting in the legislature one was required to declare a Christian oath. In addition, Jews were “excluded from Crown office, from corporations, and from most of the professions, the entrance to which bristled with religious oaths, tests, and declarations.”[3] Even the 1753 Naturalization Act which had granted citizenship to foreign-born Jews had been repealed following widespread popular agitation, and a pervading atmosphere of suspicion and mistrust of Jews generally, and foreign Jews especially.[4] Ursula Henriques states that because of the resolute opposition of the British people to the involvement of Jews in British political life, since their readmission in the 17th century “the Jews had remained quiet.”[5]

However, buoyed by the granting of political emancipation to Protestant Dissenters and Catholics in 1828 and 1829, British Jews began to agitate for their own “emancipation,” and this agitation was augmented and spearheaded to a great extent by Thomas Macauley. Within thirty years the British elite had capitulated; not only had all Christian oaths been abandoned, but six unconverted Jews sat in the House of Commons. Within fifty years, Britain had sixteen Jewish Members of Parliament, and a Jewish Prime Minister who espoused a doctrine of Jewish racial superiority — Benjamin Disraeli; and under Disraeli Britain would pursue a foreign policy dictated to a large extent by what future Prime Minister William Gladstone called “Judaic sympathies.”[6] This foreign policy would include support for the Ottomans who were friendly to Jews and were massacring Christians in Bulgaria. And it would include waging of war on the Boers in a move highly beneficial to Jewish mining operations in South Africa.[7] How and why did such a dramatic change in circumstances occur? And how did the Anglo-Jewish elite repay Britain for its act of ‘justice’?

Let us first return momentarily to Macaulay. An in-depth survey of his life reveals no Jewish ancestry and no clear links to Jews. Son of a Scottish colonial governor and abolitionist, Macaulay seems at first glance to be something of a weak-kneed liberal idealist, and in addition he appears to have had very little knowledge of Jewish history or culture. He saw the Jewish agitation for entry into government as being primarily a religious issue, and perceived Jews as being, in his own words, “victims of intolerance.”[8] Macaulay prided himself on his knowledge of Greek literature,[9] and yet we can but wish he’d spent more time on his Greek philosophy, particularly that of Plato who condemned ” those who practise justice through timidity or stupidity,” and opined that “if justice is not good for the just man, moralists who recommend it as a virtue are perpetrating a fraud.”[10]

However, a complete reading of his 1831 article on *Civil Disabilities of the Jews* would leave us feeling slightly less antagonistic towards this would-be emancipator, and his article reveals much about the extent and nature of Jewish power and influence in Britain at that time. Macaulay, it seems, viewed emancipation as a means of ‘keeping the Jews in check.’ For example, he insisted that “Jews are not now excluded from political power. They possess it; and as long as they are allowed to accumulate property, they must possess it. The distinction which is sometimes made between civil privileges and political power, is a distinction without a difference. Privileges are power.”[11] Macaulay was also aware of the role of finance as the primary force of Jewish power in Britain. He asked: “What power in civilised society is so great as that of creditor over the debtor? If we take this away from the Jew, we take away from him the security of his property. If we leave it to him, we leave to him a power more despotic by far, than that of the King and all his cabinet.”[12] Macaulay further responds to Christian claims that “it would be impious to let a Jew sit in Parliament” by stating bluntly that “a Jew may make money, and money may make members of Parliament. … [T]he Jew may govern the money market, and the money market may govern the world. … The scrawl of the Jew on the back of a piece of paper may be worth more than the word of three kings, or the national faith of three new American republics.”[13]

Macaulay’s insights into the nature of Jewish power at that time, and his assertions that Jews had already accumulated political power without the aid of the statute books, are quite profound. Yet his reasoning — that permitting Jews into the legislature would somehow offset this power, or make it accountable — seems pitifully naive and poorly thought out. Nonetheless, I wish to take Macaulay’s article as a starting point. What was it in the nature of British Jewry at that time that so alarmed Macaulay, and provoked such a rash response on his part?

The Cousinhood.

We should first bring the Anglo-Jewish elite, referred to by Macaulay, into sharper focus. From the early 19th century until the First World War, English Jewry was ruled by a tightly connected oligarchy. Daniel Gutwein states that this Anglo-Jewish elite comprised some twenty inter-related Ashkenazi and Sephardic families including the houses of Goldsmith, Montagu, Nathan, Cohen, Isaacs, Abrahams, Samuel, and Montefiore.[14] At its head "stood the House of Rothschild."[15] This network of families had an "exceptionally high degree of consanguinity," leading to it being termed "The Cousinhood," and among them "conversion and intermarriage [with non-Jews] was rare."[16] Todd Endelmann attributes the lack of conversion to the fact that "conversion was not as useful, in general, to English Jews as it was to Jews in Central and Eastern Europe."[17] The Cousinhood exercised control over the Jewish community through its leadership of the Board of Deputies of British Jews, an organization which would later become one of the chief engines of the move for Jewish emancipation.[18]

The other means through which the Cousinhood maintained control over English Jews was its practice of "systematized philanthropy." The Cousinhood largely refrained from involvement in Jewish religious life but heavily devoted itself to founding and leading the Anglo-Jewish Association — "the principle arm of Anglo-Jewish political and education aid" to global Jewry.[19] Endelmann notes that these communal institutions "determined the tenor and the agenda of the public side of Jewish life in London."[20]

To illustrate the extent of blood and financial ties of this network of families, let us consider the following: in 1870, the treasurer of the London Jewish Board of Guardians was Viennese-born Ferdinand de Rothschild (1838–1898). Ferdinand had married his cousin Elvina, who was a niece of the President of the London United Synagogue, Sir Anthony de Rothschild (1810–1876). Meanwhile, the Board of Deputies was at that time headed by Moses Montefiore, whose wife, a daughter of Levi Barent Cohen, was related to Nathan Meyer Rothschild. Nathan Meyer Rothschild's wife was also a daughter of Levi Barent Cohen, and thus Montefiore was uncle to the aforementioned Anthony de Rothschild. In addition, Anthony was married to a niece of Montefiore, the daughter of Abraham Montefiore and Henrietta Rothschild[21]…*et cetera, et cetera*. In financial terms, the houses of Rothschild and Montefiore had united in 1824 to form the Alliance Insurance Company, and most of the families were involved in each other's stock-brokering and banking concerns. Endelmann notes that in these firms "new recruits were drawn exclusively from the ranks of the family."[22]

Working tightly within this ethnic and familial network, the Cousinhood amassed huge fortunes, and in the years before World War I, despite comprising less than three tenths of 1% of the population, Jews constituted over 20% of non-landed British millionaires.[23] William Rubinstein notes that of these millionaires, all belonged to the Cousinhood.[24] It is worth noting that this wealth was derived exclusively from the fields of "banking, finance, the stock markets and bullion trading."[25]

By virtue of this incredible level of wealth, the Cousinhood enjoyed a certain degree of political influence. Endelmann provides evidence that the group had "used its economic power to insinuate itself into the different sectors of the political establishment: the political parties, both Houses of Parliament, and even the government.”[26] Endelmann further states that the Cousinhood’s influence was wielded in the pursuit of “ethnic sympathies, family tradition, and group self-interest,” and it was this influence that so alarmed Thomas Macaulay.[27]

The Move Into Parliament.

By the mid-1830s, English Jews led by the Cousinhood began to press for the removal of Christian oaths in Parliament and this for their ability to enter the legislature. Between 1830 and 1836 no fewer than four Bills were tabled for the removal of Jewish ‘disabilities,’ and all failed to win the support of elected officials. Frustrated that their influence was proving ineffectual, the Cousinhood decided to directly confront Parliament by putting Lionel de Rothschild up as a Liberal candidate for the City of London constituency, and funding him to an extent that almost ensured victory before the campaign even began. Although the Cousinhood had, as Endelmann noted, backed all parties when it was in their interests, they settled on the Liberals because they were broadly supportive of religious liberty. By framing Jewish interests in a religious context, de Rothschild sought to “bring the issue of Jewish emancipation into the broader Liberal agenda of civil and religious liberty, and he was determined that Liberals should adopt Jewish emancipation as a cause.”[28]

De Rothschild came third in the 1847 General Election but won enough votes to take a seat in Parliament. Lord John Russell, then Whig Prime Minister, immediately set about introducing a Jewish Disabilities Bill which would do away with the Christian oath. The Bill was passed in the House of Commons, but resistance proved strong, and it was thrown out by the Lords twice in 1848, and again in 1849. A remarkable but quite unsurprising detail about this time concerns the complicity of Benjamin Disraeli in lobbying members of the *opposition* party for support of the Bill. The quintessential ‘damp Jew’, Disraeli had been baptized a Christian at age twelve but never ceased to support Jewish ethnic interests, and became notorious for espousing a repugnant Jewish supremacism in his novels *Coningsby* (1844), *Sybil* (1845), and *Tancred* (1847). Although a member of the Tory party since 1837 — a party which was ostensibly dedicated to supporting Christianity in the form of the Established Church of England — correspondence in the official Rothschild Archive reveals that Disraeli was actively working “behind the scenes” to generate Tory support for the removal of the Christian oath.[29] Even taking into account Barbara Kaplan’s dubious and ill-evidenced claim that while Disraeli “lauded the Jewish people” (an understatement to say the least) he “claimed that Christianity was the superior religion,”[30] we can only conclude that in acting to undermine the Christian oath, for Disraeli Jewish ethnicity trumped any feeling he may have had towards Christianity. In a letter marked “Private”, Disraeli wrote to de Rothschild in December 1847:

> My dear Lionel,

> I find that 18 men, now Peers, voted against the Jews in the Commons 1833, & only 11 in their favor! I agree with you, therefore, that we must be cautious in publishing the lists of the divisions, & rather give a précis of them, calling attention only to what is in your favor….Writing to Lord John Manners today, I particularly mentioned the anxiety of the Court that the bill should pass, as this will be conveyed to the Duke of Rutland who is a great Courtier….My friend thinks that a good petition from King's Lynn would nail Jocelyn's vote for the second reading.
>
> Ever yours faithfully
>
> D

The diaries of Louise de Rothschild, sister-in-law to Lionel, further reveal that Disraeli had become a regular dining companion with members of the Cousinhood, and that during one evening with the Rothschilds in November 1847, Disraeli had argued that "*we* [my italics] must ask for our rights and privileges, not for concessions."[31] This bravado proved ineffectual in the House of Lords, where hereditary, non-elected nobles continued to reject the Jewish Disabilities Bills for another decade. This obstruction was only ended in 1858, when a change in government allowed Disraeli himself to become Leader of the House of Commons, a position which allowed him to secure a measure "allowing each House to make its own rules about the form of oath" — thereby side-stepping the second chamber as well as established British democratic precedent altogether.[32] Lionel took his seat at the end of 1858, and was joined by his brother a year later. By 1865 his son also had a seat in the Commons, and numerous relatives began to follow. Just as in business, politics was a family affair.

Go to **Part 2**.

[1] C. Mackay, *Extradordinary Popular Delusions and the Madness of Crowds* (London: Bentley, 1841), p.xv.

[2] P. Mendes-Flohr (ed), *The Jew in the Modern World* (New York: Oxford University Press, 1980), p.136.

[3] U. Henriques, "The Jewish Emancipation Controversy in Nineteenth-Century Britain" *Past and Present* (1968) 40 (1): 126-146 (p.126).

[4] Ibid.

[5] Ibid.

[6] R. Quinault, "Gladstone and Disraeli: A Reappraisal of their Relationship" *History* (2006) 91 (304): 557-576.

[7] C. Hirschfield, “The Anglo-Boer War and Jewish Culpability” *Journal of Contemporary History* (1980) 15 (4): 619-631 and A. Saab, “Disraeli, Judaism, and the Eastern Question,” *The International History Review* (1988) 10 (4): 559-578.

[8] M. Cross (ed) *Selections from the Edinburgh Review* (London: Longman, 1833), vol. 3 ,pp. 667-75.

[9] W. Williams (1993). “Reading Greek Like a Man of the World: Macaulay and the Classical Languages” *Greece and Rome*, 40 (2) , pp 201-216

[10] P. Foot (ed) *Theories of Ethics: Oxford Readings in Philosophy* (Oxford: Oxford University Press, 1967), p.99.

[11] T. Macaulay, “Civil Disabilities of the Jews” in M. Cross (ed) *Selections from the Edinburgh Review* (London: Longman, 1833), vol. 3, pp. 667-75.

[12] Ibid.

[13] Ibid.

[14] D. Gutwein, *The Divided Elite: Politics and Anglo-Jewry, 1882-1917* (Leiden: E.J. Brill, 1992), p.5.

[15] Ibid.

[16] T. Endelmann, “Communal Solidarity and Family Loyalty Among the Jewish Elite of Victorian London,” *Victorian Studies*, 28 (3), pp.491-526, p.491 & 495.

[17] Ibid, p.514.

[18] Ibid, p.494.

[19] K. Macdonald, *A People That Shall Dwell Alone: Judaism as a Group Evolutionary Strategy* (Lincoln: Writers Club Press, 2002), p.151 & T. Endelmann, “Communal Solidarity and Family Loyalty Among the Jewish Elite of Victorian London,” *Victorian Studies*, 28 (3), p. 495.

[20]Ibid, p.495.

[21] T. Endelmann, “Communal Solidarity and Family Loyalty Among the Jewish Elite of Victorian London,” *Victorian Studies*, 28 (3), p.496.

[22] T. Endelmann, “Communal Solidarity and Family Loyalty Among the Jewish Elite of Victorian London,” *Victorian Studies*, 28 (3), p.519.

[23] Ibid, p. 519.

[24] W. Rubinstein, “The Jewish Economic Elite in Britain, 1808-1909,” *Jewish Historical Society of England*. Available at: http://www.jhse.org/book/export/article/21930.

[25] D. Gutwein, *The Divided Elite: Economics, Politics, and Anglo-Jewry, 1882-1917*, (Leiden: E.J. Brill, 1992), p.8.

[26] Quoted in Gutwein, *The Divided Elite*, p.8.

[27] Ibid, p.10.

[28] The Rothschild Archive: Available at: http://www.rothschildarchive.org/ib/?doc=/ib/articles/BW2aJourney.

[29] http://www.rothschildarchive.org/ib/?doc=/ib/articles/BW2bDisraeli

[30] B. Kaplan “Disraeli on Jewish Disabilities: Another Look,” *Central States Speech Journal*, 30 (2), pp.156-163, (p.158).

[31] Lady de Rothschilds Diary: http://www.rothschildarchive.org/ib/?doc=/ib/articles/BW2bLoudiary.

[32] R. Blake, *Disraeli* (London: Eyre and Spottiswoode, 1966), p.261.

Free to Cheat: “Jewish Emancipation” and the Anglo-Jewish Cousinhood, Part 2

theoccidentalobserver.net/2012/08/29/free-to-cheat-jewish-emancipation-and-the-anglo-jewish-cousinhood-part-2

Andrew Joyce, Ph.D. August 29, 2012

The Cousinhood on the World Stage.

In 1847, London’s Jewish community had produced a statement for public consumption stressing that the election of Lionel de Rothschild would represent nothing more than the election of another politician who would work for “the welfare of the nation, and the prosperity of his country.”[33] However, later actions by members of the Cousinhood who had taken places in the legislature and in government would provide cause for pondering precisely *which* nation was being referred to. David Feldman has revealed that entry into the legislature facilitated greater Jewish involvement in the administration of the British Empire, and that the Cousinhood was involved in a succession of financial and political scandals which had at their root “family and religious connections,” “the pursuit of profit,” and attempts to “influence colonial affairs when it deemed [global] Jewish interests were at stake.”[34]

By 1900, through a process of ethnic and familial networking, the Cousinhood had secured many of the most significant administrative positions in the Empire. Feldman notes that the Nathan family alone had by that date secured the positions of Governor of the Gold Coast, Hong Kong and Natal, Attorney-General and Chief Justice in Trinidad, Private Secretary to the Viceroy of India, Officiating Chief Secretary to the Governor of Eastern Bengal and Assam, and Postmaster-General of Bengal.[35] In Parliament, Lionel Abrahams was Permanent Assistant Under-Secretary at the India Office, working under his cousin Edwin Montagu who was then Parliamentary Under-Secretary for India.[36]

The first signs of the Cousinhood working for global ethnic interests came in the early 1890s. The Cousinhood, particularly the Montagu and Cohen families, had been instrumental in forming and leading the Russo-Jewish Committee throughout that decade, and as a branch of the aforementioned Anglo-Jewish Association, the Committee was also operating under the watchful eye of the Montefiore and Rothschild branches.[37] Readers of **my previous work on the “pogroms” in Russia** will be aware of the highly significant role of the Russo-Jewish Committee in sensationalizing and misrepresenting events in Russia, and their attempts to smother accurate reporting of those events. Acknowledgments of this elaborate fraud in mainstream scholarship are rare, although the truth has found some form of expression among a small number of non-Jewish scholars. For example Katherine Knox has described the tale of Jews fleeing pogroms as “classic mythology” and following close examination of the origins of “refugees” Knox was able to declare that millions of migrants left from areas entirely untouched by any form of disturbance.[38] Although Cousinhood funding, via the Russo-Jewish Committee, was directed at Russian Jews under the guise of aid, no historian has yet been able to provide evidence that this funding was used, or was ever intended to be used, in any way other than the facilitation of mass migration. Thus, it was Cousinhood financing that tapped what Lloyd Gartner called "the biological reservoir for the entire Jewish people" and, with the help of the wealthy American Jews led by Louis Marshall of the American Jewish Committee (see **here**, *passim*), brought about "American Jewry's ascent from 260,000 in 1880 to 1,704,000 in 1907 and 3,197,000 in 1915″[39]. And of course, without this tremendous numerical ascent, it is difficult to conceive that there could have developed an AIPAC or an ADL which would be anything other than a noisy nuisance — but I lose myself in the "what ifs"…

Another example of the Cousinhood's increasing grip on the direction of British politics came with growing Rothschild involvement in South Africa. Feldman states that during 1890s the Rothschild branch became "heavily involved in diamond and gold mining on the Rand."[40] When the German-Jewish diamond and gold mining magnate Alfred Beit floated Rand Mines in 1893, he was crucial in ensuring the House of Rothschild received more than 25% of the shares. By 1899, Britain found itself at war with the Boers of the Transvaal over the vague cause of securing political rights for foreign gold miners.[41] Because of the obvious shared ethnic heritage of the mine owners and the diplomats who trod the path to war, "the view that the war was a Jewish war was commonplace among its opponents."[42]

This opinion was reinforced by the fact that one of the conflict's earliest supporters was J.H. Hertz — Chief Rabbi in South Africa. Hertz would later be rewarded for beating the war drum with an appointment to no less a position than "Chief Rabbi of the British Empire."[43] In February 1900, Members of Parliament were openly acknowledging the Jewish complexion of the hostilities, with John Burns emphatically declaring before a full House of Commons that "Wherever we examine, there is a financial Jew operating, directing and inspiring the agonies that have led to this war…the British army which used to be used for all good causes…has become the janissary of the Jews"[44] — a comment that rings true today as a description of the American armed forces as a **tool of Israel and its powerful American lobby** in the war in Iraq and the looming war with Iran.

The same year, the Trades Union Congress issued a statement that the war was being fought to "secure the gold fields of South Africa for cosmopolitan Jews who have no patriotism and no country." Justice, the newspaper of the Social Democratic Federation pointed out the involvement of "unscrupulous Jewish financiers" and the "Semitic-capitalist press."[45] It is difficult to conceive of such free public expression today in the mainstream media.

The year 1912 saw another two scandals which would reveal the hypocrisy of the Cousinhood's emancipation-era appeals to humanity, justice, and equal opportunity. In the summer of that year, allegations began to surface that a number of Liberal Members of

Parliament stood to gain from insider trading with the English Marconi Company, which was at that time under the direction of Cousinhood member, Godfrey Isaacs. Accusations centred in particular on two Liberal politicians who had shares in Marconi as well as advance information on the terms of an extremely lucrative government contract for the installation of an Empire-wide wireless network — the two politicians concerned were none other than Godfrey's own brother Rufus, and their cousin Herbert Samuel.[46] British historian Colin Holmes has stated that the scandal had an "irreducible core of Jewish involvement," and notable contemporary Hillaire Belloc saw the scandal as evidence of a fundamental conflict between the "Anglo-Judaic plutocracy" and the English "national interest."[47] Although the Cousinhood were successful in a subsequent libel suit, deft political and legal manoeuvring ensured they avoided a situation where they adopted the burden of proof, with the result that while Jewish historians such as Bryan Cheyette have crowed that the scandal was a figment of anti-Semitic imagination and that all involved were entirely innocent,[48] more sober and notably non-Jewish historians have maintained that the innocence of Isaacs and Samuel was "never finally elucidated."[49]

The Cousinhood was of course multi-branched and quite busy. While the Samuels and the Isaacs were busy trying to disentangle themselves from one of their own webs, the houses of Montagu, Abrahams and Samuel (again) were caught out in yet another political and financial intrigue — the Indian Silver Scandal. Compared to the Marconi Scandal, Jewish historians have largely neglected this particular affair because the outcome was far from obscure and the role of Jews in it was clear-cut and easily proven. In short, because it doesn't offer the slightest possibility of being turned into an exercise in the psychoanalysis of non-Jews or refuted with some gymnastic variant of Talmudic logic, Jewish historians have decided it is something best minimized or left alone, hopefully to die in a sufficient number of years, with the decay of the last yellowed and torn page to record it.

But let us survey the details. Until 1912, the Indian Government was partly financed by the purchase of silver through the Bank of England. This process was carried out by the Indian Office, and carried with it the benefit of avoiding dealing with a private bank and speculators, who could drive up the price. However, in 1912 Ernest Franklin, a merchant banker from the firm of Samuel Montagu and Co. approached Felix Schuster, then Chairman of the Finance Committee for the Council of India, with an offer to purchase £5 million in silver. The deal proceeded, overseen by senior civil servant Lionel Abrahams. The India Office, which had always carried out these transactions in the past, remained silent and was at that time headed by Edwin Montagu. Edwin's cousin was Liberal Member of Parliament Stuart Montagu. There was some speculation that Stuart later became involved in attempting to "hush up" the scandal, and this takes on somewhat more significance when it is recalled that Stuart was then a partner in Samuel Montagu and Co. There are very few significant mentions of this affair in mainstream histories, though Anthony Julius states that "all these individuals were Jewish."[50] Of course, **Mr. Foxman** would like us to believe that these men were linked by some other means, like a fondness for the color blue perhaps. Or maybe he could argue that it was family, rather than ethnicity that played a role, though this would run into difficulties when one recalls the involvement of Franklin and Shuster, and numerous others who were not part of the Cousinhood, but were certainly part of what appears to be a larger *ethnic* family.

* * *

To conclude, the history of Jewish 'emancipation' and its aftermath in England is a long and sordid one, replete with hypocrisy, behind-the-scenes intrigues, and ethnic self-interest. There is no need for elaborate conspiracy theory here — the established and documented facts speak for themselves in a voice loud enough to bring reason to the honest man if only he will listen. One striking aspect to this history is that the abuse and expansion of power was concurrent with protestations of Jewish weakness and victimhood, a fact that brought to my mind the words of the great Ralph Waldo Emerson: "The sufferance which is the badge of the Jew, has made him, in these days, the ruler of the rulers of the earth."[51] I should also answer that common critique made of any work dealing with the members of the Cousinhood: "But can you blame all Jews for the actions of a few individuals?" It has been abundantly demonstrated this history involves more than a few individuals, and that it was their *Jewishness* which linked them.

It is, moreover, arguable that as 'ordinary' Jews undoubtedly benefited from the corruption and power of their communal leaders, they themselves should be held accountable. After all, the synagogues, the charities, the communal organizations were all funded from the same corrupt source.

This type of logic, that the people should be held responsible for their leaders and their past actions, is of course a favorite among the Jews themselves. Does Stephen Brockman not typify the Jewish view on "collective guilt" when he writes: "Even Germans who had not themselves committed specific misdeeds were, at the very least, accessories to and had knowledge of them, since they had probably known about the crimes of their government and done nothing to stop them."[52]

If I indict the Jews who supported Lionel de Rothschild, the Jews who received Cousinhood funding for their international voyage to the west, the South African Jews and their Rabbi who beat the war drum against the Boers, and the Jews of London who benefited from the philanthropy and the ethnic networking of their higher ups, then let it be known thatI am merely taking Jewish *logic* to its *logical* conclusion.

End of Part 2 of 2.

NOTES

[33] *Bound and printed booklet entitled 'Hymn and prayer to Almighty God on the occasion of the election of* Baron Lionel de Rothschild *as Member of Parliament for the City of*

London'. nd. RAL 000/375/2. Available at: http://www.rothschildarchive.org/ib/?doc=/ib/articles/BW2bPrayer.

[34] D. Feldman, "Jews and the British Empire c1900" *History Workshop Journal*, 63 (1), pp.70-89. Available at: http://eprints.bbk.ac.uk/655/2/655.pdf.

[35] Ibid.

[36] Ibid.

[37] J. Glass (ed) *Sephardi Entrepeneurs in Jersusalem: The Valero Family 1800-1948*, (New York: Geffen, 2007), p.123.

[38] K. Knox, *Refugees in an Age of Genocide: National and Local Perspectives* (London: Routledge, 1999), p.20.

[39] L. Gartner, *History of the Jews in Modern Times*, (Oxford: Oxford University Press, 2001), p.215.

[40] D. Feldman, "Jews and the British Empire c1900" *History Workshop Journal*, 63 (1), pp.70-89. Available at: http://eprints.bbk.ac.uk/655/2/655.pdf.

[41] Ibid.

[42] Ibid.

[43] Ibid.

[44] Ibid.

[45] Ibid.

[46] D. Feldman, "Jews and the British Empire c1900" *History Workshop Journal*, 63 (1), pp.70-89. Available at: http://eprints.bbk.ac.uk/655/2/655.pdf.

[47] B. Cheyette, *Constructions of the 'Jew' in English Literature and Society* (Cambridge: Cambridge University Press, 1993), p.172 & 174.

[48] B. Cheyette, "Hillaire Belloc and the Marconi Scandal 1900-1914: A reassessment of the interactionist model of racial hatred" *Immigrants and Minorities*, 8 (1): pp. 128-139.

[49] H.J. Hanham, *The Nineteenth Century Constitution 1815-1914: Documents and Commentary* (Cambridge: Cambridge University Press, 1969), p.79.

[50] A. Julius, *Trials of the Diaspora: A History of Anti-Semitism in England* (Oxford: Oxford University Press, 2010), p.285.

[51] R.W. Emerson, *Selected Essays* (London: Penguin, 1982), p.381.

[52] S. Brockman, “The Consciousness of German Guilt” in *German Literary Culture at the Zero Hour* (London: Camden, 2004), p.26.

Spotting the Enemy

theoccidentalobserver.net/2012/11/29/spotting-the-enemy

Andrew Joyce, Ph.D. November 29, 2012

Could you spot a Jew in a crowd? And if so, what does it say about you? These questions, believe it or not, have been the subject of much hair-splitting in the academic study of nonverbal behaviour for the past seventy years. Although nonverbal behaviour (and psychology more generally) does not fall within my "expertise," I stumbled upon this scholastic circus recently during an evening with some friends. As the night progressed, and not finding the subject of conversation among one group particularly interesting, I drifted towards a smaller knot of individuals who had assembled in front of a television of monstrous proportions. On screen was an inconsequential news item, but what drew my attention was the interviewee. It would be facile for me to name this individual, but I was struck by his appearance. I had neither heard of him, nor seen him previously. Nonetheless, I was struck with a certain sense of recognition. "A Jew," I said. "He's a Jew."

Those nearby, some aghast and some smirking, turned to face me. A female acquaintance sitting nearest to me asked "How can you tell?," while another nearby asked someone for the name of the interviewee (not, it appears, a typically Jewish name) and reached for his iPhone in an effort to verify my "psychic" supposition. A small number, I noted, began slowly moving away. I remained silent while the technophile consulted his phone, and only when he looked up, smiling and nodding, did I respond to the good lady beside me. I couldn't then, and still can't, articulate precisely *what* it was that led me to deduce that the interviewee was a Jew. The volume of the television was low, so I could neither hear his accent, nor pick up on any of the typically Jewish sound bites like "tolerance" or "persecution." Having only recently sat in front of the television, I was entirely ignorant as to the content of the news item, and could see no indication as to this man's profession. In terms of his bodily movements, the interviewee was not a wildly gesticulating remnant of the ghetto. In fact, he was almost perfectly still. To dismiss any further stereotypical notions, his nose looked perfectly European. Rather, it was something about the placement of his eyes, his pallid complexion, the texture of his hair, the shape of his forehead. He struck me as inescapably *different*. Some of my friends, not entirely satisfied with this explanation, joked that I must have known the man was Jewish. Others, evidently to some extent unsettled, asked quietly how it could be possible for someone to have such an acute awareness of the ethnic origin of someone in whom they themselves could see no visible difference from the White mean. My own curiosity aroused, I departed later that night into the cool evening air with more questions that I had answers.

In the days that followed I departed from my usual daily habits, and devoted some time to a further enquiry into the subject of indentifying Jews by sight alone, ultimately stumbling upon a 2009 paper from the psychology publication, *The Journal of Nonverbal Behavior*.

The paper in question, “Anti-Semitism and Identification of Jewish Group Membership from Photographs,”[1] provides us with a fascinating insight into some of the mechanics of identifying Jews by sight alone. However, riddled as it is with problematic, loaded, and spurious terms, not least of which is “anti-Semite,” much of its value resides in its existence as a propaganda piece, and the blatant manner in which it shifts its theoretical foundations in order to “prove” a preconceived conclusion; to wit, that “anti-Semites” have an extreme deficiency in “interpersonal sensitivity.”

The authors of this article, a team of psychologists from Northeastern University led by Elizabeth Salib, state at the outset that their research arose from an apparent contradiction between early findings relating to ability to discern the Jewish origin of an individual by sight, and more recent research into interpersonal sensitivity. Salib, who has recently collaborated on a project designed to “prove” an “empirical relationship between modern anti-Semitism and opposition to Israel,”[2] states that “early literature found that holding more anti-Semitic attitudes positively predicted ability to discern whether a photograph was of a Jewish or non-Jewish person.”[3] Research since these early studies, some of which dates back to the late 1940s, has indicated that an ability to discern such information from photographs and with a lack of nonverbal ‘cues,’ strongly suggests a high level of interpersonal sensitivity. As Salib et al state: “Researchers generally consider interpersonal sensitivity to be a desirable skill for individuals to have. People who have this skill tend to be better adjusted, less dogmatic, less hostile and manipulating, more democratic as teachers, more effective in human relations-related occupations, more extraverted, less socially anxious, more empathetic, more encouraging and less shy…” In addition, they are “cognitively more complex.”[4]

To Salib and her team (and those providing the funds for this research), this correlation is simply unconscionable. In their words, the scientifically proven presence of this ability in ‘anti-Semites,’ “contradicts the well established finding that interpersonal sensitivity is generally associated with healthy psychological characteristics.”[5] Already, in the first paragraph of the article, we have departed from any semblance of scientific or academic impartiality. There is no allowance for the fact that someone with ‘anti-Semitic’ beliefs or attitudes (never clearly defined) may be psychologically healthy, that anti-Jewish hostility may be rational under certain sets of circumstances, or that in fact the problem may lie in the deeply problematic terms ‘anti-Semite’ or ‘anti-Semitism.’ As they repeat later in the paper, “considering that ability to detect social group membership is a kind of interpersonal sensitivity, this result lies in direct contrast to the work that suggests that the ability to decode states, traits, or other qualities in another person from minimal nonverbal cues is often correlated with positive personality traits and attitudes.”[6] The goal of the article is therefore clear: since positive identification of ethnic origin from non-verbal cues is a sign of high levels of interpersonal sensitivity, and since interpersonal sensitivity is indisputably deemed a good and “healthy” characteristic, it *must* be argued that the original studies were flawed, and that in fact, ‘anti-Semites’ are *less* accurate at identifying Jews than the average white.

Let us first return to the original studies. In 1946, long before the study of interpersonal sensitivity and long before such findings could taint these early experiments, Allport and Kramer found that following a study of student responses, “those who were better able to discern whether a photo was of a person who self-identified as Jewish or a non-Jewish person tended to be *more* anti-Semitic that those who performed more poorly on this task.”[7] One of the more interesting things to note about this early study was that it was designed to be a typical study of the “authoritarian” personality. What was expected was that those students deemed ‘prejudiced’ following a questionnaire, when presented with an equal number of photos of Jews and whites, would disproportionately lean towards selecting “Jew” for their set of photographs, thereby allegedly proving their paranoia. What became evident, however, was that rather than the expected ‘scattergun approach’ those deemed prejudiced had demonstrated not a ‘trigger happy’ tendency but a significantly greater *accuracy* in ‘detecting’ Jews among the photographs.

Confronted with these results, Allport and Kramer argued that ethnocentric White students, somehow pathological, “were more prone to see those who were members of a minority group as threats and they had developed the ability to quickly and accurately ‘spot the enemy’ in new environments.”[8] Salib and her crew took issue with this, because in their view prejudice is “maladaptive in many different domains.” Further, the ‘spot the enemy’ hypothesis, they argued, “suggests that there is something to be gained from exercising prejudice.”[9] Again, this is anathema to the worldview they espouse.

Salib et al attempt in the first part of their paper to undermine the basis of the original experiments. This consists primarily of an attempt to argue that the ‘anti-Semites’ had in fact utilized a scattergun approach to the task but that this had not been picked up on because of the methodologies of the early studies. Much time is spent discussing how this could have been missed. For example, certain studies were said to have “confounded accuracy with bias” because they counted only hits, rather than misses or correct rejections. However, the writing in this part of the article, together with its reasoning, is rambling and generally incoherent. More importantly, it ends right back where it started. The only remotely solid conclusions that are reached in relation to the ‘scattergun approach’ are that some of the early studies were “potentially” guilty of confusing accuracy with bias (hardly a concrete assertion), and that some of the more definitive studies such as that of Allport and Kramer, had used an equal number of Jewish/non-Jewish faces and had included correct rejections as well as hits in their data—thereby reinforcing findings that those deemed ‘anti-Semitic’ *were* more accurate than biased after all. With no real case to stand on, they concede that “it is highly unlikely that methodological factors can explain the inconsistency.”[10]

This is somewhat of an understatement. Tucked away at the end of their paper is a table designed to show the results of the original studies with all possible methodological interference accounted for. Even with these adjustments, and in their own words: “these studies show that those who were more prejudiced towards Jews were more accurate at the Jewish identification task than those who were less prejudiced.”[11] Although they can’t bring themselves to state it explicitly, the implication is clear: that our 1940s ‘anti-Semites’ were better adjusted and psychologically healthier than the average, ‘tolerant’ White.

Faced with these realities, Salib and her team resort to a logic which at first seems reasonable but which quickly corrupts into a twisted fancy. They come to the conclusion that the ‘anti-Semites’ of the 1940s were indeed more accurate, and that Allport and Kramer had been wrong in deeming them pathological—they *were* healthy, well-adjusted people. They state: “In an earlier era, far from being associated with social deviance or maladjustment, the possession of anti-Semitic attitudes was respectable. At prestigious universities, anti-Semitism was openly espoused by many members of the student body, students’ families, faculty and administration. Indeed, prejudice against minorities was previously seen as being rooted in normal processes, and the natural superiority of some groups over others.”[12] They conclude their discussion of the earlier studies by arguing that “the high prejudiced person of the past used to possess more well-adjusted psychological characteristics.”[13]

At this point however, we reach an important juncture. To Salib et al., a concession that those with ‘prejudiced’ or ‘anti-Semitic’ views in the present may be rational, healthy or, dare I say it, *better adjusted* than average is beyond comprehension. The team first set out with their own experiment designed, we can be sure, to first of all show that an ability to discern Jews among ‘modern anti-Semites’ is non-existent. Their study consisted of over 550 Northeastern students, split into five groups. The ‘anti-Semitism’ of a given participant was based on positive responses to such specious questions as: “Do you think Jewish people stick together too much?”[14] Departing significantly from the methodology of Allport and Kramer, the ethnic make-up of the students was not 100% white—the maximum Caucasian representation in any of the studies was 74%, the lowest being 67.4%. Also complicating matters was the introduction in three of the groups of a range of different ethnicities among their photographs—participants were not faced with a simple choice between Jewish and White, but were bombarded with the faces of mixed-race individuals, Hispanics, and Arabs of varying hues. A veritable sea of foreignness in which to discern a few sparsely scattered Jews (of Ashkenazi or Sephardi origin who can say? The matter was never elaborated on).

Unsurprisingly, given these and other obstacles, the modern study produced the desired result—now it was the ‘average’ American who could better identify a Jew, with the ‘anti-Semite’ now barely able to tell a Dutchman from a sub-Saharan bushman. To the team, this represents a momentous breakthrough, a triumph of scientific rigor. Now, they argue, simply because society no longer deems certain views acceptable, this societal shift has miraculously transformed the ‘anti-Semite’ from the possessor of high levels of interpersonal sensitivity, to one who is representing a “kind of social deviance or pathology.”[15] They state that “because being prejudiced is now seen as abnormal rather than normal, the characteristic of the high prejudiced person and the low prejudiced person have changed over time.”[16]

At this point in the article, I must confess to having increasingly deep doubts over the ability of people using this type of logic to expound on what constitutes ‘normality.’ They elaborate: “The person who espouses high levels of outgroup prejudice today is likely to possess a range of problematic psychological characteristics that are inconsistent with the development of interpersonal sensitivity, whereas we can speculate that the high prejudiced person of the past used to possess more well-adjusted psychological characteristics.”[17] Marvellous! Should we then, in the near future, expect the reputational rehabilitation of Luther, Voltaire, Grant, Stoddard, Chamberlain and untold thousands if not millions of others? I won’t hold my breath.

The article concludes with some rambling and contradictory ruminations on the idea that the ‘spotting the enemy’ hypothesis may hold some validity after all. It is said that in the 1940s “the motive to bar Jews from attaining power and privilege would have been well served by a finely honed ability to identify them.”[18] Now though, with it almost impossible to avoid or exclude Jews, the value of the ability has greatly diminished. According to Salib et al, given that many Jews in modern times do not conceal their group membership “the prejudiced person has much less need to develop sensitivity to subtle cues indicating Jewish group membership.”[19]

However, there are several flaws with this statement. Firstly, the statement that Jews concealed or were able to conceal their group membership in the past isn’t fully elaborated upon. Indeed, given the relatively recent nature of mass Jewish immigration to the United States, Jews in the 1940s would have had fewer means of effective concealment than they have at their disposal today. I am thinking of course in terms of last names, accent, and the persistence of certain traits or mannerisms. This is of crucial importance since the basic premise of the statement is that concealment has *changed*, or to be more specific, has dramatically reduced.

It also ignores the fact that one of the main concerns among those who would be described as present day ‘anti-Semites’ is that Jewish influence is out of proportion to their population in the United States, and therefore that concealment to them remains as important, if not more so, than ever. In addition, their beliefs are factually defensible, as Jeffrey E. Cohen pointed out in his 2010 *Perceptions of Anti-Semitism among American Jews, 2000-05, A Survey Analysis*, “politically, Jews are overrepresented in the halls of Congress. In the 110th Congress Jews held 13% of Senate seats, 18% of House seats, and 22% of Supreme Court seats [now 33%], where the Jewish population has been estimated about 2%.”[20] That the vast majority of Jews remain concerned about anti-

Semitism despite their being “more successful than other ethnic, racial, and religious groups”, states Cohen, reflects more on the fact that “Jewish identity may sensitize a person to the concept of anti-Semitism and may lead them to interpret some events and behaviors as anti-Semitic,” than any tangible basis to their paranoia.[21] To sum up, just because Jews find it easier than ever before to gain influence, wealth and power, doesn’t necessarily mean that the issue of concealment is no longer a factor for Jews or those deemed ‘anti-Semitic.’ As such, there may be more to the ‘spotting the enemy’ hypothesis than Salib and her team would have us believe.

In any event, I have a party to attend this evening with my previously mentioned friends. I must admit to being rather uneasy though – the latest research suggests they may all be raving anti-Semites!

[1] S. Andrzejewski, J. Hall & E. Salib, “Anti-Semitism and Identification of Jewish Group Membership from Photographs” *Nonverbal Behavior*, (2009), 33, pp.47-58.

[2] F. Cohen, L. Jussim, & E. Salib “The Modern Anti-Semitism Israel Model: An empirical relationship between modern anti-Semitism and opposition to Israel”, *Conflict and Communication*, Vol. 10, No.1, 2011.

[3] S. Andrzejewski, J. Hall & E. Salib, “Anti-Semitism and Identification of Jewish Group Membership from Photographs” *Nonverbal Behavior*, (2009), 33, pp.47-58 (p.47).

[6] Ibid, p.48.

[7] G. Allport & B. Kramer, “Some Roots of Prejudice,” *Journal of Psychology: Interdisciplinary and Applied*, 22 (1946), pp.9-39.

[8] S. Andrzejewski, J. Hall & E. Salib, “Anti-Semitism and Identification of Jewish Group Membership from Photographs” *Nonverbal Behavior*, (2009), 33, pp.47-58 (p.48).

[15] S. Andrzejewski, J. Hall & E. Salib, “Anti-Semitism and Identification of Jewish Group Membership from Photographs” *Nonverbal Behavior*, (2009), 33, pp.47-58 (p.54).

[20] J. Cohen, “Perceptions of Anti-Semitism among American Jews, 2000-05, A Survey Analysis” *Political Psychology*, Vol. 31, No1. (2010), pp.85-104 (p.86).

Review: Anthony Julius' "Trials of the Diaspora: A History of Anti-Semitism in England" [Part One]

theoccidentalobserver.net/2013/01/19/review-anthony-julius-trials-of-the-diaspora-a-history-of-anti-semitism-in-england-part-one

Andrew Joyce, Ph.D. January 19, 2013

Accompanied by much publicity, 2012 saw the publication in paperback of Anthony Julius' ***Trials of the Diaspora: A History of Anti-Semitism in England***. The paperback followed on from the successful performance of the hardback, which had come out under the imprint of Oxford University Press in 2010. As in so many other cases, much of the book's success had little to do with its scholarly merit and more to do with a great deal of ethnic networking. For example, Philip Roth **labelled** Julius' 827-page literary tumbleweed "an essential history" written by a man with "scholarly integrity", while Harold Bloom at the *New York Times Book Review* **gushed** that "Julius is a truth-teller, … I am grateful for his calm balance … and extraordinary moral strength."

The book achieved its greatest success in Britain, where despite comprising only around 0.5% of the British population, Jews managed to get positive reviews of Julius' book in almost every single major British newspaper and magazine. At London's *Financial Times* the review was written by **James Shapiro**, an academic who specializes in trying to dismantle Shakespeare, either by **denouncing him as an anti-Semite** or, paradoxically, **claiming** that he never wrote any of the works attributed to him. At *The New Republic* the review was written by **Jonathan Freedland**, who also **writes** for *The Guardian* and ***The Jewish Chronicle***. Freedland also publishes fiction under the name Sam Bourne, in which his plots invariably **revolve** around Nazi sympathizers and eugenicists. At the *New Statesman* praise this time came from **Jonathan Beckman** who also writes for ***The Guardian*** and the *The Jewish Chronicle*. At the *Telegraph* the review was written by **Gerald Jacobs**, another *Jewish Chronicle* stalwart. At the *Independent* the review was written by **Bryan Cheyette**, an academic who specializes in **portraying** White societies as having a neurotic hatred of Jews. At *The Guardian*, the review was penned by none other than **Antony Lerman**, a former Director of the Institute for Jewish Policy Research.

Over the course of a number of essays examining this book, I hope to demonstrate that despite the effusive praise of the text as "scholarly," "balanced," "calm," "judicious," it is in fact an amateurish effort, laden with falsehood and misrepresentation, and underpinned by Julius' own paranoid worldview — a worldview shared and perpetuated by his many Jewish cheerleaders. In this, the first essay, I hope to delve into Julius' background, and to some extent his mind, to demonstrate his links to Frankfurt School ideology, his role in defending and furthering Jewish interests, and his implicit hatred and suspicion of White culture. Only by first tackling Julius can we hope to better understand the warped worldview from whence this strange and contorted history derives. Subsequent essays will take each of Julius' major chapters, explore its content and, by using scholarly mainstream sources, utterly deconstruct Julius' arguments and expose his myths for what they are.

A Portrait of the Activist as a Young Man.

Anthony Julius, who is a lawyer and not an historian, first came to prominence in 1996 when he was unveiled as Princess Diana's divorce lawyer. Although Julius writes in *Trials of the Diaspora* that Diana "was interested in Jews, but had no idea about them," he was chosen primarily because as a Jew he was seen as "an outsider, someone whom the British establishment would regard as 'unclubbable,' someone who couldn't be 'gotten to."[1] Julius performed his function well, and was handsomely rewarded by Diana. D.D. Guttenplan writes that "her patronage made him the most famous lawyer in Britain. She also made him executor of her will."[2]

Julius is deeply connected to his identity as a Jew and has demonstrated a commitment to the defense and advancement of Jewish interests throughout his life. Much of this has been driven by a paranoid outlook and a deep suspicion of non-Jews. This worldview, it can be clearly seen, was adopted from his father and paternal grandmother. Writing in the brief autobiographical introduction to *Trials of the Diaspora*, Julius writes that his grandmother corresponded frequently with her brother in South Africa, always "a limited set of variations on a single theme: they had been lucky so far, but disaster, to be inflicted on Jews by the Gentile world, was imminent." He continues that "though my grandmother never spoke in a hostile way about non-Jews, it was always clear when it was a non-Jew about whom she was speaking. The tone would invariably have a quality of wariness, as if she was concerned she might be overheard. She took it for granted that Jews and Christians were divided by unbridgeable differences. If she wanted to indicate that a person was Jewish she would say that he was '*unserer*' ('one of us'); if Gentile, he would be '*zeyricher*' ('one of them')."

The extreme level of this suspicion is demonstrated when Julius discusses an incident, involving what he and his father perceived to be an anti-Jewish remark, that he recalls from when he was around eight or nine. Julius was travelling with his father, Morris, and one of his father's business partners on a train. At some point the business partner, whom Julius refers to simply as 'Arthur' began talking at length about his daughter. 'Arthur' continued: "Do you know Morris, she has got a special little friend, a Jewish girl, and we had the girl over for tea last weekend. I must say, the child has got the most beautiful manners." There was silence, and shortly thereafter Arthur left the compartment to go to the dining car. With Arthur now gone, Julius's father exploded, he "turned to me fuming. 'Did you hear what he said? I am supposed to be impressed that he actually had a Jewish girl over to his house for tea? And that she had beautiful manners?" The young Julius asked "What are you going to do Daddy?" Morris remained silent and the matter was never brought up again. To this day, Julius remarks, he has "reflected many times" on "my father's failure to confront Arthur." I must confess to reading Arthur's remarks several times in an effort to understand how this remark, obviously intended as a nicety towards a Jewish colleague, could be interpreted as hostile or mocking. Obviously one must partake of the *unsurer*/*zeyricher* worldview for this to become in any way logical.

While studying English literature at Cambridge University between 1974 and 1977, Julius placed himself “among those Jews who have sought out anti-Semitism.” He began writing about Jews and instances of alleged anti-Semitism in English literature, turning towards heavy criticism of some of the best English writers. He admits to becoming part of a “radical faction” which emerged in the humanities at that time, and that he was heavily influenced by his reading of “Freud … and the line of Western Marxist thinking that can be traced from the Austro-Marxists through to Antonio Gramsci and the Frankfurt School.” His faction “staged confrontations” with supporters of rationalism in the faculty, and he states that his group’s idiom was “one of critique rather than celebration” and that “there was a politics attached to this set of positions.”

After graduating Julius went to law school and, when he finished there, he started his career as an ethnic activist by becoming chief lawyer to the British Board of Deputies of British Jews, an organization comprising elements of both the American Jewish Committee and the Anti-Defamation League. In 1983 he successfully defended the Board of Deputies when it was sued by a Conservative Party candidate. The Board of Deputies had conducted a propaganda campaign, distributing flyers in the candidate’s constituency during a General Election detailing his previous involvement with the National Front, an association the Board of Deputies claimed was evidence of the man’s anti-Semitism. In 1992, after he was expelled from Canada, David Irving applied for access to the documents which provoked his expulsion under Canada’s Access to Information Law. Among these documents “Irving claimed, was a dossier on his activities compiled by the Board of Deputies of British Jews and sent to the Canadian authorities. Irving wanted to sue for libel, but Julius, who acted for the Board, said that Irving was ‘sadly too late’ in filing the proper papers.”[3]

After Princess Diana died and after leaving his wife for the daughter of one of his clients, Julius next hit the headlines with the 2000 David Irving libel trial. When Deborah Lipstadt published her *Denying the Holocaust* in 1999, she quickly found out that Irving was suing her for libel through the British courts. Lipstadt turned to the Board of Deputies for advice and they recommended none other than their own Anthony Julius. Strangely, in *Trials of the Diaspora* Julius omits most of his history with the Board of Deputies, and leaves out entirely his 1992 encounter with Irving. Instead he writes that “to find myself in a major set-piece fight with a Holocaust denier was the purest chance.” [4] Julius was put in charge of the ‘discovery’ element of the trial. Julius relished the opportunity to pore over Irving’s private papers, because it offered him the chance to “control the course the proceedings took.” He wanted to run the trial “as if it was a history seminar and Irving was a rather unintelligent student.” Of course, in my present series of essays, I propose to school Mr. Julius, who is not only unintelligent when it comes to his own history writing, but is an agenda-driven employer of falsehood and misrepresentation — an amateur, and a charlatan.

Julius has a problem with truth and accurate representation, and this emerges very early in his book. In one section of his Introduction Julius states that his book is much needed because Jews are under threat in Britain today; there are Jews being "chased down roads in London with shouted slanders and insults." But, and this is common throughout his book, Julius has a habit of exaggerating threats, and implying extremism as very turn. Major violence is always 'just around the corner.' In its most extreme form, Julius writes that "it would seem that the closed season on Jews is over." I wanted to give Julius the benefit of the doubt so I consulted the annual reports of the Jewish **'Community Security Trust**.' At first I was surprised to see that ninety-two "violent anti-Semitic assaults" had been carried out — although in a country of around sixty million people this is a miniscule figure.

However, when I actually looked at the details of these "assaults" it became clear that there was a discrepancy between what I would view as a "violent physical assault" and that employed by the Community Security Trust. On page thirteen of the report, we can actually see that one of these "violent physical assaults" involved children "throwing water" at the children of their Jewish neighbors. Fifty-four of the ninety-two incidents involved nothing more than "eggs being thrown," and around ten involved fights between schoolchildren. No data is given on the rest, though the overwhelming theme here seems to juvenile behavior not in keeping with the level of threat implied by various Jewish bodies. Certainly, in its entire history, the Community Security Trust has never had to report anything like the death of **Kris Donald**, a 15 year old White British child, who was abducted by Imran Shahid, 29, his brother Zeeshan Shahid, 28, and 27-year-old Mohammed Faisal Mushtaq, taken two hundred miles from his home, stabbed thirteen times, then doused with gasoline and burned alive in what the courts agreed was a "racially-motivated murder."

Consider the Judeo-centric obsession of Julius, who weeps that anti-Semitism "is the background noise against which we make our lives." Consider the kind of psychology at work in the mind of someone who found the time to become irate when Penguin decided, following victory in the Irving case, to donate its proceedings to a cancer charity. Julius writes that he "took the donation to be a rejection of what they took as our specifically Jewish perspective. Everyone suffers from cancer; it is no respecter of ethnicity. The donation felt like a snub." Consider the schizophrenic fanaticism at work in the activities of someone who admits on the one hand that anti-Semitism "has not exposed me to any harm — indeed, it has been almost wholly free of risk of any kind," and yet on the other states that "I have a sense of the malignity of many of the current attacks on Jews and Jewish State … and a strong sense of the persistence in this country of an obdurate, harsh anti-Semitism."

Much of Julius' book is built on such contradictions, as well as an overwhelmingly negative view of the non-Jewish world. Even his use of texts is indicative of his worldview. One of his favorites is Bernard Lewis' *Semites and Anti-Semites* (1986). Lewis' book is rejected as polemic by most serious scholars. Joel Beinin wrote in his review of the book for the *Middle East Report* back in 1987 that Lewis "appears to have adopted a more openly polemical writing style and a paranoid view of the world which is at points profoundly out of touch with reality."[5] (Bernard Lewis is something of an exemplar of **Jewish ethnic activist masquerading as scholar**.) Like Julius' book, which adopts a grating moralistic tone throughout, Lewis' book **has** "a certain judiciousness of tone, and judiciousness is the appearance not the reality of objectivity." It is agenda-driven polemic dressed up as scholarly exploration. As will be seen, when Julius senses that his arguments are at certain points *particularly* weak, he grasps for the infantile assurance found in name-calling. For example, Julius never succeeds in coming to anything but a ridiculously capacious definition of 'anti-Semitism,' and, when he finds it difficult to understand precisely why at certain points in history *some* Jews have been disliked by *some* non-Jews, he resorts to describing the phenomenon with words such as "muck," and "a sewer." Such words, common throughout the text, are not altogether out of place — the book stinks.

And thus we have come to grasp at least what is necessary for us to proceed. In the next essay, we will move on to an examination of the text itself, taking on Julius' extensive chapter on "Medieval English anti-Semitism." We do so now with a clearer picture of our author, we can better predict some of his arguments and stances, and we are to some extent familiar with the types of sources that he is prone to use.

[1] D.D. Guttenplan *The Holocaust on Trial: History, Justice, and the David Irving Libel Case* (London:2001), p.84.
[5] J. Beinin "Review: Semites and anti-Semites: An Inquiry into Conflict and Prejudice" *Middle East Report*, No. 147, (1987), p.43.

Review: Anthony Julius' "Trials of the Diaspora" [Part 2]: "Medieval English Anti-Semitism"

theoccidentalobserver.net/2013/01/21/review-anthony-julius-trials-of-the-diaspora-part-2-medieval-english-anti-semitism

Andrew Joyce, Ph.D. January 21, 2013

In part one of this essay we laid the groundwork for an examination of Anthony Julius' *Trials of the Diaspora* by considering the background of the author, his background as a follower of the Frankfurt School, and his role in defending and advancing Jewish interests. We now move on to a discussion of the historical content of the text. The following analysis will first provide the reader with Julius' narrative of the Jewish experience in medieval England. The latter half of the essay will be devoted to dissecting his narrative, and pointing out its myriad flaws, misrepresentations, and fabrications.

Julius on Jews in Medieval England.

Julius sets out his history of Jews in medieval England by establishing a common theme in Jewish ethnic activist history writing — complete Jewish passivity and the employment of what I term 'the victim paradigm.' As I explained in my earlier work on the 19th century Russian disturbances, "it is the notion that Jews stand alone in the world as the quintessential 'blameless victim.' To allow for any sense of Jewish agency — any argument that Jews may have in some way contributed to anti-Jewish sentiment — is to harm the perpetuation of this paradigm." To Julius, the history of Jews in medieval England is one in which an innocent Jewish population is victimized by "a predatory State, an antagonistic Church, and an intermittently but homicidally violent populace" (p. xli). Julius writes that the period witnessed "a war against the Jews" (p. xli). The lives of the Jews, from the moment of their settlement in the country in 1066, were according to Julius "always difficult, often intolerable" (p. xli).

Julius paints a portrait of a community like any other, diverse in its interests and occupations. Certainly, admits Julius, there were "some great financiers," but money-lending played no great part in Jewish life, and there were also "physicians, traders, goldsmiths and ballad-singers" (p. 106). Julius claims that "they were not segregated from their Christian neighbors" (p. 107). He urges us to avoid "the misconception that the typical Jewish milieu is a commercial one, and that Judaism itself is especially hospitable to moneymaking" (p. 123).

Julius attributes the first serious disruption to this precarious existence to the appearance of the "blood libel," which according to Julius emerged out of the irrationality and inherent malice of the Christian population (p. 123). The Crown then joined in and "turned the extorting of money from England's wealthiest Jews into a project" (p. 123). Observe the victim paradigm at work when Julius argues that "the history of medieval English Jewry is thus in large measure the history of the *persecution* of medieval English Jewry" [original emphasis] (p. 123). He states that "in medieval England, Jews were defamed, their wealth was expropriated, they were killed or injured, they were subjected to discriminatory and humiliating regulation, and they were, finally, expelled" (p. 108). Violence "came from above and below" (p. 108), "neither Jewish life nor Jewish property was ever wholly secure from attack. … Even their most commonplace, least consequential, of social encounters with Christians was freighted with danger for Jews" (p. 119). Victimhood, passivity, lack of agency.

Julius argues that the State victimized Jews by supporting "extortion, by judicial sanctions for false charges, by its tacit support for mob violence and its refusal to prosecute the murderers of Jews" (p. 119). The Church "practised violence and incited others to violence by its pursuit of persecutory legislation, by its preaching, and by other coercive measures" (p. 119). Mob violence was "radical, merciless, and quite often skillfully directed" (p. 119). Julius offers no references, citations, or evidence in support of these claims.

Much of Julius' polemic on this period concerns the "blood libel," a phenomenon he completely fails to contextualize or explain. He relies on dismissing it as "the paradigmatic instance of a total fabrication," without asking *why* a local population would a) fabricate evidence against Jews in the first place and b) why it took the *form* it did and emerged *when* it did. Since answering such questions are key to the understanding of any historical issue or period, Julius' entire section on this is flawed not only factually, but methodologically. He attributes the anti-Jewish riots of 1189–1190 to "a broad enthusiasm for the Crusades" (p. 119), without offering grounds for making such a statement, and writes provocatively that he imagines the crowds of non-Jews "robbing, raping, burning, and killing — all the time, self-righteously" (p. 119).

The Crown, argues Julius, weighed down England's Jews with "burdensome taxation," levied on the basis of personal greed and a malicious theology which deemed them "God's rejected people" (p. 125). They were subject to the whims of kings who would request vast loans and tallages [a kind of land tax]. The English Church persecuted Jews by telling Christians not to use Jewish doctors, by telling them not to borrow money from Jews, and by the priestly engagement of Jewish religious figures in theological debates. Edward I was particularly nasty, states Julius, because he "issued instructions to Jews to attend Dominican sermons" (p. 139).

Julius writes that in 1290 Edward I expelled a "weakened" and "intimidated" Jewish population from England, once it was no longer financially useful to the Crown. A depressing and, for the uninstructed reader, a pity-inducing narrative indeed.

But an entirely false one.

Jews in Medieval England.

Even back in 1894 there was a sufficient amount of this documentation for W. Bacher to write that “no country in Europe possesses for the history of the Jews in the twelfth century so rich a stock of documentary material as England”[1] Despite the availability of vast amounts of primary documentary evidence, Julius consulted not one original source for his discussion of medieval English Jews, instead borrowing heavily and selectively from other writers. As G.R. Elton, the great English rationalist historian, said in his classic *The Practice of History* (1961) “knowing what other historians have written is vital to a proper job” but “the first demand of sound historical scholarship must be stressed: it must rest on a broad-fronted attack upon all the relevant material.”[2] Julius doesn’t just fail to tackle *all* of the relevant material that has been unearthed in the course of centuries – he doesn’t tackle any of it. With the exception of one or two entries, Julius’ list of over one hundred footnotes for his discussion of Jews in medieval England consists exclusively of books written in the 1980s and 1990s by historians of the kind described by Elton as purveyors of “anti-positivist criticisms” – that is, a school of historians who claim *theory* trumps *evidence*, and thus for whom it is “virtually axiomatic that historians never work with the materials of the raw past.”[3] Of course, anti-positivism was the major strain of Frankfurt School thought which infected the writing of academic history in the 1960s, and persists to this day.[4] Its proponents believe in conducting their research in the realm of the imagination rather than the archive.

Let us first deal with Julius’ claim that this Jewish community was diverse in trade and profession, and that money-lending was a very minor part of it. Unlike Julius, A.M. Fuss consulted the available records and information for his 1975 article on “Inter-Jewish Loans in Pre-Expulsion England” and concluded that English Jews “were primarily engaged in money-lending, rather than trade or commerce. … In fact the charters issued by Kings John and Richard specifically provide protection for their money-lending activities.”[5] P. Elman writes in the *Economic History Review* that “the obvious function of the Jews in regard to the general population was that of money-lending.”[6] B. Lionel Abrahams used vast quantities of archival evidence in his 1894 Arnold Prize-winning article on “The Expulsion of the Jews from England in 1290” and was able to conclude on the basis of this evidence that when the Jews first settled in England “they brought with them money, but no skill in any occupation except lending it out at interest.”[7] Another article states that there is no evidence, among this abundant literature, “to suppose that the English Jews of this period got their living in any considerable numbers in any other art or craft. … It is therefore probable that the capital with which the community started in the country was very considerable.”[8] In the thousands upon thousands of pages of documents we have on this community (the residential data, the taxation information, the details of their personal accounts etc.) we don’t find a professionally diverse and dispersed population, but instead a close-knit, inter-related, and extremely well-organized group of money-lenders and financiers. Julius would not like us to have the “misconception that the typical Jewish milieu is a commercial one,” so he shamelessly distorts the historical record. As to whether this is a deliberate distortion, in his discussion of ‘occupational diversity’ he cites page twenty-six of H.G. Richardson's *The English Jewry under Angevin Kings* (1960). The previous page, that is page twenty-five, gives a lengthy description of the vast Jewish money-lending enterprise.[9]

Julius claims that Christians and Jews were living side by side and that they enjoyed the little things in life together until the psychotic Christian population became homicidal. B. Lionel Abrahams paints a rather different picture. Using town plans and residential data, he found that Jews "occupied, not under compulsion, but of their own choice, a separate quarter of each town in which they dwelt."[10] He writes that they "rejected meat as unfit for themselves, but considered it good enough to be offered for sale to their Christian neighbors."[11] They lived as "semi-aliens, growing rich as usurers, and observing strange customs."[12] They stood outside of the feudal society, built on an aristocratic militant confraternity, itself founded on oaths and fealty.[13]

Julius complains about heavy, relentless, and burdensome taxation and loans squeezed from the Jews, though I very much doubt he has ever laid eyes on the relevant documents. P. Elman, who has, writes that "apart from the quasi-regular and normal legal sources of income, which the English as much as the Jews were required to pay, the king claimed from a Jews a number of occasional contributions, especially loans and tallages. In the thirteenth century, which is the vital period for our purpose, the loans were *insignificant in number and amount* [emphasis added]."[14] Further, there "is no evidence of the levy of any collective tallage upon them until the year 1168, and then the number did not exceed 5,000 marks."[15] When the tallages were brought in, they only applied to land that Jews had seized in lieu of the unpaid loans of the barons (see below). Further, Jews were excused from Crown taxes[16] and unlike the Christian population, in their movement around the country transacting business Jews were "free of all tolls and dues."[17]

If we were to have before us today a thirteenth-century English peasant, he would find much to dispute in Julius' claim that it was the Jew who stood at the bottom of the social and economic ladder. In fact it has been well established that Jews occupied the position of a privileged elite, under royal protection. B. Lionel Abrahams, upon examining centuries of royal charters concluded that "from their first arrival in the country, they had enjoyed a kind of informal Royal protection."[18] Later, Henry II "gave and secured to the Jews special privileges so great as to arouse the envy of their neighbors,"[19] granted them the use of their own courts, and "placed them under the special protection of the royal officers in each district."[20]

In charging high rates of interest and preying upon the indebtedness of the lesser barons and the freeholders, Jews were successful in acquiring vast numbers of estates, which the king then gradually acquired by accepting them in lieu of tallages.[21] The Jews had a free rein to carry on their regular, and highly profitable, money-lending activities as long as they continued in a mutually beneficial partnership designed to facilitate "the transfer of land from the small landowners to the upper stratum."[22] Unsurprisingly, Jews thus came to be seen as a hostile elite. They were viewed as such not just by the peasantry but by the barons, who chafed under their interest rates and at their inability to strike at those under royal protection. Irven Resnick writes in a 2007 article for the respected journal *Church History* that Jews were the "agents of hated royal fiscal policies,"[23] as well as the usurers of the masses. The Crown was aware of this and took measures to increase security for Jews. A lot has been made about Jews first having to wear a badge identifying them at this time. What is far less often publicized is that these badges were first introduced by the English Crown, according to an article in the *Jewish Quarterly Review*, to better "facilitate their recognition by their protectors."[24] This partnership stands quite opposite to the picture painted by Julius, in which the Crown would even refuse "to prosecute the murderers of Jews."[25] In fact this statement is itself a complete fabrication. One of the most notable things about the expulsion was that during the event itself, and long after the Crown viewed the Jews as useful, there remained a gratitude for services rendered. Zefira Rokeah writes that the Crown "endeavored to ensure the safe passage of Jews during the expulsion itself and punished those who robbed them or abandoned them to their death."[26] Julius knows this of course — he cites several times, though selectively, from the exact chapter I have just quoted from.[27]

Julius claims that the English Church was inherently bent on persecution because it viewed Judaism as a heresy, and in doing so gives Jews an entirely passive role. In this he borrows heavily from mainstream Jewish writing on this subject,[28] and he cites extensively from Zefira Rokeah who is one of the main proponents of this notion. For example she writes that "England was among the most orthodox countries in religious matters. Heresy was both exceedingly rare and decisively dealt with when it appeared. It was not found necessary to import the Inquisition into England, although the Dominicans were present and capable of acting as its agents."[29]

There is one basic and fundamental problem with the Jewish rationale on this however. Heresy can only be committed by 'one of the flock' and Jews were never seen as part of the flock. In fact, compared with the heresies of sects like the Cathars, which flourished at this time, Abrahams writes that "Jewish unbelief was seen as harmless."[30] Put simply, the Jews were outsiders of no import or concern to the Church.

In the early years of Church-Jew interaction, relations were actually positive. We know from documents that the English Church was borrowing money at interest from the Jews, "pledging church vessels, books, and vestments as security for their loans; even relics were used in this way. … The Jewish financier Aaron of Lincoln alone financed building projects in nine Cistercian abbeys as well as the cathedrals of Lincoln and Petersborough."[31] Relations eventually ceased not because of theological differences, but under the direction of the bishop of Lincoln who complained that interests levels for these loans had become "exorbitant."[32] J.M. Rigg concluded following a survey of Church correspondence that "religion had little or nothing to do with the expulsion,"[33] and that "the clergy of England during the period under review evinced far less hostility to the

Jews than the laity."[34] When the laity began to suffer under Jewish usury, relations further deteriorated, and the Church moved to end Christian-Jewish contact altogether. When these efforts failed and Jews had spread into new towns across England, protected by royal guards, tensions grew. Because an attack on the Jews was seen as an attack on the king, some pretext had to be sought. A religious pretext, which might offer the protection of the Church, was thought viable, and in this atmosphere the allegation of ritual murder emerged. Gillian Bennett, a fine historian of medieval England and an expert on the use and reception of folklore, concluded in 2005 following years of research into these allegations that "where accusations of ritual murder where made in this period … it is more probable that they were *cause celebres* around which anti-Jewish feeling could crystallize, rather than the cause of anti-Semitism in the first place."[35] A pretext — a 'safe' pretext under which one could forge an attack on a hostile, heavily protected elite. Of course, the peasantry under-estimated the reaction of the sovereign — following a riot against Jews in York in 1190, many rioters were hanged by orders of the king.[36]

Thus, rather than Julius' "war on the Jews," the period saw the partnership of Crown and Jew against the barony and the peasantry. Only when the cautious Edward I ascended the throne did the situation change. The barons were becoming increasingly restless — a restlessness that Edward was sure would eventually target him. During the interregnum of Henry II and Richard I, the brief period before the new king declared 'the peace,' successful raids had been carried out by the barons on the *archae* — heavily guarded buildings which housed records of what they owed Crown and Jew.[37] Tallages consistently revealed the astonishing level of Jewish wealth, and as J.M. Rigg states: "Doubtless the discovery this made of their opulence had grown, had much to do with the outbreak of anti-Semitism which followed."[38] Edward thus decided to cut his losses while the going was good — for both him and the Jews. As Rigg concluded, given the realities of the period "it would be absurd to find fault with him for dismissing them from the country. … Nay, it is even probable that their expulsion was a blessing in disguise."[39] Also, if Jews had such a terrible time in medieval England, perhaps Mr. Julius can explain why only twenty years after the 'expulsion' Jews started petitioning for their return?[40]

To conclude our analysis of Julius' discussion of the Jews in medieval England, it is worth contextualizing it and highlighting its role in the broader landscape of the writing of Jewish history. To take just one example, the claim advanced by Julius, that the medieval Jewish community of England was diverse in trade and profession, has absolutely no basis in fact, and is a mere creation intended to whitewash a dark spot in the Jewish past. All the evidence we have points to almost complete involvement in money lending. In the 1970s, however, Salo Baron in his *Economic History of the Jews* conjectured that it was diverse, laying the theoretical groundwork for future writers to embellish. He argued that, "the extant rich documentation on Jewish moneylenders in medieval England has almost completely diverted the attention of scholars from the pulsating life of what was *probably* the non-moneylending majority of English Jews [emphasis added]."

Baron had nothing to go on in making this claim, and certainly no justification at all for claiming that the majority of Jews in England were not engaged in money lending. In fact, this statement contradicts most of his discussion of Jewish economic activity in England, in which he argues that money lending was the “lifeblood” and “the very economic foundation” of the community.

However, Baron’s intercession was enough for a 1988 chapter in *Anti-Semitism Through the Ages* in which Zefira Rokeah cited Baron but made it sound like he had discovered hard evidence to prove his theory. Rokeah obscurely alluded to “manuscript evidence” in the main body of text, but hidden in her footnotes it becomes clear that this ‘discovery’ was just more paperwork on money lenders — nothing at all to do with the imagined majority of diversely employed Jews. Despite approvingly citing Baron’s conjecture, and embellishing it further, no evidence at all had yet been found to substantiate it.

Moving forward to 2010, our own Anthony Julius played his part in the whitewashing of Jewish history by citing Rokeah as evidence for his assertion that medieval English Jewry was *definitely* economically diverse. At no point in this sequence was new evidence introduced — it was simply Jewish academics citing each other and relying on the scholarly apparatus of citation alone to bestow legitimacy on their claims. But by this simple method, in three books (and over 40 years) the truth was smothered, and we went from a view of a predominantly money lending community, to a complete re-write of history in which the community was barely involved in money lending at all. Just imagine all the future scholars who will, knowingly or not, cite Julius, and thus perpetuate this fabrication in their works.

Andrew Joyce’s review of *Trials of the Diaspora* will continue at a later date.

[1] W. Bacher, “The Jews of Angevin England: Documents and Records from Latin and Hebrew Sources,” *Jewish Quarterly Review*, 6:2 (1894), 335-374 (p.335-6).

[2] G.R. Elton *The Practice of History* (London, 1961), p.88.

[3] Ibid, p.79.

[4] J. Marcus, *Foundations of the Frankfurt School of Social Research* (New Brunswick, 1984), p.15.

[5] A.M. Fuss “Inter-Jewish Loans in Pre-Expulsion England” *Jewish Quarterly Review*, 65:4 (1975), 229-245 (p.229).

[6] P. Elman, “The Economic Causes of the Expulsion of the Jews in 1290” *The Economic History Review*, 7:2(1937) 145-154 (p.145).

[7] B. L. Abrahams, “The Expulsion of the Jews from England in 1290” *Jewish Quarterly Review*, 7:1 (1894), 75-100 (p.76).

[8] “The Jews of England in the Thirteenth Century,” *Jewish Quarterly Review*, 15:1 (1902), 5-22 (p.10).

[9] See H.G. Richardson, *The English Jewry under Angevin Kings*, (London, 1960), p.25.

[10] B. L. Abrahams, “The Expulsion of the Jews from England in 1290” *Jewish Quarterly Review*, 7:1 (1894), 75-100 (p.76-7).

[11] Ibid.

[12] Ibid, p.78.

[13] “The Jews of England in the Thirteenth Century,” *Jewish Quarterly Review*, 15:1 (1902), 5-22 (p.7).

[14] P. Elman, “The Economic Causes of the Expulsion of the Jews in 1290” *The Economic History Review*, 7:2(1937) 145-154 (p.145).

[15] “The Jews of England in the Thirteenth Century,” *Jewish Quarterly Review*, 15:1 (1902), 5-22 (p.10).

[16] Ibid, p.11.

[17] B. L. Abrahams, “The Expulsion of the Jews from England in 1290” *Jewish Quarterly Review*, 7:1 (1894), 75-100 (p.84).

[18] Ibid, p.78.

[19] Ibid, p.81

[20] Ibid.

[21] P. Elman, “The Economic Causes of the Expulsion of the Jews in 1290” *The Economic History Review*, 7:2(1937) 145-154 (p.145).

[22] P. Elman, “The Economic Causes of the Expulsion of the Jews in 1290” *The Economic History Review*, 7:2(1937) 145-154 (p.145).

[23] Irven Resnick “Review: Expulsion: England’s Jewish Solution by Richard Huscroft” *Church History*, 76:3 (2007), 634-636 (p.635).

[24] “The Jews of England in the Thirteenth Century,” *Jewish Quarterly Review*, 15:1 (1902), 5-22 (p.14).

[25] Ibid.

[26] Z.E. Rokeah “The State, The Church, and Medieval England,” in S. Almog *Antisemitism Through the Ages* (New York, 1988), p.104.

[27] Julius, *Trials of the Diaspora*, p.654, 656, 657.

[28] See for example, D. Cohn-Sherbok, *The Crucified Jew: Twenty Centuries of Christian Anti-Semitism* (London, 1992), R.S. Wistrich, *Anti-Semitism: The Longest Hatred* (London, 1991), and M. Perry *Antisemitism: Myth and Hate from Antiquity to the Present* (New York, 2002).

[29] Ibid, p.101.

[30] B.L. Abrahams "The Expulsion of the Jews from England (Concluded)" *The Jewish Quarterly Review*, Vol. 7, No. 3 (Apr., 1895), pp. 428-458, (p.458).

[31] Ibid, p.112.

[32] Ibid, p.113.

[33] J.M. Rigg "The Jews of England in the Thirteenth Century," *Jewish Quarterly Review*, 15:1 (1902), 5-22 (p.19).

[34] Ibid.

[35] G. Bennett, "William of Norwich and the Expulsion of the Jews", *Folklore* 116:3, 311-314 (p.313).

[36] J. Gillingham, *Anglo-Norman Studies: Proceedings of the Battle Conference, Volume 25* (Woodbridge, 2003), p.145.

[37] B. L. Abrahams, "The Expulsion of the Jews from England in 1290" *Jewish Quarterly Review*, 7:1 (1894), 75-100 (p.82).

[38] J.M. Rigg "The Jews of England in the Thirteenth Century," *Jewish Quarterly Review*, 15:1 (1902), 5-22 (p.14).

[39] Ibid, p.21.

[40] Z.E. Rokeah "The State, The Church, and Medieval England," in S. Almog *Antisemitism Through the Ages* (New York, 1988), p.118, note 6.

Review: Anthony Julius’ “Trials of the Diaspora” [Part3]: “English Literary Anti-Semitism”

theoccidentalobserver.net/2013/02/22/review-anthony-julius-trials-of-the-diaspora-part3-english-literary-anti-semitism

Andrew Joyce, Ph.D. February 22, 2013

ILlustration from The Prioress’s Tale

We continue with our analysis of Anthony Julius’ *Trials of the Diaspora*, by turning our attention to one of the more expansive sections of the book — a chapter dealing with what Julius believes to be England’s uniquely hateful contribution to world literature. In the first part of this analysis we explored the background of the author, his history as a Jewish ethnic activist and also, through some of his statements and biographical information, aspects of his psychology. This psychological, and in a sense also political, outlook has already been demonstrated as influencing both Julius’ perception of the history of Jews in

England, and his writing of that history. This is most apparent in the thread of victimhood which Julius crudely weaves throughout much of the book.

More insidiously, however, in the second part of the analysis we saw instances where Julius wilfully ignored evidence because it didn't conform to what he *believes* to be the case, and also because it did not conform to what he wants *others* to believe. Julius has thus shown his hand as a propagandist contributing to the **drumbeat that the West is evil**.

Julius on 'The Songs of the Conquerors'

Julius opens his chapter with an account of the importance of the Book of Lamentations in Jewish tradition. The book, known to Jews as the *Eicha*, records the loss of Jerusalem and the destruction of the Temple by the Babylonians. According to Julius (144), its recital by Jews on the fast day of *Tishah be'Av* every year

> renews Jewish memory of the Babylonian exile and of those other moments of national calamity by convention remembered on this day — among others, the destruction of the Second Temple by the Romans in 70[AD], and the expulsion of the Jews from Spain in 1492. In its slow accumulation of disasters, *Tishah be'Av* encourages the regarding of catastrophe as the defining quality of Diaspora existence…By tradition, the Jews were expelled from England on *Tishah be'Av*. On this day, Jews are meant to remember that catastrophe too.

Leaving aside the implications on group identity and group psychology of this annual festival of victimhood, Julius writes that a central aspect of the *Eicha* is a recollection of the Babylonians celebrating their victory over the Jews by incorporating them into their songs and gibes.

This celebration over the vanquished is important because, according to Julius, the allegedly anti-Jewish post-expulsion English literary canon is little more than the celebratory song of Englishmen who have vanquished their enemy and will forever remember this victory in art. It doesn't occur to Julius that imagining the renowned literary output of one of the world's great producers of the written word revolving around Jews is evidence of a truly pathological level of ethnocentrism.

Instead Julius (149) writes that after expulsion Jews found

> that they had become material for song. This is among the bitterest of consequences for them. The threat they posed (or were perceived to pose) can now be invoked ceremonially…These songs or ballads, which are retold endlessly, and which deny to the defeated the pathos of their defeat, both follow acts of barbarism and are themselves barbaric. They are pitiless; they can be persecutory.

We can clearly see that the sense of victimhood, so apparent in earlier sections of the book, continues to drip habitually from every paragraph. Julius writes (149) that

> England's former Jews could have assembled to voice such a lament [as the *Eicha*], as they contemplated from their overseas refuges the emergent literature of their late homeland, a literature proliferating texts in which the crimes of predatory Jews are uncovered, and their perpetrators punished.

A careful count of the works, covering six hundred years, that Julius claims to have anti-Jewish content comes to a total of sixteen, including titles like Bram Stoker's *Dracula* which don't contain any references to Jews or Judaism. Hardly the "proliferation" that Julius posits, and hardly evidence of a prevailing anti-Semitic national "discourse."

The Jewish inability to appreciate English literature beyond the narrow purview of ethnic interest is by no means limited to Julius. There is abundant evidence that this blight is endemic among the larger body of academic Jewry:

Derek Cohen and Deborah Heller's *Jewish Presences in English Literature*[1]
Bryan Cheyette's *Constructions of 'the Jew in English Literature and Society*[2] and his *Between Race and Culture: Representations of 'the Jew' in English and American Literature*[3]
Harry Levi's *Jewish Characters in Fiction: English Literature*[4]
James Shapiro's *Shakespeare and the Jews*[5]
Edgar Rosenberg's *From Shylock to Svengali: Jewish Stereotypes in English Fiction*[6]
Gary Levine's *The Merchant of Modernism: The Economic Jew in Anglo-American Literature*[7]
Heidi Kaufman's *English Origins, Jewish Discourse, and the Nineteenth-Century British Novel*[8]
Esther Panitz's *The Alien in the Midst: images of Jews in English Literature*[9]
Edward Calisch's *The Jew in English Literature: As Author and as Subject*[10]
Matthew Biberman's *Masculinity, Anti-Semitism, and Early Modern English Literature*[11]
Eva Holmberg's *Jews in the Early Modern English Imagination*[12]
Phillip Aronstein's *The Jews in English Poetry and Fiction*[13]
Nadia Valman's *The Jewess in Nineteenth-Century British Literary Culture*[14]
Frank Felsenstein's *Anti-Semitic Stereotypes: A Paradigm of Otherness in English Popular Culture*[15]
Jonathan Freedman's *The Temple of Culture: Assimilation and Anti-Semitism in Literary Anglo-America*[16]
Sheila Spector's *British Romanticism and the Jews: History Culture and Literature*[17]
Anna Rubin's *Images in Transition: the English Jew in English Literature, 1660-1830*[18]

These represent only the tip of a very large and imposing iceberg. These are just some of the authors and their books – the articles can be counted in hundreds.

What is notable is not just the extent to which Jews have been able to fund and sustain this vast academic industry despite their small numbers and the narrowness of the subject matter (the same works of literature feature in every ‘study’), but also that most of the individuals named have been able to get their inept and repetitive texts published with elite university presses.

As we have demonstrated in the case of Julius, this should not be taken as an indicator of scholarly merit, integrity or quality. It does however raise interesting questions about the academic publishing industry, and its commissioning and reviewing processes. Noting the number of these books published by Stanford University Press, I was not exactly left speechless by the revelation that they have a single editor for ‘History and Jewish Studies.’[19] The two, it seems, have become inseparable. The same practice is in place at Cambridge University Press,[20] and probably many others. The review process also plays a role in what gets published by whom, and after detailing the ethnic backslapping of Julius’ book in part one, I see no reason to belabor the point here. Let us return to Julius.

Julius (150) claims that representations of Jews in English literature are unique because they represent part of a “persecutory discourse” which “puts Jews on trial” and fosters a “predisposition to think ill of Jews.” Julius briefly feigns objectivity by stating (150) that “it would be wrong to maintain that English literary anti-Semitism comprises works in which England showed its hand as an anti-Semitic nation.” But this runs against the thrust of the rest of his 827-page hymn to victimhood, and it is simply overwhelmed by his subsequent assertions (153) that “England was the principal promoter, and indeed some sense the inventor of English anti-Semitism” and that (151) English “literary anti-Semitism has its own mode of existence. It has its own internal history…its own inner laws, its own distinct properties.” In one narrow-minded, and logically tortured, paragraph, Julius (153) blames English works of literature, in particular Chaucer’s *The Prioress’s Tale*, Shakespeare’s *The Merchant of Venice*, and Dickens’ *Oliver Twist*, for the very fact that “literary anti-Semitism came into existence.”

For this reason, I will deal most specifically with these three works, and demonstrate once more that Julius perception is skewed by his own psychology, and that in his efforts to sway the perception of his readers he has resorted to the crass and unscholarly methods of distortion and manipulation.

Julius on ‘Anti-Semitism in English Literature’

One of the biggest challenges facing Julius in constructing this book was to posit some semblance of continuity in the English hatred of Jews. This was most precarious in his attempt to connect the experience of Jews before the 1290 expulsion to the attitudes supposedly held by the English towards Jews during the 366-year period of their absence. Simply saying that the English got on with their lives was unthinkable because it implies that when Jews leave problems are swiftly resolved — and therefore, among other things, that anti-Jewish actions or beliefs may have a basis in real issues such as resource competition. To Julius, as I explained in some detail in **Part 2**, the expulsion of the Jews from England was the result of irrational hatred; specifically: theologically-motivated hatred from the Church, malicious hatred from an abusive and extortionate monarch, and pathological hatred from a fanatical peasantry harboring blood libel fantasies. The fact that the opinion of many historians and the large body of hard evidence that we have totally contradicts this perception didn't have any impact on Julius' desire to promote his weak thesis as established fact.

In moving to the post-expulsion period then, Julius had to connect this irrationality with English literature. He does so by positing weak arguments, by distortion and omission (see below), and by repeatedly resorting to psychoanalytic journals and the writings of his decidedly unscholarly idol, Sigmund Freud (179, 187, 191). Julius argues that the main connection between the pre-expulsion English mindset and the English literary output after the expulsion is a fanatical adherence to the blood libel narrative. He claims (153) to have discovered that "English literary anti-Semitism has unusual integrity and coherence. … The Blood Libel is the largely unnoticed master theme of this discourse." In one very infantile bout of reasoning, Julius argues (154), that English literary works can partake of this blood libel master theme merely by replicating "the libel's essential structure or developing distinct aspects of it — say, Jewish criminality or Jewish legalism."

Thus, according to this definition even a tale featuring a fastidious Jewish rule-keeper, or a Jewish car-thief could be seen as part of the blood libel discourse. Such a thesis is, by virtue of its capaciousness, unusable.

What Julius, and the horde of other Jewish literary 'scholars,' are really asserting here is their antagonism towards anything but positive reflections of Jews in literature, which is not only arrogant and unreasonable, but also further indication of a pathological level of ethnocentrism. Their efforts have the dual function of staining the legacy of the English literary past, and shackling authors in the present, who would feel constrained to avoid having a negatively portrayed Jewish character in their works. It is clear that it is not anti-Semitism which forms the background noise against which these Jews live their lives, but the rhythmic fulminations of the *Eicha* itself; the bankrupt inheritance of what English historian Arnold Toynbee described as "the fossil remnants of the Syriac Society."[21]

Let us now turn to Julius' discussion of Chaucer's *The Prioress's Tale*. To Julius, the intent and reception of the tale are clear. He argues (170) that the tale affirmed for the English "specific truths" about Jews, including "that it is both in the Jews' nature and in accordance with their laws for them to hate Christians and seek to do them harm" and that "England is to count itself fortunate that it is no longer has any Jews." Julius again preoccupies himself with imagining Christian responses.

In **Part 2** I commented on his preoccupation with imagining brutal violence against Jews. Here he imagines (170) that “the tale thrills its English audience with the thought of dangers no longer real for them.” This is pure conjecture from Julius, and he offers no evidence for this, or any, of his suppositions. These asides, scattered throughout the book do, however, serve to goad the reader into his way of thinking. It is a crude and primitive form of manipulation. Julius neglects to mention that *The Prioress’s Tale* is the shortest and least consequential of Chaucer’s *Canterbury Tales*. It is, by reason of its brevity and lack of structural and thematic sophistication, often omitted from standard critical works on the *Canterbury Tales*.[22] Its recognition derives almost exclusively from the hysterical reception it has met from succeeding generations of disgruntled Jews. Where the piece has been carefully examined, interpretations differ radically between Jews and gentiles. In his *The Art of the Canterbury Tales*, Paul Ruggiers has noted tactfully that whereas “some scholars” have noted the text only for its “bigotry,” “what we tend to remember is a tale of transcendent innocence uttered in Chaucher’s sweetest verse. The theme that comes through even the dreadful details of drawn and quartered villains is that of the special relationship of innocence to wisdom.”[23] Elizabeth Robertson, Associate Professor of English at the University of Colorado, in her chapter on *Aspects of Female Piety in the Prioress’s Tale*, mentions the Jewish aspect only once and very briefly.[24] The tale, it seems, is important only to Jews.

Julius’ analysis descends further into ignorance with his treatment (178-191) of Shakespeare’s *The Merchant of Venice*. Julius, still peddling his infantile asides, states (178) that the play has been used through the centuries “to promote ignoble elation at the spectacle of a Jew’s humiliation.” The play is said (183-4) to “show a bad Jew; it encourages us to think badly of him; it encourages us to regard him as broadly representative of all Jews, it encourages us therefore to think badly of all Jews; further, it encourages us to think badly of Judaism.” Julius doesn’t see fit to elaborate upon or justify this logically tendentious syllogism. Instead, in a section intended to enlighten us on the *English* reception of the play, he quotes the decidedly non-English August Wilhelm von Schlegel as saying that he could detect “a light touch of Judaism” in everything Shylock says and does.

The problems with this citation are not limited to the referencing of a German who never set foot in England, and the strong impression we get that Julius doesn’t have a clue who von Schlegel was. In fact, that is the least of the problems here, because Julius is once more wilfully misleading his readers. The quote is derived and cited as being from Jonathan Bate’s *The Romantics on Shakespeare*. I happen to own the book, so a brief check of the quote was easy. Our good friend Mr. Julius has once again been doctoring and omitting according to his own taste. The reference to “a light touch of Judaism” is only the latter part of a full sentence, the former being altogether at odds with Julius’ thesis (183-4) that the character is meant to be broadly representative of all Jews ; for it reads: “Shylock, however, is everything but a common Jew: he possesses a strongly-marked and original individuality."[25] Why doesn't Julius quote the *English* Romantics whose comments on *The Merchant of Venice* are freely available in the same chapter? Because his thesis stands condemned by their analysis. William Hazlitt pronounces (Bate: 450) that Shakespeare's "Jew is more than half Christian. Certainly our sympathies are much oftener with him than with his enemies."

What of the reception of the play by its audience? Is there evidence that confirms Julius' imaginings of English men and women gloating at a Jew's humiliation? Julius himself read the chapter in which Heinrich Heine, who watched a performance in London, has this (Bate: 456) to say: "When I saw the play acted at Drury Lane, a beautiful pale Englishwoman standing beside me burst into tears at the end of the forth act, crying out several times, 'the poor man is wronged.' She had a classical face and large dark eyes which I could not forget, for they had wept for Shylock."

Of course, we can be certain that Mr. Julius and his fellow ethnic activists are aware of this material and much else like it. In this instance, tears for Shylock are simply ignored, and the narrative of anti-Semitic audiences gloating over the punishment of a Jew is advanced despite the balance of facts testifying to the opposite.

What of Julius' perception of Charles Dickens' *Oliver Twist*? Why, the tale is nothing more than a blood libel story in which (199) "a guileless Christian boy lost his mother, who life is put in peril when he falls into the hands of a sinister Jew, but who by a miracle is rescued, while the Jew is apprehended and executed." The novel is (200) "a Christian fable," which comprises (201) a "trial of the Jews." Fagin's execution is carried out (202) in "a kind of ecstasy of licensed cruelty." The story does nothing more than play (203) "on the association 'children/Jews/danger'." Combined, Shylock and Fagin represent (204) a "character prison from which actual Jews still struggle to escape."

It is apt that Julius should mention 'actual Jews,' because although he would like us to believe that Fagin emerged from a depraved and hateful mind, scholars agree that Dickens was notable for his journalistic accuracy. From his collection of letters we know that he often walked among the Jews in their own districts in London, to observe their behavior at close quarters.[26] Philip Collins, one of the world's foremost experts on Dickens, and author of *Dickens and Crime* writes of the "accuracy of *Oliver Twist* as a guide to the Metropolitan criminal life of this period. Fagin was, as everyone saw, based on the famous Jewish fence, Ikey Solomon, and his methods of employing and training boy pick-pockets were the standard practice, and remained so for several decades."[27]

Julius doesn't care that in the case of Isaac (Ikey) Solomon, the association 'children/Jews/danger' was rooted in the very real case of a predatory Jew who used Christian children to support his thirst for ill-gotten wealth. He gives no indication to his readers that Dickens' Fagin was anything other than a caricature.

What of the reception of Fagin's execution? Was there, as Julius claims, "ecstasy"? Collins consistently affirms (Collins: 128, 224, 305) that Dickens was ambivalent about capital punishment and that once Oliver is safe, Sykes and Fagin "replace him as victims." On Dickens' treatment of Fagin's last night, Collins notes (205) that "most of his readers were duly moved by this passage." John Bowen and Robert Patten write in *Charles Dickens Studies* that Dickens was "fascinated by the moral and psychological effects of incarceration, and he explores them with great sensitivity in figures such as Fagin."[28]

However, as we have seen, truth and scholarship don't appear to mean much to Julius and his ilk. They will continue to mass produce their crude manipulations. The *Eicha* drones ever on.

[1] D. Cohen & D. Heller, *Jewish Presences in English Literature*, (McGill-Queen's University Press, 1990).

[2] B. Cheyette, *Constructions of 'the Jew' in English Literature and Society*, (Cambridge University Press, 1995).

[3] B. Cheyette, Between Race and Culture: Representations of 'the Jew' in English and American Literature, (Stanford University Press, 1996).

[4] H. Levi, *Jewish Characters in Fiction: English Literature* (BiblioBazaar, 2010).

[5] J. Shapiro, *Shakespeare and the Jews*, (Columbia University Press, 1997).

[6] E. Rosenberg, *From Shylock to Svengali: Jewish Stereotypes in English Fiction*, (Stanford University Press, 1960).

[7] G. Levine, *The Merchant of Modernism: The Economic Jew in Anglo-American Literature*, (Routledge, 2003).

[8] H. Kaufman, *English Origins, Jewish Discourse, and the Nineteenth-Century British Novel*, (Cambridge University Press, 2009).

[9] E. Penitz, *The Alien in the Midst: images of Jews in English Literature*, (Fairleigh Dickinson University,1981).

[10] E. Calisch, *The Jew in English Literature: As Author and As Subject* (Kessinger, 2006).

[11] M. Biberman, *Masculinity, Anti-Semitism and Early Modern English Literature*, (Ashgate, 2004).

[12] E. Holmberg, *Jews in the Early Modern English Imagination*, (Ashgate, 2012).

[13] P. Aronstein, *The Jews in English Poetry and Fiction*, (Schocken, 1938).

[14] N. Valman, *The Jewess in Nineteenth-Century British Literary Culture*, (Cambridge University Press, 2007).

[15] F. Felsenstein, *Anti-Semitic Stereotypes: A Paradigm of Otherness in English Popular Culture*, (John Hopkins University Press, 1999).

[16] J. Freedman, *The Temple of Culture: Assimilation and Anti-Semitism in Literary Anglo-America*, (Oxford University Press, 2002).

[17] S. Spector, *British Romanticism and the Jews: History, Culture and Literature*, (Palgrave, 2002).

[18] A. Rubin, *Images in Transition: the English Jew in English Literature, 1660-1830*, (Greenwood Press, 1984).

[19] http://www.sup.org/authors/authors.cgi?x=editors.

[20] http://authornet.cambridge.org/information/proposalus/hss/

[21] A. Toynbee, *A Study of History*, Volume 1, Section VIII, 135-139 (Oxford University Press, 1988).

[22] For an example see D. Traversi, *The Canterbury Tales: A Reading* (Toronto: The Bodley Head, 1983).

[23] P. Ruggiers, *The Art of the Canterbury Tales*, (Madison, Milwaukee: University of Wisconsin Press, 1967), p.183.

[24] E. Robertson, “Aspects of Female Piety in the Prioress’s Tale,” in S. Ellis, *Chaucer: The Canterbury Tales*, (Longman, 1998), pp.189-206.

[25] J. Bate, *The Romantics on Shakespeare*, (Penguin, 1997), p.456.

[26] M. House and G. Storey, *The Letters of Charles Dickens: Volume II: 1840-1841*,'(Oxford University Press, 1969), p.118. He writes to a friend that in August 1840 he roamed among “the Jews of Houndsditch.”

[27] P. Collins, *Dickens and Crime: Third Edition*, (Palgrave, 1995), p.262.

[28] J. Bowen & R. Patten, *Charles Dickens Studies*, (Macmillan, 2006), p.160.

Pariah to Messiah: The Engineered Apotheosis of Baruch Spinoza, Part 1 of 3

theoccidentalobserver.net/2019/05/05/pariah-to-messiah-the-engineered-apotheosis-of-baruch-spinoza-part-1-of-3

Andrew Joyce, Ph.D. May 5, 2019

Editor's note: This is a classic article by Andrew Joyce published originally in March, 2013 on how Jewish academic activists created the image of Spinoza as a great philosopher and father of the Enlightenment. I interviewed Andrew Joyce on TOQLive on May 6, 2019. Great discussion!

Watch on YouTube

A recurring theme here at *TOO* has been the monitoring of ethnic networking in efforts to establish Jewish figures in positions of scientific, academic, artistic or cultural pre-eminence. Erudite studies by several writers, particularly Kevin Macdonald (a major theme of *The Culture of Critique*) and **Brenton Sanderson**, have shed light on individual cases (e.g., Boas, Freud, Trotsky, Rothko, Mahler) as well as the more generic processes involved in these efforts (e.g., promotion in the elite media and the academic world). Typically these efforts can be said to begin with the veneration by a group of Jews of a Jewish intellectual or artist, and is followed by the creation of an authoritarian cult-like aura around his or her personality. The process reaches its completion, in some cases after the death of the guru figure, in an aggressive Jewish marketing effort to convince society at large that this figure, together with his or her ideas, is or was of national or international—if not cosmic—significance. It is predominantly by this process that the notion of “Jewish Genius” is perpetuated.

Although in some respects the pattern is slightly different in the case examined in this article, where the effort only began centuries after the death of its subject, I argue that the essence and goal of the campaign is consistent with previous cases. I explore what is arguably the most ambitious effort yet attempted to create a Jewish icon for the non-Jewish world. In this, the case of Baruch Spinoza, I will outline the history of the Jewish effort to place him at the very heart of the Enlightenment, and to crown him as nothing less than the founder of the modern West, and even of modern democracy itself.

Although I had been aware for some time of the Jewish emphasis on Spinoza as a prominent and significant Enlightenment figure, I only began to appreciate the scale and complexity of the Jewish effort to canonize him recently when Jonathan Israel’s 2001 *Radical Enlightenment: Philosophy and the Making of Modernity, 1650–1750* was brought to my attention. In this extravagantly praised tome and its 2006 sequel *Enlightenment Contested: Philosophy, Modernity, and the Emancipation of Man, 1670-1752*, Israel rejected strictly national interpretations of the Enlightenment, and argued that it was a single, highly integrated intellectual and cultural movement. At the centre of this single movement he posits the ideas of the 17th-century Jewish philosopher Baruch Spinoza, whom Israel argues we should view above Descartes, Hobbes, Locke, Voltaire, Newton and other non-Jews, as the source of modernity. In Israel’s words: Spinoza and Spinozism were “the intellectual backbone of the European Radical Enlightenment everywhere.”[1]

At least compared with the works of ethnic activists like Anthony Julius, Israel’s work is representative of a more subtle and sophisticated way of shaping ‘ways of seeing.’ Much of what he says is at least factually correct. In some cases his assertions are beyond dispute, and are liberally furnished with references to archival documentation. However, Israel’s basic thesis over-reaches the sum of its parts. While his work is meticulously researched, very detailed, and replete with copious amounts of primary and secondary source material, there remains significant doubt about the basic argument of the book — that the support of over seventy 18th-Enlightenment figures for modern democracy, separation of Church and State, freedom of expression, social justice, equality, fairness, and tolerance can be directly linked only to the ideas of Baruch Spinoza.

The aim of this essay is not to explore the Enlightenment, nor even to directly challenge Israel’s theory of there being one single ‘Radical Enlightenment’. Instead, this essay simply and modestly aims to demonstrate that the effort to place Spinoza at the center of the Enlightenment is much older than the work of Jonathan Israel, and that it has been, and remains, a specifically *Jewish* effort. On a deeper level, I explore its mechanisms and the motivations underlying it.

Spinoza the Pariah

In order to fully understand the Jewish effort to raise Spinoza to such lofty heights, it is first necessary to recount, even briefly, the life and works of the man himself. Far from being the typical Jewish guru, Spinoza's story begins in a very singular manner, and his path from Jewish reject to Jewish icon is most interesting. Born in Amsterdam to a family of Jewish Marrano immigrants on November 25th 1632, Baruch Spinoza was part of a "prospering" Jewish community of merchants and traders.[2] The Amsterdam community, which was descended from those who had carried on a cryptic Jewish existence in Spain and Portugal until their expulsion in 1492 and 1497 respectively, was particularly authoritarian and was "striving to recover the full Jewish religious life."[3] Robert McShea argued, in his 1968 Columbia-published *The Political Philosophy of Spinoza*, that the Amsterdam community was notable for its particularly high level of authoritarianism and a greater "enthusiasm for doctrinal and ritual purity than is usual with more settled groups."[4] Spinoza was given a Jewish education as a child, but grew troublesome and was visibly vexed by the restrictions imposed on him by his religion and his community. By the age of eighteen, Spinoza had sought out the instruction of Frances van den Ende, a Dutch ex-Jesuit, and under van den Ende he studied "Latin, Cartesian philosophy, mathematics and the science of the day."[5] Mixing increasingly in a Christian milieu, especially among the Mennonites, Spinoza began to neglect his Jewish religious observances.[6] Pressured into conducting business with his brother, Spinoza was apathetic and lacking in financial "aptitude," eventually abandoning commerce altogether.[7]

By his early 20s, Spinoza was increasingly outspoken in his antagonism towards the Jewish religion, and formally turned his back on the Amsterdam community by refusing to pay the *imposta*, the usual contribution and tax levied on traded merchandise by Jewish leaders "for the benefit of the community."[8] His individualistic behavior was an unwelcome anomaly in a community which was vigorously collectivist and ethnocentric. In *A People that Shall Dwell Alone*, Kevin Macdonald pointed out that historically the typical treatment of such individuals in Jewish societies involved complete expulsion from the community, which in turn amounted to a eugenic selection against individualist tendencies. In the case of Spinoza, the main consequence of his cumulative indiscretions was an edict of excommunication pronounced by the Amsterdam synagogue on July 27, 1656.[9] The text of the excommunication is preserved, and it is interesting to note how complete the severance was. Jews were banned from speaking to him, from rendering him any service, from reading his writings, and from coming within four cubits of him.[10] It was recalled by one of Spinoza's Dutch friends that "the hostility of the Jewish authorities persisted" and "an attempt was made on his life one night as he was leaving the theatre."[11]

Retreating to a life as a lens-grinder on the outskirts of Amsterdam, Spinoza lived out a closeted life. Rejecting Judaism but, on account of his atheism, disinclined to embrace Christianity, Spinoza existed in an associational no man's land. Robert McShea states that "he lived alone … he was not active in any social or political community."[12] He performed some teaching at van den Ende's school where he instructed students in Cartesian philosophy, and gradually he came to write down his own thoughts. The most revealing of these works, in terms of shedding light on his break with Amsterdam Jewry, was his 1670 *Tractatus Theologico-Politicus* in which he expressed his thoughts on Judaism. According to Spinoza, Judaism "commands the hatred of the enemy," and is "carnal and particularistic."[13] Spinoza argued that Mosaic Law was "merely national," and was "a particularistic and tribal law that serves no other end than the earthly or political felicity of the Jewish nation."[14] Claims that Judaism was a universal religion were seen as nonsense by Spinoza, who saw in the God of Israel only "a tribal God who is not the God of all mankind."[15] He stated that, in relation to the Jews "it is the hatred of the Nations that above all keeps them in existence as a people."[16]

It is crucial to point out here that Spinoza was not excommunicated for atheism, but for his attack on the religious supports for the maintenance of the Jewish race in the Netherlands. In his view "Jewish ceremonies were unnecessary, the religious data of Judaism was dubious."[17]

By attacking circumcision and other rites intended to mark Jews out as separate, and by denigrating the Jewish claim to 'chosenness,' Spinoza was undermining the most vital contemporary pillars of Jewish identity. This was particularly dangerous in an age before the birth of the concept of the 'secular Jew,' and the corresponding development of surrogate intellectual and cultural movements in which 'Jewishness' could be divorced from Judaism and yet survive *post partum*. Seen through the lens of "what is good for the Jews," exiling Spinoza so completely from the community was seen as necessary for the preservation of the Jews as a separate people.

Spinoza's Philosophy

What then of the ideas Spinoza developed after his exile from Jewry? We need recount here only what is necessary for an appraisal of its reception and importance. In relation to his physical speculations, it has been asserted by experts on his work that "Spinoza's name rarely, if ever, figures in histories of 17th-century science; most philosophical commentators pay little, if any, heed to his physical principles and speculations."[18] It has been said that Spinoza "had no *complete* physical system, in the sense of the Cartesian, or later Leibenizian system. To think and write otherwise is to build castles in the air."[19] Some argue that Spinoza's contribution to physical philosophy amounted to little more than "a number of subtle and sophisticated adjustments, criticisms, and arrangements."[20]

Dutch expert on Spinoza, Hubertus G. Hubbeling, stated that Spinoza and his ideas on political philosophy were of little importance until long after the peak of the Enlightenment. He has pointed out that most contemporary works of political philosophy "pay hardly any attention to Spinoza."[21] French philosopher Pierre Bayle (1647–1706) famously wrote in relation to Spinoza: "It is not true that his followers have been very numerous. Very few persons are suspected of adhering to his theory; and among those who are suspected of it, there are few who have studied it; and among the latter group, there are few who have understood it and have not been discouraged by the abstractions that are found in it."[22] During much of the Enlightenment, Spinoza "was considered to be a great heretic not worth studying in another way than by refuting him," and that he was only studied with any seriousness in the nineteenth century.[23] When his work was eventually examined with intellectual seriousness, "scholars soon discovered that Spinoza's philosophy was by no means as original and new as his contemporaries and Spinoza himself had thought."[24] Most of his political philosophy was derivative of his reading of Machiavelli, Thomas Hobbes, and Hugo de Groot.[25] Gottfried Wilhelm Leibniz (1646-1716), who occupies a prominent place in the history of mathematics (for independently inventing differential and integral calculus) and as one of the great rationalist philosophers, once said that Spinoza "only cultivated certain seeds in the philosophy of Descartes," and that his political philosophy was nothing more than "exaggerated Cartesianism."[26] Robert McShea writes: "As for the influence of Spinoza's specifically political thought — it is almost as though he had not written. … His political philosophy, meant to fit all ages, has been accepted, has been taken seriously, by none."[27]

As a writer, Spinoza's Latin was replete with grammatical errors, and "he made few attempts at elegant expression."[28] He lacked creativity in framing his thoughts, and tended "to use the same illustrations again and again, frustrating the student seeking a full grasp of his thought."[29] His works have been said to lack personality.[30] On Spinoza's metaphysics, Edwin Curley wrote in his 1969 Harvard-published *Spinoza's Metaphysics: An Essay in Interpretation* that "among those who have studied it carefully, there is no general agreement on the meaning of even those doctrines that are most central."[31] Spinoza's definitions were "unhelpful," and his work was "couched in a highly abstract, technical language," and "open to a wide variety of interpretations."[32] As will be demonstrated during the course of this essay, the elastic nature of Spinoza's philosophy — its ability to be at once everything and nothing — has been most helpful to the activists working on his behalf.

Hegelians John Caird and Harold Joachim pointed out in the 1970s not only that Spinoza's application of mathematics to philosophy had been preceded by Descartes, but also that Spinoza's own effort abounded with "difficulties," "obscurities," and "philosophical errors."[33] It has been said that "many modern philosophers would find the majority of Spinoza's axioms dubious, and some of them even false."[34] Nineteenth century-scholars saw that his "reasoning was too abstract. He had no eye for historical rights and historical situations."[35] He should, according to H.G. Hubbeling, be seen, at best, as a moderately important "intermediary between Hobbes and Locke."[36]

Far from being the catalyst for freedom and discovery, Spinoza's work had been preceded by titanic works of science and philosophy including Johannes Kepler's *New Astronomy or Celestial Physics* (1609), William Harvey's *Anatomical Essay on the Motion of Heart and*

Blood (1628), and Galileo Galilei's *Dialogues on the Two Chief Systems of the World* (1632). While Spinoza was polishing lenses on the outskirts of Amsterdam, others were using lenses in the further development of the telescope and the microscope. The Royal Society of London for the Advancement of Experimental Knowledge was founded years prior to the publication of Spinoza's earliest works.[37]

Rather than being the founder of modern Europe, Spinoza has more often been deemed a mere "product" of the Renaissance and the rise of modern science.[38] He "never founded anything resembling a school,"[39] and there "is not a single thinker of any significance that can really be called a disciple of Spinoza."[40] The use of the term 'Spinozist' in the 17th and 18th century, which activists like Jonathan Israel claim denotes Spinoza's wider influence, was in fact "applied to anyone who in any way criticized orthodox religious views, rather than as characterizing a single philosophical standpoint."[41]

If it can be said that there is a specifically *Jewish* element to Spinoza's thought, it is not altogether prominent, and it is certainly not to be found in the areas postulated by his Jewish cheerleaders. It is less to be found in his musings on politics and more in his thoughts on psychology. Macdonald has demonstrated that, for Jews, marriage has overwhelmingly been utilitarian. In Jewish intellectual movements, this has manifested itself in representations of romantic love and love within the family as a construct — "an invention of the alien culture and thus morally suspect,"[42] with the result that Freud viewed love as nothing more than a sublimation of the sexual instinct. A similar analysis surfaces in Spinoza's writings. In his *The Ethics*, Spinoza argued that love was "nothing else but pleasure accompanied by the idea of an external cause."[43] Michael Della Rocca writes that this cold interpretation amounts to saying: "There is no feeling of love, no burning feeling of affection over and above the representation of an object as the cause of an increase in power."[44]

Go to Part 2 of 3.

[1] Quoted in D.B. Schwartz, *The First Modern Jew: Spinoza and the History of an Image*, (Princeton University Press, 2012), p.83.

[2] A. Donagan, *Spinoza*, (New York, 1988), p.9.

[3] Ibid.

[4] R. McShea, *The Political Philosophy of Spinoza*, (Columbia University Press, 1968), p.2.

[5] E. Harris, *Salvation from Despair: A Reappraisal of Spinoza's Philosophy*, (The Hague, 1973), p.xii.

[6] Ibid & H.G. Hubbeling (ed) *Spinoza's Methodology* (Royal Van Gorcum, Netherlands), p.136.

[7] Harris, *Salvation from Despair*, p.xii.

[8] D. Garrett (ed), *The Cambridge Companion to Spinoza*, (Cambridge, 1996), p.15.

[9] Ibid, p.16.

[10] Donagan, *Spinoza*, p.10.

[11] Harris, *Salvation from Despair*, p.xiii.

[12] McShea, p.3.

[13] L. Strauss, *Spinoza's Critique of Religion*, (New York: 1965), p.18.

[14] Ibid.

[15] Ibid.

[16] Donagan, *Spinoza*, p.27.

[17] R. Shahan and J. Biro, *Spinoza: New Perspectives* (Norman, Oklahoma, 1978), p.180.

[18] David Lachterman, "The Physics of Spinoza's Ethics", in R. Shahan and J. Biro, *Spinoza: New Perspectives* (Norman, Oklahoma, 1978), p.77.

[19] Ibid, p.78.

[20] Ibid.

[21]H.G. Hubbeling (ed) *Spinoza's Methodology* (Royal Van Gorcum, Netherlands), p.103

[22] E. M. Curley, *Spinoza's Metaphysics: An Essay in Interpretation*, (Harvard University Press, 1969), p.2.

[23] Ibid, p.1.

[24] Ibid.

[25] Harris, p.181.

[26] See R.S. Woolhouse, *The Concept of Substance in Seventeenth Century Metaphysics: Descartes, Spinoza, Leibniz* , (New York, 1993), pp1-2 and S. Stich and T. Warfield (eds), *The Blackwell Guide to Philosophy of the Mind*, (Oxford, 2003), p.2.

[27] McShea, p.10.

[28] McShea, p.4.

[29] Ibid, p.7.

[30] Ibid.

[31] Curley, p.3.

[32] Ibid.

[33] Harris, p.21.

[34] Ibid, p.22.

[35] H.G. Hubbeling (ed) *Spinoza's Methodology* (Royal Van Gorcum, Netherlands), p.124.

[36] Ibid, p.123.

[37] Woolhouse, pp.6-7.

[38] Harris, p.5.

[39] H. E. Allision, *Benedict de Spinoza*, (Boston, 1975), p.212.

[40] Ibid, p.213.

[41] Ibid.

[42] Macdonald, p.124.

[43] B. Spinoza, *The Chief Works of Benedict Spinoza: Volume II* (London, 1891), p.140.

[44] M. Della Rocca, *Spinoza*, (Routledge, 2008), p.160

Pariah to Messiah: The Engineered Apotheosis of Baruch Spinoza, Part 2 of 3

theoccidentalobserver.net/2013/03/06/pariah-to-messiah-the-engineered-apotheosis-of-baruch-spinoza-part-2-of-3

Andrew Joyce, Ph.D. March 6, 2013

The Jewish Reclamation of Spinoza

To understand the shift in Jewish attitudes to Spinoza, one must take into account the birth of the concept of the 'secular Jew,' and the corresponding development of surrogate intellectual and cultural movements in which 'Jewishness' was divorced from Judaism and yet survived and thrived *post partum*. Prior to and throughout the Enlightenment, Jewry in the West remained separate and distinct in patterns of settlement, custom, language and dress. Judaism remained the only avenue for the expression of 'Jewishness.' Only at the end of the eighteenth century, as modernity began to encroach upon them, and "to remedy the inferiority of the Jews," did Jewish intellectuals in Germany begin to make attempts to represent Judaism as an entirely rational belief system, and to justify the continued existence of Jews as a separate people.[1]

The earliest proponents of this attempt to reframe Judaism were a group of German Jewish intellectuals known as the *maskilim*, and they first began to rise to prominence, both inside and outside Jewry, in the 1780s. It is noteworthy that some of the earliest works produced by the *maskilim*, the most famous of whom was Moses Mendelssohn, were built around the reclamation of Spinoza. Mendelssohn was the author of *Jerusalem* (1783), probably the most important 18th-century text arguing the case for pluralism, and putting forth the contention that Judaism was compatible with the precepts of the Enlightenment.[2] Daniel Schwartz writes that Mendelssohn was also a "watershed figure"[3] in softening Spinoza's image both for Jews and for non-Jews. He played a major role in overturning the prevailing apathy towards Spinoza's works in the German Academy, and was pivotal in aiding Spinoza's "integration into the canon of modern Western philosophy."[4]

Although outwardly, Jewry appeared to be undergoing great change, at heart the real change it sought was in the non-Jewish world. Rather than adapt to modernity and wider society, Jewry sought a means of justifying its continued isolation. At first, the case that Judaism was inherently rational was argued by the *maskilim*, but it increasingly failed to convince non-Jewish intellectuals or the non-Jewish society as a whole. At the beginning of the 19th century, Jews were coming under intense scrutiny for their seeming unwillingness to enter the modern age. In the French Republic, Napoleon had halted moves towards the political emancipation of the Jews after hearing about extensive Jewish usury in the provinces of Alsace and Lorraine. Napoleon subsequently convened a 'Grand Sanhedrin' of notable Jews at Hotel de Ville in Paris in July 1806.[5] All of the twelve questions posed by Napoleon to the notables cut to the heart of Jewish group cohesion as being incompatible with the Enlightenment. They concerned, “Jewish clannishness, divided loyalties, intermarriage, and usury.”[6] Napoleon asked: “Has the law ordered that the Jews should only intermarry among themselves?” and “In the eyes of Jews are Frenchmen considered as brethren or strangers?”[7] Rather than tell the truth and abandon the push for political power for their group, the notables believed they could succeed through crypsis and resorted to evasion and lies, telling Napoleon among other things that “the law does not say that a Jewess cannot marry a Christian, nor a Jew a Christian woman; nor does it state that the Jews can only marry among themselves.”[8]

Napoleon took them at their word, even trusting the notables with the writing of reforms necessary to bring about the political emancipation of the Jews. As Esther Benbassa noted in her *The Jews of France: A History from Antiquity to the Present*, while the notables were willing to tinker slightly with religious organization, they utterly refused to move “on the questions of usury and exogamous marriage.”[9] Emancipation proceeded regardless.

In Germany too, the pressure was increasing. Schwartz writes: “Within German Idealism, it was more or less a consensus that while a reformed Christianity could serve as a basis, or at least a vehicle, for a modern religion of reason, Judaism could not provide such a foundation. As the religion of a single people, it was seen as intractably chauvinist and exclusive, and with its strict legal character, it seemed totally at odds with a modern ethos stressing human autonomy.”[10] For Hegel and others, there was a belief that Jews could be granted civil rights, but there was real doubt about whether Jews could long survive an encounter with modernity.

These doubts were shared by Jews. Attempts to convince non-Jews of the rationality of Judaism, through projects such as the *Wissenschaft des Judentums*, had evidently failed, and what was now sought was a kind of intellectual-philosophical ‘life raft’ that could support a secular, more cryptic, Jewishness.

One of the ‘life rafts’ was found in Spinoza. In his novel *Spinoza: A Historical Novel*, German Jewish author Berthold Auerbach (1812–1882), presented Spinoza as part of a long rationalist tradition in Judaism. His Jewish origins and learning were emphasized and exaggerated, and his interactions with Christians were omitted. Spinoza’s Jewishness alone was said to have moved him and motivated his writings. It was conceded that this Jewishness was different from, even antagonistic to, Judaism. However, to Auerbach, Judaism could change and adapt, and it “can and will satisfy all the higher needs of mankind for all time.”[11]

This statement has a remarkable resonance with Macdonald’s statement that “the central pose of post-Enlightenment Jewish intellectuals is a sense that Judaism represents a moral beacon to the rest of humanity.”[12]Auerbach’s opinion that Judaism could adapt and survive, along with his belief that Spinoza had remained quintessentially Jewish despite his break from Judaism, is significant: his belief that even in other guises Judaism could serve a messianic function for all of humanity is one of the founding blocks of the modern Jewish intellectual movement.

It was a short step from there to the Jewish adoption of the notion that Spinoza's philosophy had created a 'novel conception of God,' and a utopian vision of a world cured of all 'evils'. To Auerbach and the later *maskilim*, it was Spinoza's Jewish origins that paved the way for his leadership of a "new Church" that would embrace mankind and yet leave Jewry separate, and it "was of the utmost importance to that Church that its father was not a Christian but a Jew."[13] These ideas would have an important and lasting legacy for the future direction of Jewish intellectual movements. Notably, the Spinoza cult had a marked impact on Freud, who referred to Spinoza as his "brother in nonfaith."[14] Freud, as is well known, had an intense Jewish identification despite his lack of belief in religion.

By the mid-19th century, "the celebration of Spinoza had become equally necessary on purely Jewish grounds."[15] The emphasis had "shifted from the Torah to the Jewish nation,"[16] and Jewry now openly emphasized its existence as a people over a religion. As a barrier between Spinoza and the tribe, the former's atheism was now neutralized. When the process of Jewish emancipation allowed Jews into all walks of life, many Jews believed that Spinoza's ideas, particularly his advocacy for the weakening of the Church-State relationship, had been instrumental in facilitating their advancement. By 1856, "Spinoza was reappropriated in Hebrew literature as the second coming of Maimonides."[17]

Accompanying this was an increasing conceit about the supposed world-importance of Judaism. It is significant that around the same time that the Spinoza cult was gaining momentum, Heinrich Graetz and Abraham Geiger were claiming that all of Christianity's accomplishments were due to its supposed links to Judaism.[18] Spinoza was seen increasingly as a genius and a prophet. By the birth of Weimar Germany, as Jews "rose to an unprecedented level of cultural, even political, public prominence,"[19] Spinoza was celebrated for his "assumed merit about the Jewish people and only secondarily about mankind."[20] Leo Strauss, who was a leading Weimar Spinozist, wrote in the 1930s that contemporary Jews not only "rescinded the excommunication which the Jewish community in Amsterdam had pronounced against Spinoza" but even "canonized him."[21]

David Wertheim, in his *Salvation Through Spinoza: A Study of Jewish Culture in Weimar Germany*, argued that "Spinoza was one of the major heroes of the Jewish cultural Renaissance in Weimar Germany," and that Weimar Jewry's "infatuation" with Spinoza "was manifested in scholarship, the popular press, and novels."[22] Discussion of Spinoza was now "saturated throughout with religious rhetoric."[23] In some cases, "Spinoza became nothing less than a substitute for the messiah as a focus for Jewish hopes."[24] Importantly, while Jews could differ on "the nature and relevance of their religion … they hardly differed in their admiration of Spinoza."[25]

The shared enthusiasm for Spinoza thus came to be an important conduit for the promotion of Jewish group cohesion. Daniel Schwartz writes that Spinoza became a “surrogate father” for secular Jews.[26] Wertheim has a fascinating section on the level of media saturation devoted to Spinoza in 1930s Germany. The Zionist *Judische Rundschau*, with a readership of over 20,000, often carried more than four articles on Spinoza per issue.[27] Even the newspaper of Berlin’s largest synagogue, *Judische Gemeinde zu Berlin*, with a readership of over 90,000, “participated enthusiastically in the Spinoza celebrations.”[28] There were increasing numbers of Spinoza lectures, exhibitions, and study groups.[29]

In addition to assisting the formation of secular Jewish identities and the enhancement of group cohesion, the promotion of Spinoza to non-Jews as the purveyor of a universalist ideology served to aid the deconstruction of cohesion in the non-Jewish majority. Macdonald has pointed out that, faced with the threat of majority group strategies, Jews have often sought to “actively promote universalist ideologies within the larger society in which the Jewish-gentile social categorization is of minimal importance.”[30] Spinoza’s philosophy is really so abstract that anything can be deduced from it, but it is notable that Jews have seized upon what they see as Spinoza’s advocacy for the destruction of theocracy as represented in the Christian state, the promotion of secularity, and the tolerance of aliens and outsiders—all fundamental Jewish interests and the focus of Jewish communal activism in the Diaspora West. Thus David Wertheim notes that enthusiasm for Spinoza in Germany peaked at the same time as “the message of tolerance” — a message rooted in moral universalism—became so important to secular Jews that “it almost served as a compensatory religion.”[31] The Spinoza cult could therefore simultaneously maintain Jewish cohesion while providing the philosophical basis for the acceptance of this cohesion among non-Jews.

There was one further important element in the reclamation of Spinoza. Daniel Schwartz writes that Spinoza was used by early 20th-century German Jewish intellectuals to assist the process of “Judaizing secularity,” by “defining values such as ‘the freedom to philosophize,’ the questioning of authority, the embrace of reason, science, and even universalism itself as distinctively ‘Jewish’.”[32] This theme — Judaizing secularity — has been one of the most prominent and prolific features of the Spinoza cult since its inception, and it neatly encapsulates the thesis of Jonathan Israel and his intellectual antecedents: the ‘Radical Enlightenment’ was directly brought about by Spinoza’s ideas, and it was composed of elements of thought which were fundamentally and exclusively Jewish.

Although clearly understating the problem, Schwartz writes accurately that every Jewish attempt to reclaim Spinoza has been accompanied by “the hope of finding intellectual lineages of modernity and our ‘secular age’ that are, to some degree, Jewish, or at least not solely Christian.”[33] As Spinoza was Jewry’s only (though tangential) stake in the Enlightenment, he has been seized upon as the only possible avenue for the Jewish effort to ‘Judaize secularity’, and claim credit for modernity. Or as Schwartz would have it: “From Berthold Auerbach, the nineteenth century German author, to the American Jewish writer Rebecca Goldstein today, laying claim to Spinoza has been tantamount to laying claim to a Jewish role in the shaping of the modern and the formation of the secular.”[34]

Although predominantly based in Germany, when the National Socialists came to power, the nexus of this Jewish worship of Spinoza was transplanted to the English-speaking nations, as leading Weimar Spinozists like Leo Strauss moved westwards. Once in the United States, and during stints at New York’s New School for Social Research and later at the University of Chicago, Strauss was able to combine his love for ‘Spinozism’ with his decisive role in the founding of neo-conservatism.[35] His disciples and former students include Lewis Libby, Paul Wolfowitz, John Podhoretz (son of Norman), Abram Shulsky, William Kristol and Susan Sontag.[36] Macdonald has noted that “Strauss’s political philosophy of democratic liberalism was fashioned as an instrument of achieving Jewish group survival in the post-Enlightenment political world.”[37] To this I would add the suggestion that ‘Spinozist Judaism,’ as conceived in Weimar Germany, was an important component in the formation of Strauss’s political philosophy.

Go to Part 3.

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[2] P.R. Mende-Flohr, The Jew in the Modern World, (Oxford University Press, 1980), p.62.

[3] D.B. Schwartz, *The First Modern Jew: Spinoza and the History of an Image*, (Princeton University Press, 2012), p.35.

[4] D.B. Schwartz, *The First Modern Jew: Spinoza and the History of an Image*, (Princeton University Press, 2012), p.35.

[5] P.R. Mendes-Flohr, p.113.

[6] E. Kessler, *A Dictionary of Jewish-Christian Relations*, (Cambridge University Press, 2005), p.396.

[7] Ibid, p.114.

[8] P.R. Mendes-Flohr, p.117.

[9] E. Benbassa, *The Jews of France: A History from Antiquity to the Present*, (Princeton University Press, 2001), p.89

[10] Schwartz, p.68.

[11] Ibid, p.70.

[12] K. MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements*, Westport, CT: Praeger (1998). Revised Paperback edition, 2001, (Bloomington, IN: 1stbooks Library), p.208.

[13] Strauss, Ibid, p.17.

[14] Y. Yovel, *Spinoza and Other Heretics*, (Princeton University Press, 1989), p.136.

[15] L. Strauss, *Spinoza's Critique of Religion*, (New York: 1965), p.17.

[16] Ibid.

[17] D.B. Schwartz, *The First Modern Jew: Spinoza and the History of an Image*, (Princeton University Press, 2012), p.81

[18] S. Herschel, *Abraham Geiger and the Jewish Jesus* (Chicago University Press, 1998), p.132.

[19]D. Wertheim, *Salvation Through Spinoza: A Study of Jewish Culture in Weimar Germany* (Brill, 2011), p.x.

[20] L. Strauss, *Spinoza's Critique of Religion*, (New York: 1965), p.15.

[21] Ibid.

[22] D. Wertheim, *Salvation Through Spinoza: A Study of Jewish Culture in Weimar Germany* (Brill, 2011), p.15.

[23] Schwartz, p.7.

[24] Ibid, p.ix.

[25] Ibid, p.x.

[26] Schwartz, p.7.

[27] Ibid, p.3

[28] Ibid.

[29] Ibid, p.5.

[30] Macdonald, p.209.

[31] Wertheim, p.90.

[32] Schwartz, p.7.

[33] Ibid.

[34] Ibid, p.8.

[35] S. Halper and J. Clarke, *America Alone: Conservatives and the Global Order*, (Cambridge University Press, 2005) p.67.

[36] Ibid. See also K. Gay, *American Dissidents*, (ABC/CLIO, 2012), p.572

[37] Macdonald, p.223.

Pariah to Messiah: The Engineered Apotheosis of Baruch Spinoza, Part 3 of 3

theoccidentalobserver.net/2013/03/07/pariah-to-messiah-the-engineered-apotheosis-of-baruch-spinoza-part-3-of-3

Andrew Joyce, Ph.D.

March 7, 2013

The Apotheosis of Baruch Spinoza

Influenced by the sentiments of their own people, the majority of Jewish academics have long held and advanced a view of Spinoza strikingly at odds with that held by non-Jewish academics. Over time, however, the internal intellectual consistency and dedication of a core of Jewish academics has steadily worn away academic resistance to its objective of elevating Spinoza to a level of supreme importance, and the group is now closer than ever to achieving its goal of making Spinoza not merely a messianic figure for Jews, but a Jewish icon for non-Jews. Beginning in the 1930s with Harry Wolfson's two-volume *The Philosophy of Spinoza*,[1] through the 1950s with Joseph Dunner's *Baruch Spinoza and Western Democracy*[2] and Lewis Feuer's *Spinoza and the Rise of Liberalism* ,[3] the 1960s with Leon Roth's *Spinoza, Descartes, and Maimonides,*[4] the 1970s with the many works of Richard Popkin,[5] the 1980s with Margaret Jacob's *The Radical Enlightenment* and Marjorie Glicksman Grene's *Spinoza and the Sciences*,[6] and the early 2000s with Steven Nadler's *Spinoza: A Life*[7]and his *Spinoza's Heresy: Immortality and the Jewish Mind*,[8] there has been a concerted and persistent Jewish effort to reframe Spinoza as a product of purely Jewish thought, and to raise him to the summit of Enlightenment significance. Maurice Mandelbaum, Professor of Philosophy at The Johns Hopkins University, wrote in 1975 that he hoped to one day see the recognition of Spinoza as a major Enlightenment figure "flourish in the English-speaking world."[9]

More recently, the pace of the effort has quickened and has been pushed with even greater intensity, bringing Mandelbaum's dream ever closer to fruition. In the past four years alone we have seen the publication of Jonathan Israel's *Radical Enlightenment: Philosophy and the Making of Modernity, 1650–1750,*[10] Michael Mack's *Spinoza and the Specters of Modernity: The Hidden Enlightenment of Diversity from Spinoza to Freud*,[11] Steven Nadler's *A Book Forged in Hell: Spinoza's Scandalous Treatise and the Birth of the Secular Age*,[12] and Rebecca Goldstein's *Betraying Spinoza: The Renegade Jew Who Gave Us Modernity.*[13] These books have been in addition to a huge number of academic articles. Nadler, Professor of Jewish Studies at the University of Wisconsin–Madison, has been one of the most prolific activists in pushing Spinoza in scholarly journals.[14] There is a high level of consensus and intellectual consistency within this group, and its influence and success can be said to derive substantially from this solidarity and cohesion, the consistency of its message, the access the group has had to elite publishing outlets, and sympathetic reviews in influential journals and media channels. These are precisely the characteristics of all Jewish intellectual movements, including Boasian anthropology, psychoanalysis, radical political ideology, the Frankfurt School, the New York Intellectuals and neoconservatism.[15]

Jewish reviewers of these hagiographic accounts have been full of the usual platitudes, and there has been a copious amount of mutual citation and admiration within the group. For example Nadler described Israel's books as "magnificent and magisterial."[16] Praise has also come from influential Jews outside the immediate group. Laura Miller at *Salon* described Goldstein's book as "elegant" and "splendid," and gushed that "Spinoza speaks to modern thinkers with an immediacy no philosopher of his time can match."[17] Miller, it needs to be said, is a tried and tested ethnic cheerleader. A senior writer and book reviewer for Salon, her "Best nonfiction of 2006" was composed solely of Jewish writers.[18] Macdonald has noted that Jewish ethnocentric biases have been endemic in both scientific and literary circles.[19] He writes that "Jewish group cohesiveness was implied by Truman Capote and Gore Vidal who complained about the ability of Jewish intellectuals to determine success in the literary world and to their tendency to promote Jewish writers."[20]

The ethnocentric review pattern has been accompanied by the establishment of an academic journal dedicated to Spinoza[21] and the formation of Spinoza societies in the United States, Italy, Brazil, France, Germany, Great Britain, and even Japan.[22] The Washington D.C. Spinoza Society has its origins in the local Jewish Study Centre.[23] Spinoza has also made a comeback in fiction for the first time since the Weimer era, with one Jewish author bizarrely intertwining the story of Spinoza with National Socialist Germany.[24] In France, Spinoza has an annual bulletin published just to track the rapidly expanding bibliography on his life and work.[25] In Germany, the Universities of Marburg and Hannover have collaborated on an online Spinoza bibliographical database.[26] In Canada, radio shows have been dedicated to the discussion of his 'greatness.'[27]

The totality of these developments has been described by Willi Goetschel, of the University of Toronto, as representing "a stunning transformation" of the way in which Spinoza is seen, and Goetschel adds that Spinoza is now discussed on a level "we could only dream of for other philosophers."[28] In fact, we are currently seeing an explosion of enthusiasm for Spinoza not seen since Weimar Germany. The only way to see this is as a marker for Jewish power in the contemporary intellectual world.

The singularly Jewish character of the effort has been noted much earlier than in the essay you are presently reading, though the proportion of the problem has increased exponentially since it was last discussed with any clarity. Writing in the 1970s, Dutch Spinoza expert, Hubertus G. Hubbeling, expressed awareness of the fundamental and longstanding difference between Jews and non-Jews in interpretations of Spinoza's importance. Hubbeling had long since taken an objective view of his subject, and with barely concealed irritation on the specifically Jewish character of the effort to exaggerate his significance, Hubbeling wrote towards the end of his *Spinoza's Methodology* that:

> *there are some Jewish writers who emphasize very strongly the importance of Spinoza’s contribution to the development of democratic ideas. Joseph Dunner, for example, places him above Locke in this respect. L. Feuer makes of Spinoza the first democratic political philosopher: ‘The political philosophy of Spinoza is the first statement in history of the standpoint of democratic liberalism’…..According to the opinion of the present writer Spinoza’s importance is exaggerated here*.[29]

In order to fully understand this effort to present Spinoza as a ‘light unto the gentiles’, it is of primary importance to become familiar with its basic structure. Essentially, the modern, English-speaking effort to raise the status of Spinoza encompasses two distinct, but occasionally overlapping, elements. The first element is a radical revision of the received narrative of Spinoza’s life and background in order to present him as a fully Jewish intellectual. For these academics, retaining the received narrative of an exile from the Jewish community who was immersed in a non-Jewish intellectual milieu, whose engagement with Enlightenment ideas was only made possible by his break from Jewry, and who possessed a seething hatred for his people, is incompatible with the desire to create a Jewish icon. His Jewishness is therefore emphasized, the disharmony between the Jewish and non-Jewish world is minimized, and his open antagonism towards Judaism is simply ignored.

The second element proceeds from the first. With Spinoza’s unblemished Jewishness established, efforts begin to crown him the founder of modern civilization.

Some of the works I have listed, particularly the early ones, are devoted entirely or in part to the goal of establishing an exaggerated narrative of Spinoza’s Jewishness. Others, mainly the later works, have focussed mainly or entirely on the second element. Although in a different order, the process is completely identical to that outlined by Brenton Sanderson in **his discussion** of Jewish efforts to portray Mahler as a cultural figure of global importance. Sanderson writes: “Firstly, inflate the significance of a Jewish figure’s intellectual or artistic achievement to the point where it is held to be of ‘world changing’ magnitude. Secondly, accentuate the Jewish origins and affiliations of the figure so that his ‘world-changing’ achievement is held to be the natural expression of his Jewish origins and identity.”[30]

In the English-speaking world, the reclamation of Spinoza for the Jewish world began in the 1930s in the works of Harry Wolfson and was advanced later by Leon Roth. Roth and Wolfson attempted to strip non-Jewish elements from the Spinoza narrative, focussing less on the influence of Hobbes, de Groot, Descartes, van den Ende and the Dutch Mennonites, and instead attempting “to show Spinoza’s relation to medieval Jewish thought.”[31] Daniel Schwartz writes that Jewish scholars from Harry Wolfson in the 1930s to Steven Nadler today have “pointed to a medieval Jewish template for much of Spinoza’s thought.”[32] In this way, the effort to raise Spinoza to a central place in our perception of the Enlightenment has been accompanied by an effort to place Judaism itself at the centre of the Enlightenment.

To the instructed reader, this notion is patently absurd. However, like many efforts such as this, it has survived and thrived on the ignorance of the masses. Leaving aside the issue of when, or indeed if, Jewry became enlightened, medieval Jewish philosophy was no fertile wellspring of ideas of freedom, or indeed, any original ideas at all. It was an intellectual desert; an insipid wasteland.

This sterility had its roots in the earliest Jewish thought. Isaac Husik writes in his 1974 *A History of Medieval Jewish Philosophy* that Talmudic literature could “scarcely lay claim to being rationalistic or philosophic, much less to being consistent.”[33] Jewish attempts at questioning the meaning of life, other than the “rambling”[34] and “mostly negative”[35] Ecclesiastes, “had no further results. They did not lead, as in the case of the Greek Sophists, to a Socrates, a Plato, or an Aristotle.”[36] Even the most modest Jewish successes were accomplished, according to Husik, “with the help of Hellenism.”[37] Important for our discussion of Spinoza, Husik argued that “there have appeared philosophers among the Jews in succeeding centuries, but they philosophized without regard to Judaism and in opposition to its fundamental dogmas.”[38]

It was due to the complete intellectual bankruptcy of these efforts from Wolfson and Roth that Robert McShea commented in his 1968 *The Political Philosophy of Spinoza*: “Attempts to establish a specifically Jewish element in Spinoza’s mature thought have not produced strikingly successful results. … All of Spinoza’s important ideas are part of, or a development of, the general European philosophic tradition.”[39]

These realities did not hinder the desire of Wolfson, Roth, and later activists from pursuing their agenda to uproot Spinoza from a non-Jewish philosophical milieu and plant him in the tradition of medieval Jewish philosophers, particularly Maimonides.[40] In his 1934 *The Philosophy of Spinoza: Unfolding the Latent Processes of his Reasoning*, Wolfson openly admitted to the unscholarly methods employed by Jewish academics in trying to link Spinoza to medieval Jewish texts. Wolfson admitted that “before quoting a passage we do not stop to ask ourselves whether that book was known to Spinoza. In several instances we rather suspect that the book in question was unknown to him. But that makes no difference to us.”[41]

More than forty years later Richard Popkin (1923–2005), a Manhattan-born Jew,[42] while working on raising the profile of Spinoza, employed equally questionable methods and arguments to raise the profile of another Enlightenment era Jew, Isaac La Peyrere. Popkin wrote: “I have tried for over a decade to make him one of the central figures in modern thought, but have not yet succeeded in completely rescuing him from obscurity.”[43] Popkin was at the forefront of efforts in the 1970s to displace Thomas Hobbes with La Peyrere as the most influential and significant critic of the idea of Mosaic authorship of the Old Testament, an attempt which ultimately failed because of a resolute scholarly consensus on the “archetypal originality”[44] of Hobbes’ critique of religion. Popkin later turned his attention to linking La Peyrere to Spinoza, even though he admitted “no document attesting to this has been found,” and that in relation to Spinoza’s supposed use of La Peyrere’s works “one can only speculate.”[45]

More recently, I was entertained by the comments of some readers of Jonathan Israel’s work. Many rightly pointed out that one of the main problems with his panegyric is his habit of hiding the bankruptcy of his arguments behind a veil of mere verbiage. One reviewer vividly commented on the obscure nature of Israel’s arguments: “I’d rather have my groin pummelled by Spinoza’s femur than subject myself to yet another page of flat, turgid, conceited, repetitious enumeration of which new pamphlet created immediate outcry in which Dutch city. Instead, please tell me *what the pamphlet said*. Please, Jonathan, what was the *radical content* of the Enlightenment that we must witness hundreds and hundreds of pages of reaction to?”[46]

In reviewing these works it becomes ever clearer that truth, objectivity, and scholarly integrity are rare commodities indeed among this group of charlatans. Time and again ethnocentrism rises to the surface as the directing force behind their studies, their ideas, and their efforts.

One of the more revealing insights into the mechanics of the Jewish effort to revise Spinoza’s Jewishness is Popkin’s 1978 chapter *Spinoza and La Peyrere* in Robert W. Shahan and John I. Biro’s *Spinoza: New Perspectives*.[47] Popkin was by now rapidly becoming one of the most significant post-war Jewish academics in the push for a higher status for Spinoza. He worked ceaselessly to promote Spinoza as an entirely *Jewish* philosopher, and he was extremely antagonistic to the prevailing idea that Spinoza and his ideas owed nothing to Judaism and his Jewish origins. Like many Jewish ethnic activists with a weak argument, Popkin appealed to ‘fear of the smear.’ He argued that the view that “it was only after Spinoza’s excommunication from the Jewish community that he had the opportunity to learn Latin and discover modern philosophy,” had “more than a tinge of antisemitism to it.”[48] No evidence was, or ever has been, produced to suggest that Spinoza learned Latin or engaged with Enlightenment ideas while part of the Amsterdam Jewish community. In fact, following a lengthy study, English philosopher and historian James Martineau had confirmed as early as 1882 that “in the seventeenth and eighteenth centuries even the higher Jewish schools made no provision for the study of Greek or Latin.”[49] Martineau attributed Spinoza’s seeking for Latin education outside the community to his “thirst for Gentile culture.”[50]

Popkin’s argument, if we can call it that, was really nothing but a blatant attempt to undermine the received narrative by intimidation, leaving any scholar who retained this account in their analysis of Spinoza’s works open to accusations of bigotry. On the weakness of his stance, Popkin conceded only that “I may have presented the common picture of Spinoza and his influences with a bit of bias.”[51]

His tactics, while contemptible, have been successful. Of the works on Spinoza that I have examined, published since the 1980s, none retain the view that Spinoza’s engagement with Enlightenment ideas was made possible by his break from Jewry. Popkin, and later writers pursuing the same agenda, ignored all evidence to the contrary, and side-stepped Spinoza’s own invectives against Judaism and the community he was born into. This egregious behavior has been accompanied by a certain arrogance. Popkin frequently and unashamedly conceded that his work was merely the latest in a number of “serious attempts to reclaim Spinoza for the Jewish world and to claim that he is *the* major *Jewish* figure in modern thought [italics in original].”[52]

In making these claims, Popkin ignored fellow scholars, such as Edwin Curley, who believed that in relation to Spinoza’s metaphysics “among those who have studied it carefully, there is no general agreement on the meaning of even those doctrines that are most central.”[53] Instead, and without any attempt to expound upon or defend his thesis, Popkin claimed that Spinoza developed “the first full-fledged naturalistic metaphysics of modern times.”[54]

Moreover, it should be stated that Popkin was a typical Jewish intellectual in that he had a small cadre of enthralled non-Jewish followers. MacDonald has written that “once Jews have attained intellectual predominance, it is not surprising that gentiles would be attracted to Jewish intellectuals as members of a socially dominant and prestigious group and as dispensers of valued resources.”[55] These non-Jewish followers often viewed their Jewish ‘guru’ with a certain level of awe. One of Popkin’s non-Jewish followers, Sarah Hutton, said after his death that he was “inspirational.”[56]

By the 1980s, Spinoza studies were dominated by Jewish academics. Macdonald writes: “Once an organization becomes dominated by a particular intellectual perspective, there is enormous intellectual inertia created by the fact that the informal networks dominating elite universities serve as gatekeepers for the next generation of scholars.”[57] Along with high levels of indoctrination at the undergraduate and graduate level, aspiring intellectuals are then put under pressure to accept the intellectual assumptions of the gatekeepers in order to obtain access to valued resources in the form of jobs and research opportunities. While Jews like Israel continue to dominate discussion of the importance of Spinoza, recruited non-Jews have been increasingly active in supporting roles. For example, Hutton later devoted herself to furthering Popkin’s work on raising Spinoza to prominence, as well as contributing to the works of Steven Nadler.[58] *O corruptio optimi pessima!*

The baton carried by Richard Popkin was passed on to later writers. In her 1981 *The Radical Enlightenment: Pantheists, Freemasons, and Republicans*, Margaret Jacob ignored the balance of evidence, including testimony from Spinoza and other Jewish outcasts, in support of the view that Amsterdam Jewry was authoritarian, dogmatic, and insular. Instead Jacob argued that far from being an enclosed, ethnocentric community, Amsterdam Jewry was notable for its “remarkable degree of assimilation.”[59] Jacob wants us to imagine there were no real boundaries between Jew and non-Jew in the city, and that ideas flowed freely between the two communities. Logically following from this is the notion that Spinoza was fully capable, and did, formulate most of his ideas before his exile. Although Jacob offers absolutely no evidence in support of this statement, the implication is that Spinoza did not have to break from Jewry to engage with Enlightenment ideas, and that Amsterdam Jewry itself was open and ‘enlightened.’

Predictably, Jacob combined her revision of Spinoza’s Jewishness with an exaggeration of his importance. She writes “just as important for the Radical Enlightenment, if not more important than the natural philosophy of Descartes, stands the philosophy of Spinoza.”[60] In Steven Nadler’s entry on Spinoza for the *Stanford Encyclopedia of Philosophy*, he writes that “Spinoza is one of the most important philosophers — and certainly the most radical — of the early modern period. … Of all the philosophers of the seventeenth-century, perhaps none have more relevance today than Spinoza.”[61]

And thus we are back to Israel’s thesis that Spinoza and Spinozism were “the intellectual backbone of the European Radical Enlightenment everywhere.”[62]

Conclusion and Reflections

As we look back at the long lineage of this effort, it is clear than Jonathan Israel’s work is a mere part of a larger project that has been ongoing for more than a century. Baruch Spinoza’s journey from pariah to messiah is an unusual, though significant one. Even forty years ago, discussion of Spinoza’s alleged ‘greatness’ and world significance was still viewed as ‘exaggeration’ and ‘building castles in the sky.’ However, the concerted efforts of a core of Jewish academics had steadily worn away and outlasted any and all resistance. I have detailed the life of Spinoza, and provided some insight into the *true* level of significance of his work. We have come to see that long before he was presented to us as a figure of towering genius, he had long since come to have special meaning for the Jews and was the subject of their cult-like adoration long before Wolfson sat at his typewriter and Strauss set sail for these shores. We have followed the ebb and flow of the academic struggle that was fought from the 1950s to the 1980s, in which the Jewish character of the effort to exaggerate Spinoza’s importance was, admittedly meekly, noted. We noted that the effort had all the hallmarks of a typical Jewish intellectual movement, and we hinted at some of the links and relationships between the Spinoza cult and other Jewish intellectual movements. We finished by recording the victory of this campaign, and the resurgence of the Spinoza cult to a level not seen since Weimar Germany. We are now well into an age of iconoclasm against the West in which our own traditions and even the recognition of our role in establishing and maintaining those traditions are being swept away. It is in this wasteland that Spinoza’s apotheosis will be made complete.

Admittedly, the tone of this article is pessimistic. In many ways, there almost seems to be an oppressive inevitability about this development and others like it. Moreover, it is difficult to see how this kind of behavior can be successfully disrupted. Readers may gaze over the references and citations here in complete horror at the number of Spinoza-cult texts coming out under the imprint of elite publishing houses and university presses. In the final part of **my review** of Anthony Julius' *Trials of the Diaspora* I noted the same occurrence in my discussion of Jewish publishing in the area of English Literature.

It is important not to see any of this in isolation. One of the major talking-points here at *TOO* over the past year has been **Ron Unz's discussion** of Jewish over-representation at elite universities.[63] It is essential to maintain the discussion of Jewish over-representation as affecting the ability of Whites to secure places at those institutions.

But there is another side to this story. Jewish over-representation at undergraduate level has the knock-on effect of Jewish over-representation at graduate level. In fact, the level of over-representation at the graduate level may be even higher. Over-representation on both levels is conducive to over-representation on faculties. As the work of Macdonald has demonstrated, Jewish over-representation in academia, particularly in the social sciences and humanities, is typically in opposition to the interests of Whites. In the worst cases, it leads to the formation of intellectual movements, such as psychoanalysis and the Frankfurt School, which disseminate harmful ideologies. Even in the more benign cases, it leads to ethnocentric citation biases and the disproportionate use of public or university funds for ethnocentric areas of research.

In short, Jewish academics have a tendency not to behave like other academics but behave much more like ethnic activists in whatever field they are in, particularly in the social sciences, the humanities, and even in the natural sciences as they relate to issues of race and ethnicity.

A practical solution to deal with this, still less a practical solution *acceptable to the powers that be*, is difficult to arrive at. Inevitably, Jews will adopt the stance they adopted with Napoleon — to present themselves as individuals while continuing to act as a group. Any reasonable person reading this article has to accept that the Jewish academics pushing Spinoza have acted as a group and have been motivated by their Jewishness. Whites can remain divided or ignorant, and accept this situation along with its rancid fruits, or they can unite and recognize their interests. They first need to be made aware that these problems exist, and that's what *TOO* and *The Occidental Quarterly* are here for.

Go to postscript.

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[2] J. Dunner, *Baruch Spinoza and Western Democracy: An Interpretation of his Philosophical, Religious, and Political Thought*, (Philosophical Library, 1955).

[3] L.S. Feuer, *Spinoza and the Rise of Liberalism*, (Boston, 1958).

[4] L. Roth, *Spinoza, Descartes, and Maimonides*, (New York, 1963).

[5] There are many works on Spinoza from this author but one of his earliest is R. H. Popkin, 'Spinoza and La Peyrere' in R. Shahan and J. Biro, *Spinoza: New Perspectives* (Norman, Oklahoma, 1978).

[6] M. Glicksman Grene, Spinoza and the Sciences, (Kluwer, 1986).

[7] S. Nadler, *Spinoza: A Life*, (Cambridge University Press, 2009).

[8] S. Nadler, *Spinoza's Heresy: Immortality and the Jewish Mind*, (Oxford University Press, 2002).

[9] M. Mandelbaum, *Spinoza: Essays in Interpretation*, (Illinois, 1975), p.5.

[10] J. Israel, *Radical Enlightenment: Philosophy and the Making of Modernity, 1850-1750*, (Oxford University Press, 2002).

[11] M. Mack, *Spinoza and the Specters of Modernity: The Hidden Enlightenment of Diversity from Spinoza to Freud*, (Continuum, 2010).

[12] S. Nadler, *A Book Forged in Hell: Spinoza's Scandalous Treatise and the Birth of the Secular Age*, (Princeton University Press, 2011).

[13] R. Goldstein, *Betraying Spinoza: The Renegade Jew Who Gave Us Modernity*, (New York, 2009).

[14] See for example, S. Nadler, 'The Jewish Spinoza', *Journal of the History of Ideas*, 70:3 (2009), 491-510, and S. Nadler, 'Spinoza and Consciousness', *Mind*, 117 (July 2008), 575-601.

[15] See MacDonald, *The Culture of Critique*, *Ibid.*, Ch. 6.

[16] http://www.tandfonline.com/doi/abs/10.1080/09608780210123391

[17] http://www.salon.com/2006/05/17/goldstein_5/

[18] http://www.salon.com/2006/12/14/nonfiction/

[19] Macdonald, *Culture of Critique*, p.210.

[20] Ibid, p.218.

[21] http://www.benedictusdespinoza.pro.br/57684/99384.html

[22] http://www1.odn.ne.jp/gakuju/kyokai/spkLinks-e.html

[23] http://www.danielspiro.com/spinozasociety.html

[24] http://www.amazon.com/The-Spinoza-Problem-A-Novel/dp/0465029639, http://www.jewishjournal.com/twelve_twelve/article/psychotherapy_and_philosophy_intersect_in_spinoza_problem_20120307

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[27] http://www.cbc.ca/ideas/episodes/2012/11/21/spinoza/

[28] http://www.h-net.org/reviews/showrev.php?id=15527

[29] H.G. Hubbeling (ed) *Spinoza's Methodology* (Royal Van Gorcum, Netherlands),, p.103.

[30] http://www.theoccidentalobserver.net/2011/04/why-mahler-norman-lebrecht-and-the-construction-of-jewish-genius/

[31] Hubbeling, p.181.

[32] Schwartz, p.6.

[33] I. Husik, *A History of Medieval Philosophy*, (New York, 1974), p.xv.

[34] Ibid.

[35] Ibid.

[36] Ibid, p.xvi

[37] Ibid.

[38] Ibid, p.431.

[39] McShea, p.2-3.

[40] See for example H. A. Wolfson, *The Philosophy of Spinoza: Unfolding the latent processes of his reasoning*, Volume Two (New York, 1969 reprint), p.118, 132, 134, 160, 317.

[41] H. A. Wolfson, *The Philosophy of Spinoza: Unfolding the latent processes of his reasoning*, Volume One, (New York, 1969 reprint), p.15. The book is available to view here: http://archive.org/details/philosophyofspin033315mbp

[42] http://www.guardian.co.uk/news/2005/may/07/guardianobituaries.obituaries1

[43] Popkin, p.182.

[44] L. Strauss, *Spinoza's Critique of Religion*, (New York, 1965), p.86-7.

[45] Popkin, p.189.

[46] http://www.goodreads.com/review/show/251170842

[47] R. H. Popkin, 'Spinoza and La Peyrere' in R. Shahan and J. Biro, *Spinoza: New Perspectives* (Norman, Oklahoma, 1978).

[48] Ibid, p.177.

[49] J. Martineau, *A Study of Spinoza*, (London, 1882), p.12.

[50] Ibid.

[51] Popkin, p.178.

[52] Ibid, p.180.

[53] Curley, p.3.

[54] Popkin, p.191.

[55] Macdonald, p.3.

[56] http://www.guardian.co.uk/news/2005/may/07/guardianobituaries.obituaries1

[57] Macdonald, p.220.

[58] See for example her chapters in R. Popkin *The Columbia history of Western philosophy*. (Columbia University Press, 1999), and S. Nadler, *A companion to early modern philosophy*. Malden, Mass, Blackwell Pub, 2002).

[59] M. Jacob, *The Radical Enlightenment: Patheists, Freemasons, and Republicans* (Boston, 1981), p.49.

[60] Ibid, p.3. See also p.52.

[61] http://plato.stanford.edu/entries/spinoza/

[62] Quoted in D.B. Schwartz, *The First Modern Jew: Spinoza and the History of an Image*, (Princeton University Press, 2012), p.83.

[63] http://www.theoccidentalobserver.net/2012/12/ron-unz-in-the-new-york-times/

Pariah to Messiah: The Engineered Apotheosis of Baruch Spinoza — A Postscript on the Acceptance of "Jewish Genius" by Non-Jews

theoccidentalobserver.net/2013/03/08/pariah-to-messiah-the-engineered-apotheosis-of-baruch-spinoza-a-postscript-on-the-acceptance-of-jewish-genius-by-non-jews

Andrew Joyce, Ph.D. March 8, 2013

It's interesting that the emphasis on Jewish identity and origins in the case of Spinoza is quite the opposite of that found among the intellectual movements discussed in *The Culture of Critique*, doubtless because the theories were promoted within a scientific framework in which ethnic interests and identifications would be seen as illegitimate.—

> Although these theories were directed at achieving specific Jewish interests in the manipulation of culture, they "could not tell their name"; that is, they were forced to minimize any overt indication that Jewish group identity or Jewish group interests were involved. … Because of the need for invisibility, the theories and movements discussed here were forced to deemphasize Judaism as a social category—a form of crypsis discussed extensively in [*Separation and Its Discontents*] (Ch. 6) as a common Jewish technique in combating anti-Semitism. In the case of the Frankfurt School, "What strikes the current observer is the intensity with which many of the Institute's members denied, and in some cases still deny, any meaning at all to their Jewish identities" (Jay 1973, 32). The originators and practitioners of these theories attempted to conceal their Jewish identities, as in the case of Freud, and to engage in massive self-deception, as appears to have been common among many Jewish political radicals. (**Chapter 6**, p. 239)

For Freud, this cultivated invisibility is exemplified by his keen desire to have non-Jews in psychoanalysis in order to obscure its evidently Jewish nature. But he also made little secret in his works (particularly *Moses and Monotheism*; see **here**, p. 111 ff) of his opinion that Judaism was superior to Christianity. In a similar sense, while Boas, Adorno, et al. were pushing a cultural/social/political agenda in scientific form, their Jewishness was not explicitly expressed. However, they strongly implied that Judaism was/is morally superior to Christianity/Western culture; Horkheimer and Adorno's *Dialectic of Enlightenment* is a classic in that regard (see **here**, p. 159 ff). There is an implicit chauvinism here, with the only difference being that it was more explicitly and aggressively asserted in the case of Spinoza, Mahler and other subjects of recent efforts to perpetuate the notion of 'Jewish Genius.'

Moreover, while Popkin, Israel et al. are keen to point out Spinoza's Jewishness, they do not make much (or anything) of their own Jewishness; indeed, they would strenuously deny that their high opinion of Spinoza has anything to do with their own Jewishness, and they would be extremely uncomfortable with anyone pointing out that the movement to exaggerate Spinoza is an entirely Jewish one. I can only imagine how horrified Popkin was when Hubbeling pointed out that exaggeration was coming exclusively from Jewish sources.

Finally and more generally, it appears that Jews are becoming more and more flamboyant and confident (or aggressive) in asserting their dominance; the efforts of Popkin, Goldstein, and Israel should be seen in this context. While the ADL would like us not to think of Jewish power and influence at all, there are recurrent examples where Jews unabashedly assert their influence:

- Joel Stein's **op-ed on Jewish power in Hollywood**;
- Lee Siegel's **triumphalism** on Jewish displacement of WASPs as an elite;
- similar triumphalism on the victory of Jews over the WASPs by Robert Frank in his *Wall Street Journal* article, "**That Bright, Dying Star, the American WASP**");
- Manny Freidman's comment in *The Times of Israel* that "**Jews own a whole freaking country**" (including the media);
- **this article** in YNET about the extent of Jewish wealth;
- an academic book by a Jewish professor on **the role of Jews** in getting celebration of Christmas out of the public square;
- the predominant role of Jews and Jewish organizations in the **gun control movement**;
- sociologist Earl Raab's well-known comment from 1993 that Jews have taken the lead in altering American immigration policy against the bias in favor of Northwestern Europe (see **here**, p. 246);
- comments by Jewish social scientists and journalists on the vast overrepresentation of Jews in financial contributions to federal elections (e.g., in the 1990s **Seymour Martin Lipset and Earl Raab** estimated that Jews provide 50% of the funding for the Democratic Party and J. J. Goldberg in his book ***Jewish Power*** estimated Jews contribute a third to a half of all money in federal elections);
- the widely acknowledged power of the Israel Lobby over U.S. foreign policy.

Jews see their future in a world where their claims of Jewish superiority are met with mere acceptance or apathy from the White population. This is neatly summed up in the 1979 ADL-sponsored book *Anti-Semitism in America* (by Harold Quinley and Charles Glock; New York: The Free Press). The authors state (p. 2) in relation to accusations that Jews are a moneyed elite that "a majority of Jews are in fact moneyed in the sense of having above-average incomes." The writer added (p. 2) that 97% of American respondents to a survey on this fact said they weren't bothered by it because they attributed it to individual merit, rather than seeing Jews as a group. This is precisely the goal sought by organizations like the ADL. The ADL's enmity is aroused when, as Quinley and Glock put it (p. 3), discussion of such facts goes "beyond a simple recognition."

Indeed, this perspective on Jewish accomplishment was clearly articulated by the Frankfurt School's Theodor Adorno in his discussion of the "Genuine Liberal" in *The Authoritarian Personality.*

> The epitome of psychological health for the authors of *The Authoritarian Personality* is the individualist who is completely detached from all ingroups, including his or her family. … For Adorno the most laudable type … is "The Genuine Liberal," whose "views regarding minorities are guided by the idea of the individual" (p. 782). The exemplar of a genuine liberal discussed in the text … believes that anti-Semitism is due to jealousy because Jews are smarter. This person is quite willing to allow completely free competition between Jews and gentiles: "We don't want any competition. If they [Jews] want it they should have it. I don't know if they are more intelligent, but if they are they should have it" (p. 782).
>
> According to Adorno, then, psychologically healthy gentiles are unconcerned about being outcompeted by Jews and declining in social status. (See **here**, p. 187)

In the wake of *The Authoritarian Personality*, intellectuals such as Richard Hofstadter analyzed illiberal thought as a psychopathological expression of "status anxiety" by people who were overly concerned about being eclipsed socially and economically (see above link, p. 195). Concerns about Jewish ascendancy emanate from diseased minds.

In other words: It's permissible to recognize above-average Jewish wealth and Jewish over-representation in the media, politics, etc. But accept it. If you question it, discuss it, debate it—and most especially if you discuss how Jewish power conflicts with the interests of other groups, you'll be labeled an extremist and an anti-Semite. Whites are simply expected to recognize this fact and then ignore it and its implications.

The fact that we now live in a 'liquid' society, in which bonds between Whites are less solid than at any time in history, has had the knock-on effect of inhibiting the ability of Whites to perceive group strategies in others. The 'default' setting of White attitudes to outgroups has thus been fundamentally altered. In 1950, a White student reading Israel's books may well have been instantly suspicious that Israel's opinion of Spinoza was strongly colored by his own background and origins.

Today, on the other hand, White students are much more likely to view the Jewish background of all these scholars as merely incidental. Jews have come a long way in achieving one of their oldest goals – the invisibility of their group status. This can only be described as a remarkable achievement given the visible prevalence of Jewish lobbies, intellectual movements, and activist groups. Despite increasingly vocal and visible assertions of Jewish influence and wealth, the majority of Whites are now seemingly incapable of moving "beyond a simple recognition" of these facts. Of course, one cannot make sense of atomized facts without a corresponding appreciation of their place in a bigger picture, in which underlying principles, patterns, and relationships contextualize and explain them. From their youth, however, modern Whites have been educated to believe that probing patterns and contexts in relation to Jewish influence is at best esoteric and the result of obsession, and at worst the result of pathology and murderous hatred.

Jewish confidence is also rooted in the belief of leading Jewish intellectuals that the changes wrought in society, by critical theory in particular, are permanent. In some cases, these intellectuals have given accounts of Jewish motivations and influence which are only thinly veiled. For example, Zygmunt Bauman writing on the impact of Marcuse, Horkheimer, Adorno and Fromm in his *Liquid Modernity* (Blackwell; New York, 2000; p. 22) crowed that: “What has been cut apart cannot be glued back together. Abandon all hope of totality, future as well as past. … Neither the rerooting of the uprooted nor the ‘awakening of the people’ to the unfulfilled task of liberation is on the cards.”

Bauman can barely contain his delight that a cohesive ‘solid’ world has passed away—a world in which he believes (p.26) “all those presumed not to be or found to be malleable enough were doomed to perish of exhaustion or sent to gas chambers and crematoria.” He writes (p. 3) that due to critical theory “the first solids to be melted away and the first sacreds to be profaned were traditional loyalties, customary rights and obligations.” This was followed (p. 6) by a ‘melting’ of “family, class and neighborhood.” In one section which obviously refers to the Jewish interest in ‘open borders,’ Bauman writes (p.13) that “We are witnessing the revenge of nomadism over the principle of territoriality and settlement. In the fluid stage of modernity, the settled majority is ruled by the nomadic and exterritorial elite. Keeping the roads free for nomadic traffic and phasing out the remaining check-points has now become the meta-purpose of politics … which as Clausewitz originally declared, are but ‘extension of war by other means.'”

The media has played its part in providing the foundations for White acceptance of Jewish assertions of dominance, with portrayals of smart Jews saving the world etc. (e.g., Edmund Connolly’s **article** on *Independence Day*, as well as positive portrayals of Jews and Judaism and portrayals of people who have anti-Jewish attitudes as deranged and mentally inferior (see **here**, p. 53ff).

Whites are increasingly inclined to unthinkingly accept this narrative. Contrast this with attitudes in the 1950s: Jews simply wouldn’t have be able to get away with it; they had a lot less confidence in *publicly* expressing their dominance. Although crypsis as a strategy has not disappeared entirely, it has changed substantially from the pre-1960s period. The change in our social context is key to understanding the upsurge in Jewish confidence in asserting their dominance.

To sum up, a Jewish chauvinism is present in all of these movements, with the difference in modern efforts being a subtle change in emphasis brought about by a radically different social context. Only in a modern world which has in large part accepted “tolerance” “pluralism” and “secularity”, and in which Whites are fed daily the image of “Jewish genius” can the Spinoza advanced by Israel et al. acquire anything approaching a hero status. To a homogenous society, Spinoza would have appeared deplorable — as he did in his own lifetime, to Jew and non-Jew alike.

The difference in strategy employed by Freud/Boas and Popkin/Israel really illustrates just how radically our world has changed.

Justice Denied: Thoughts on Truth, ‘Canards’ and the Marc Rich Case: Part One of Two

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Andrew Joyce, Ph.D. May 10, 2013

‘When someone does you wrong, do not judge things as he interprets them or would like *you* to interpret them. Just see them as they are, in plain truth.’
Emperor Marcus Aurelius, *Meditations*, Book Four: Verse Eleven.

In my humble opinion, one of the most intriguing features of the posturing of the Anti-Defamation League, and other Jewish ethnic activist organizations, is their frequent discussion of what they call ‘canards.’ There are, I am informed, many ‘canards’ ranging from allegations that ‘the Jews’ killed God and mutilated communion wafers, to allegations that Jews control the media and have inordinate influence in the areas of culture and politics.

For many years I had been vaguely aware of this list of ‘canards’, and one or two things had consistently bothered me about it. For a start, the many attempts by Jewish writers to lay emphasis on the importance and impact of superstition appeared to me to be little more than crude efforts to shift the blame for ethnic conflict onto Christianity and an allegedly ‘irrational’ populace, and away from some of the harsher realities of resource competition in the Middle Ages. While I have no doubt that the so-called ‘Blood Libel’ contributed to violent actions taken against Jews, I have never been convinced that this charge, and others like it, was in any way sufficient *in itself* to spark violence. Even adopting the mentality of the age, thickly populated with tales of spectres and demons, it is difficult to imagine that the animosity which arose was rooted solely in such charges.

In fact, I am completely convinced by the theory of respected historian and folklorist Gillian Bennett, who argues that “where accusations of ritual murder were made in this period…it is more probable that they were *cause celebres* around which anti-Jewish feeling could crystallize, rather than the cause of anti-Semitism in the first place.”[1] The posturing of Jewish ethnic activists about the ‘potency’ of this particular set of ‘canards’, both in the past and the present, can be attributed to their desire to deceive others and themselves.

The second problem that I had with this fixed set of ‘canards’ was that it was apparent to me that the question of whether Jews were supernatural ‘demons,’ and the question of Jewish over-representation in the media or at elite universities, were clearly worlds apart — the former simply ridiculous and the latter capable of being empirically examined and, at least in theory, logically and rationally discussed.

Put simply, there was a patently obvious incongruence between, on the one hand the superstitious and extinct, and on the other, the obviously live question of Jewish influence in contemporary society. But time and again I found them bundled together on the same lists of 'anti-Semitic' tropes, and discussed in the same breath by committed ethnic activists as if they were in any way comparable.

I believe that self-deception plays a role here, but I have also arrived at the conclusion that the old myths serve a purpose in the present by helping to dent the credibility of legitimate grievances related to Jewish influence. By say, linking a criticism of Jewish influence in the contemporary media with a centuries-old legend that **Jewish males menstruate**, they can dismiss the former with all the greater ease.

One can clearly see the benefit Jewish ethnic activists can derive simply by maintaining a list of such 'canards' long past their expiry date. This should also act as a warning to those who think they help our cause by employing long-discredited charges and equally dubious sources.

Over time, organizations such as the ADL have come to jealously guard this list, and 'canard' has in fact achieved the remarkable feat of acting like a magic word — capable on deployment of making even the most blatant Jewish misdemeanor disappear. Take for example American Jews, who are no more 'loyal' to Israel than a Chinaman — because to suggest otherwise would be to employ the 'canard' of 'dual loyalty.' Likewise, Jews have an unblemished record when it comes to matters financial — because to say otherwise would be to employ the 'canard' of the greedy or untrustworthy Jew. Palestinian children never fall victim to Israeli incendiary devices — because **to say otherwise would be to employ the 'canard' of the 'Blood Libel.'**

In fact, any statement or image linking Jews with blood, death, or children — no matter how much it may be rooted in fact — is enough to bring it within the orbit of the 'Blood Libel,' as I demonstrated in my review of Anthony Julius' treatment of English literature in *Trials of the Diaspora*. Since any criticism of Jews is liable to fall into a minimum of one category in the ADL's all-embracing 'canard taxonomy', we may conclude that this is an impressive and effective work of artifice.

The ADL, an organization which has long been linked to **illegality**, has been built around the concept of the 'canard' — it is the focus of its work and one of the foundations of its ideology. Much of its 'research' output and political leverage derives from 'annual assessments,' which measure levels of 'anti-Semitism' around the world. These 'assessments' are themselves based on obviously unscientific surveys which monitor the level of acceptance of a series of the ADL's pre-designated yet poorly-defined 'canards.'

One of the great contributions that Kevin Macdonald has made to our efforts to understand the thought-processes of Jewish ethnic activists, has been his emphasis on the importance of self-deception. In *Separation and Its Discontents*, Macdonald writes that "Jewish self-deception touches a variety of issues, including personal identity, the causes and extent of anti-Semitism, the characteristics of Jews (e.g. economic success), and the role of Jews in the political and cultural process in traditional and contemporary societies" (see **here,** p. 248).

The ADL's surveys are a typical manifestation of Jewish self-deception: these surveys ignore the great prosperity of global Jewry; they ignore the almost total lack of physical or legislative actions directed against Jews around the globe; they ask loaded or closed questions, and conclude on no credible evidence that *all* Jews are disliked simply for *being* Jews.

Take for example, the most recent ADL survey on *Attitudes Towards Jews in Ten European Countries*. This survey asked respondents to describe as "probably true" or "probably false" the statements 1) Jews are more loyal to Israel than to this country, 2) Jews have too much power in the business world, 3) Jews have too much power in international financial markets, 4) Jews still talk too much about what happened to them in the Holocaust.

How precise will the results be? What would they indicate? Is the methodology even reliable? The introduction of ambiguous terms like *probably*, and obviously vague value judgments like *too much* (how much is too much?) allow for any number of conclusions to be derived from the data. And of course, this is precisely why this methodology has been adopted.

G.A. Tobin of Brandeis University at least concedes, in an otherwise execrable article on "Jewish Perceptions of Antisemitism and Antisemitic Perceptions about Jews," that studies such as those carried out by the ADL and the American Jewish Committee are littered with "analytical problems," not least the fact that "asking whether statements are 'probably true' or 'probably false' is too vague."[2] *What poor critics they are of themselves*.

The limitations imposed on the question simply by virtue of its structure consequently impose limits on the scope of the answers. By asking questions about "Jews" rather than "some Jews," or better yet, "influential Jews," respondents are also goaded into giving a categorical answer which, while closer to their opinions on the subject, is still not an accurate or suitably complex representation of their true thoughts on the matter.

The same approach is often employed in attacks on individuals and organizations committed to White interests who, in their attempts to raise the issue of Jewish influence, are smeared as attacking, *de facto*, every Jew on earth. As to whether this is a deliberate handicapping of the respondent, I refer readers to the erudite E.R. Emmet's comments in his classic *Learning to Philosophize* (1968), in which he states that "questions that are leading or loaded are usually so by the intention of the questioner in the particular circumstances. He who asks is generally aware, to some extent at least, of the suggestive nature of what he is doing."[3] When you are trying to paint a portrait of extremism, it helps to inhibit the opportunity for a picture of reason and moderation to emerge.

Returning to the issue of the ADL's 'canards,' what do they really tell us? Evidence indicates that positive answers to these questions, far from illustrating irrational 'hatred' on the part of the respondent, points to a higher degree of familiarity with the facts. In relation to the question of 'loyalty' to Israel for example, which attracted the highest number of positive responses, it is worth bearing in mind **the latest report on Jewish attitudes towards Israel** compiled by the UK-based Institute for Jewish Policy Research. In this report, conducted under more stringent conditions than anything produced by the ADL, it is said that "the vast majority of respondents exhibit strong personal support for, and affinity with, Israel: 95% have visited the country, 90% see it as 'the ancestral homeland' of the Jewish people, and 86% feel that Jews have a special responsibility for its survival." For 82% of surveyed Jews, Israel played a 'central' or 'important' role in their Jewish identities, 72% described themselves as Zionists, 87% said that although they lived in Britain, they were part of a larger Jewish Diaspora, 76% said that Israel was relevant to their day-to-day lives in Britain.

This is an *astonishing* degree of consensus.

Organizations like the ADL cling very tightly to the use of the word 'loyalty' when discussing Israel, primarily because it is another one of those usefully emotive, baggage-laden terms that lends itself easily to the concept of a 'canard.' By bringing these words into the discussion they dictate its trajectory and tone, and by constantly bringing the word 'loyalty' to bear on the discussion of Jewish attitudes to Israel, the ADL thus forces the issue into the territory of emotional polemic. From there it is easily relegated to the fringes of 'acceptable' political discourse, and is thus neutralized as a political *issue*.

However, as crude as the tactic is, it can be overcome just as crudely. Let us dispose of the term entirely. Examining the data, can we not still see that the vast majority of Jews in England hold attitudes towards Israel which are bound to be *strikingly different* than those held by the average non-Jewish Englishman? As someone who believes that there will necessarily be a conflict of interests on this issue, the acknowledgment by Jewish organizations that they hold fundamentally different attitudes and outlooks from non-Jews on this subject, and the public discussion of the implications of this difference, is all I seek.

Clouding the debate with talk of 'loyalty' only serves to obfuscate an otherwise clear fact — let us then see things in plain truth and state that based on this set of evidence, Jews, as a group, differ radically from non-Jewish Whites in the way they see Israel and their role in a global diaspora. The notion of a 'confluence of interests' so cherished and propagated by a collection of activists, who are noisier than they are intelligent, is nothing but a myth.

Not that I expect a survey of Jewish attitudes to change the mind of the ADL. To present an example of how one of these people responds when presented with the *facts*, consider Henry Feingold's response in his awful *Jewish Power in America: Myth and Reality* to documented proof of inordinate Jewish funding of both the Democrats and Republicans:

"Over 60 percent of the campaign funds collected by the Democratic Party and a respectable percentage of Republican campaign funds stem from Jewish sources. But precisely what this means in terms of enhancing influence is difficult to determine."[4] Come now Mr. Feingold — let's not play the *goysihe kop*!

How many more blatant truths, easily backed by evidence, lie behind the ADL's many 'canards'? And how much more clearly will the situation appear when we dispense further with the language of the ADL?

In this essay, I want to probe some more of these 'canards' and subject the ADL's contention that they are simple fabrications to cold scrutiny. Be warned — there are 'canards' aplenty ahead: among others we will cover Jews and money; Jewish influence in high places; ethnic networking on a global scale; the perverted use of Holocaust-derived moral capital; the manipulation of the President of the United States of America; and even the role of Israel as a haven for Jewish crooks. My chief source for the exploration that we are about to embark upon, is not, as Mr. Foxman might have you believe, some obscure decaying document from deepest Eastern Europe. We do not deal in fossils here. I prefer those sources which cannot be so easily dismissed, and for the present discussion I have selected a report authored by government investigators acting in the name of the United States Congress. House Report No. 454: *Justice Undone, Clemency Decisions in the Clinton White House*, United States Congressional Set, No. 14778, Volumes 1–2, concerns the elaborate Jewish campaign surrounding the Presidential pardon given to Marc Rich in 2001. Some of its revelations are remarkable. To ensure the maximum transparency of my methodology and the *facts* presented here, I draw the attention of all concerned that this document is publicly available, as well as being **viewable online**. Let's begin.

For our purposes, the sordid story of commodities traders Marc Rich and Pincus Green began in 1983 when Federal Prosecutor Rudy Giuliani indicted both on charges of tax evasion and illegally trading with Iran. The pair, both Jewish, were indicted while in Switzerland and they refused to return to the United States. According to the authors of House Report No. 454, the Department of Energy issued clear warnings to oil resellers in the early 1980s that they were not to profit by more than $0.20 per barrel. However, according to investigators (p.158), "Rich and Green made profits far in excess of that limitation but created fraudulent invoices and filed false reports to hide about $100 million in illegal profits from both DOE and the IRS. In other words, Rich and Green were engaged in classic criminal financial fraud." Most of the fake invoices were created in co-operation with West Texas Marketing, in a move described (p.157) by the authors of House Report No. 454 as "clearly intended to contravene the regulations and perpetrate tax fraud against the United States."

Dear Reader, though we have just begun this journey, I regret to inform you that we have already, despite our best intentions, strayed into 'canard' territory. Apparently, there are myriad 'stereotypes' about Jews and money — and foremost among them is the notion that

Jews tend to be dishonest in business. I have no idea how such an idea could have taken root, but fearful that this case involving Rich and Green might confirm the ‘stereotype,’ I rushed to get a copy of Abraham Foxman’s meticulously scholarly *Jews and Money: The Story of a Stereotype*. On page ninety-nine of this intellectual *tour de force*, the jovial Mr. Foxman assures me that “Jewish religion and tradition are exceptional on the world stage for the special emphasis they give to generosity, charity, and fair economic dealings with one’s fellow human beings.”[5]

Exceptional he says! I breathed a sigh of relief only to realize that Mr. Foxman hadn’t provided any credible argument or evidence that this was the case. In fact, his heart-warming quip didn’t chime at all with the first chapter of his book, in which Foxman can name only one Jew who he deems to have been ‘fair’ in matters financial — Aaron Feuerstein of Malden Mills **fame**. Unfortunately, the sainthood conferred upon this apparently altruistic icon by a fawning publicity machine has been capably **deconstructed** by Thomas Teal of Oregon State University, so I was back where I began.

Strangely, Foxman found it remarkably easy to think of Jewish businessmen who have been ‘unfair’ in matters financial — listing **Bernard Madoff**, **Michael Milken**, and **Ivan Boeksy** in a New York minute.[6] Of course, Mr. Foxman is being more than a little frugal here (sorry, **another ‘canard’** — it’s like trying to walk across a floor covered in mousetraps).

Now, I think it’s important to state that many non-Jews have also been involved in financial fraud. However, I would posit that interesting common features of specifically Jewish instances of financial fraud are that they are normally based on the ponzi scheme model, and the amount of money concerned is usually much larger. Don’t take my word for it, just look at the cases of **Samuel ‘Mouli’ Cohen**, **Scott Rothstein**, **Steve Cohen and Michael Steinberg**, **Maurice ‘Hank’ Greenberg**, **Eric Stein**, **Eliyahu Weinstein**, **Sam Israel**, **Samuel D. Waksal**, **Martin Frankel**, **Simon Feldman**, **Jeffrey Greenstein**, **Solomon Dwek**, **Cary Feldman**, **Sholam Weiss**, **Chaim Mayer Lebovits**, **David and Donna Levy**, **Frederick D. Berg**, **Lou Pearlman**, **Andrew Rosenfeld**, and **Timothy Roth**.

Of course, these higher profile cases don’t include the thousands of frankly ridiculous smaller-scale frauds based on the classic insurance scam model. Take for instance the case of Raymond Roth, who **faked his own drowning**. Or how about Jews in *medicine* committing fraud? Have a look at the insurance scam of pharmacist **Donald Levine**; or David Silverstein, the wealthy Washington chiropractor who decided that **making fraudulent welfare claims** could pad his lifestyle a little more. Georgia chiropractor **Andrew Sokol** made over $6.5 million before he got caught. New Jersey chiropractor **Scott Greenberg** made more than half a million dollars in insurance scams before he got caught. Another New Jersey chiropractor, **Daniel Dahan**, almost made it to $4 million. Remind me to avoid getting a back injury in New Jersey…

Going back in time doesn't help matters. There we find incidents like the **Indian Silver Scandal** perpetrated by the firm of Samuel and Montagu, as well as the Marconi **share price fixing scandal** (see also Edmund Connelly's "**The Culture of Deceit**"). I'm left with the impression that the only thing likely to get 'lighter' around these representatives of the 'light unto the nations' is my wallet. Of course, I'm attributing the behavior of all these individuals solely to a failure to get that memo about the "special emphasis" that, according to Mr. Foxman, Judaism places on "fair economic dealings with one's fellow human beings."

Go to Part Two.

[1] Gillian Bennett, "William of Norwich and the Expulsion of the Jews", *Folklore* 116:3, 311–314 (313).

[2] G.A. Tobin, "Jewish perceptions of Antisemitism and Antisemitic perceptions of Jews," *Studies in Contemporary Jewry*, 1988, p.218-9

[3] E.R. Emmet *Learning to Philosophize* (Penguin, 1968),p.93.

[4] H. Feingold, *Jewish Power in America: Myth and Reality* (Tansaction Publishers, New Jersey, 2011), p.4.

[5] A. Foxman, *Jews & Money: The Story of A Stereotype* (Palgrave, New York), p.99.

[6] Foxman, p.39.

Justice Denied: Thoughts on Truth, ‘Canards’and the Marc Rich Case: Part Two of Two

theoccidentalobserver.net/2013/05/12/justice-denied-thoughts-on-truth-canardsand-the-marc-rich-case-part-two-of-two

Andrew Joyce, Ph.D. May 12, 2013

In the aftermath of their indictment, one of the earliest strategies that Rich, Green, and their lawyers attempted to employ was that of claiming anti-Semitism was behind the legal measures brought against them: both claimed that they had been singled out because they were Jews. And so we find ourselves finding truth behind another ‘canard’ — that Jews have used accusations of ‘anti-Semitism’ to avoid scrutiny of their behavior. In our bid to extricate ourselves from this one, let’s rely on the authority of the government investigators: the authors of House Report No. 454 write (p. 157) that this argument was “false,” “preposterous” and a (p. 159) “clumsy attempt to play the race card” that was so poorly executed that it was “rejected by associates like Abraham Foxman.”

This is a very interesting choice of words by our helpful authors — for they imply that if this false charge had a little more credibility, the jovial Mr. Foxman would have been on it in no time. Who am I to argue? The report goes on to state that investigators discovered (p. 157) that Rich’s lawyers were in possession of a 1988 memo which clearly listed almost fifty other criminal cases brought against non-Jewish crude oil resellers in the previous year. Rich, Green, and his associates knew that their Jewishness had nothing to do with the indictment — the charge of anti-Semitism was indeed used cynically in an attempt to escape scrutiny and punishment.

Both Green and Rich remained on the F.B.I’s Ten Most Wanted list for over a decade, until the pace of Rich’s appeal effort increased in intensity around 1999. During his period of self-enforced exile, Rich made repeated efforts to extract strategic advantage from the fact his daughter was dying of leukaemia, and later in his petition to the White House he claimed that he had been prevented from returning to her bedside and from attending her funeral because of Federal prosecutors. The authors of House Report No. 454 write (p. 155) that “nothing could be further from the truth. Rich knew that if he returned he would receive bail, and that he would not be incarcerated unless convicted of crimes he had been accused of committing. He was prevented from returning to visit his dying daughter only if he refused to face the U.S justice system. Rich’s desire to have his cake and eat it too, makes it difficult to generate sympathy for him in this matter. In fact, the only possible conclusion is that Marc Rich placed his own needs over those of his daughter.”

The frankly unbelievable level of cynicism seen in Rich’s behaviour towards his daughter, and the deeply immoral core of this particular aspect of the petition was by no means the only significant problem with it. Government investigators state (p. 154) that “the centrepiece of Marc Rich’s effort to obtain a Presidential pardon was the pardon petition, which was put together by the Marc Rich legal team. … The resulting document, which had a number of misrepresentations and factual inaccuracies, was a surprisingly poor effort, considering the amount of time and money that went into it.”

Funny, I was thinking precisely the same thing the other day about the thousands of shoddy works of **history**, **philosophy** and **junk science** that take up valuable space on the shelves of our libraries. The petition consisted of over thirty double-spaced pages, the first twenty of which “attempted to cast Rich and Green in a favorable, even likeable light.” The authors of House Report No. 454 comment that “these statements seem almost laughable given what the world knows about Marc Rich and Pincus Green.”

The statements also resurrected, and not for the last time, the charge of anti-Semitism. Entirely absent from the petition was any reference to the fact that that (p. 155) “Marc Rich’s business was built by supporting corrupt and dictatorial regimes across the world,” or that “deals with Third World countries meant that Rich himself gained monopolies over commodities that often paid developing nations less than fair-market prices.”

In fact, the Jewish activists behind the petition claimed that rescinding the charges on Rich would be in keeping with a ‘confluence of interests’ shared by Rich and the United States. Where have I heard that before? In the petition, signed by, among others, Abraham Foxman, it was stated: “Marc Rich has made amends. Over the past twenty years through his foundations he has donated over $100,000,000 to educational, cultural and social welfare programs. … His life has been committed to making the world a better place.”

A better place for who? For Jews. According to the authors of House Report No. 454 (p. 189), almost every cent that Rich donated went to Jewish causes, Jewish politicians, and Jewish organizations. The logic of the petition then is this: Rich defrauded United States taxpayers, 97% of whom are not Jewish, to the tune of over $100 million, and illegally funded a then enemy power, but because he funnelled this illegal cash into the coffers of his own tiny ethnic group he should be free from punishment.

My, what a fine confluence of interests. I certainly love it when my tax dollars fund Birthright Israel! According to the authors of House Report No.454 (p. 167), Mr. Foxman’s letter was “one of the most prominently displayed in the petition,” something they attributed to the fact that “Rich has given the ADL a total of $250,000 since he fled the country in 1983.” There’s that confluence of interests again — you see, all that illegal cash can now support the ADL’s **efforts to teach your children** that they’re bigots.

Although Foxman was to deny any *quid pro quo* in his involvement in the petition, government investigators wrote (p. 168): “Notwithstanding Foxman’s denial of *quid pro quo*, the payment to the ADL raises the general question of Marc Rich’s tactics in drumming up support for his pardon petition.”

What they mean by this is that Rich brought the full weight of Jewish influence to bear on his case. Among those organizations that were mobilized, “Marc Rich attempted to secure the assistance of the American Jewish Commmittee (AJC) with the promise of a large contribution.” Rich also “pledged $5 million to Birthright Israel” an organization run by Rich’s “long-time friend,” and fellow crook, Michael Steinhardt. Steinhardt subsequently “wrote a letter that was included in the petition.” The authors of House Report No.454 write that: “As with the public statements of the ADL and the AJC, a spokesman for Birthright Israel denied any quid pro quo relating to the $5 million pledge.” True exemplars of this impeccably moral group!

Further investigations revealed (p. 168) that following more cash donations, “yet another person with a connection to Birthright Israel also wrote a letter on behalf of Marc Rich. **Rabbi Irving Greenberg**, Chairman of the U.S. Holocaust Memorial Museum Council, wrote a letter on Holocaust Museum Council letterhead in favor of Marc Rich.” Greenberg was also President of the Jewish Life Network, “an organization that is a partner with Birthright Israel.”

Israeli support came following Rich’s contribution of $25,000 to Jerusalem Mayor Ehud Olmert’s 1993 campaign. Olmert later wrote (p. 169) “a letter to President Clinton that was included in the petition.” The pardon petition (p. 189) contained letters from the Israeli minister for Foreign Affairs, a former Israeli ambassador to the United States, the speaker of the Knesset, a former Minister for Finance, a former Minister for Justice, the Israeli Government Secretary, and a former Director of Mossad. Attempts were also made (p. 190) to enrol Shimon Peres, Israel Singer (Secretary General of the World Jewish Congress), and Edgar Bronfman (President of the World Jewish Congress). Most of the legwork in getting all these figures on board was done by Avner Azulay, whom the authors of House Report No.454 describe (p. 196) as a “former high-ranking Mossad agent.”

Page 171 of the report shows organized international Jewry in all its glory, as letters in support of Rich poured in from the Chief Rabbi of France and the President of the Jewish Committee of Madrid. Both made frequent mention of Rich’s “philanthropy” but no mention of the exclusively Jewish nature of his philanthropy. I don’t know about you, but I just love it when the Chief Rabbi of France gets a say in a legal case pertaining to my tax dollars.

I also sympathize with the Spaniards. The authors of House No.454 state (195) that King Juan Carlos of Spain even wrote letter for Rich. They add that “It is unclear why the King took this action on Rich’s behalf. It is possible that the King was motivated by Rich’s support of Madrid’s Jewish community.”

Let’s simplify — King Juan Carlos was motivated by Madrid’s Jewish community, and the authors of House Report No.454 add (p. 195) that the king had also been lobbied by Israeli Foreign Minister, Shlomo Ben Ami. Let’s simplify it further — a group of Jews whistled and the King of Spain rolled over. Unless of course there's evidence that King Juan Carlos was acting due to another 'confluence of interests.'

It gets better. Part of the petition was a tax analysis from two academics which 'proved' that Rich hadn't actually committed fraud at all. This particular piece of fiscal sleight of hand was (p. 156) produced by the delightfully named but now both sadly deceased Professors **Martin Ginsburg** and **Bernard Wolfman**. You can safely bet your last cent these gentlemen weren't Episcopalians. On page 160 of House Report No.454, the authors write that although the petition contained pleading claims that Ginsburg and Wolfman were "independent," this was misleading. The authors write (p. 160): "Professor Ginsburg, husband of Supreme Court Justice Ruth Bader Ginsburg, was paid $66,199 for his work on the Rich case." Wolfman was paid $30,754, after being hired as a consultant by one of Rich's firms and paid between $300 and $400 per hour. Nor did they come to their conclusions independently of each other — "rather they worked jointly." The authors add (161) that "Ginsburg and Wolfman sold their names to the highest bidder." Of course, none of this has been mentioned in the gushing obituaries afforded to both men by such prestigious journals as the Harvard Law Review. Wolfson and Ginsburg weren't the only ones on the take.

Between 1993 and 2000 Denise Rich, ex-wife of Marc Rich, gave over $1 million to the Democrats (p. 175), and between 1998 and 2000 she gave $450,000 to the Clinton Library (p. 176). Ehud Barak led a lobbying effort to Clinton in 2000, and claimed (pp. 188, 643) in a phone call to the President on December 11, 2000 that Rich was guilty only of "violating certain rules of the game." Oh, is this the game in which U.S. taxpayers were illegally deprived of over $100 million, and only Israel and diaspora Jewry benefited? Gee I love that game, can we play again?

Once the petition was lodged, Jewish America's much-lauded 'moral authority' was brought to bear on the White House. Some wise-guy had the idea that Elie Wiesel possessed the "the moral authority" to present Rich's case. Wiesel (p. 193) claimed to investigators that he refused these advances, not because of Rich's obvious guilt but because "he had already written a letter requesting a commutation of Jonathan Pollard's sentence and … felt that he could not make another request." Didn't want to use up all that 'moral authority' in one go?

Government investigators subsequently found out that Wiesel was being frugal with the truth (not for the first time in his life I suspect), and that (pp. 193–4) "while this seemingly would have been the end of Wiesel's involvement in the Rich pardon campaign, there is evidence that it was not. Several e-mails indicate that Wiesel may have lobbied the White House", including at meetings, and in phone calls. This 'moral authority,' together with all the letters, the petition, and the 'tax analysis' were added to the once more resurrected claim of anti-Semitism. The authors of House Report No. 454 write (p. 159) that notes from Rich's lawyer suggest "it is possible that he raised the spectre of anti-Semitism in his last-minute appeal to the President on January 19, 2001. … It is unfortunate the President found Rich's arguments believable — when in fact they were completely inaccurate — a fact the President could have discovered with minimal due diligence."

Clinton caved in; the pardon was granted. Facing an outcry due to the obvious injustice of what had taken place, the day after the pardon Clinton **wrote in a New York Times op-ed** that he had acted under pressure "from many present and former high-ranking Israeli officials of both major political parties and leaders of Jewish communities in America and Europe." For this openness, Clinton was **accused** by outraged Jewish leaders of "whipping up anti-Semitism" and "scapegoating" Jews.

Wiesel was partly telling the truth. A miserable Jonathan Pollard told investigators (p. 191) from his cell that he felt Marc Rich's pardon came at his expense. Pollard is reported as saying ""I should have waved a dollar bill in front of them and convinced them that I had a lot of money. This is the depths to which we have sunk as a nation, that an agent has to bribe his own government to rescue him. This is how low we have sunk." Of course, Mr. Pollard could have saved himself a lot of trouble by enlightening himself with a subscription to *The Occidental Quarterly* prior to his **act of high treason**.

So what have we learned? Well, it's clear that the 'moral authority' of these organizations is a fable. We need not condemn *every Jew*, to demonstrate that the many Jewish figures described here constitute an extremely wealthy and cohesive criminal network of international dimensions that has and will bring immeasurable harm. Notice that the Jews aiding Marc Rich are not marginal, isolated individuals; they are Jewish elites—at the center of Jewish life in Israel and the Diaspora. Financial crimes are morally acceptable within the Jewish community, as indicated by the fact that Jews like **Marc R ich, Ivan Boesky and Michael Milken** are pillars in the Jewish community and major donors to Jewish charities. How many of **these fools** would be swayed by information that the state of Israel stepped in to help a wealthy ethnic brother because he greased their palms, and because for them the interests of American taxpayers come somewhere beneath those of a bullfrog. It really doesn't matter how closely anything we have discussed comes to echoing a 'canard' because all is truth and 'canards' are worthless — fit only for the purpose of assisting the ADL and like organizations in the delusion that they are saintly paupers wandering the earth ever in search of peace and love.

The stance of the ADL is in fact riddled with schizophrenic contradictions which the sane and informed man finds intellectually offensive. In one recent example, during a prolonged rant in Abraham Foxman's *Jews & Money: The Story of a Stereotype*, the ADL director claims that, "Jews are just another ethnic minority,"[1] and yet *in the same chapter* writes: "the Jewish federation movement makes up one of the ten largest charitable organizations in the United States. Bear in mind that Jews constitute just under 2 percent of the total population of the country"[2]; "Jewish foundations represent almost 18 percent of the total 39,000 private foundations identified by the Foundation Centre — another enormous disproportion in view of the tiny size of the Jewish population"[3]; "Jews have enjoyed success in the business world out of proportion to their share of the population"[4]; and that in relation to Jews in the media and Hollywood "the idea that Jews are unusually successful does have a grain of truth."[5]

Just a grain Mr. Foxman? While we're at it we may as well call the Sahara a sandbox, and *Titanic* a bath toy.

You see, according to Mr. Foxman and the ADL, Jews are at one and the same time "just another ethnic minority" and nothing at all like any other ethnic minority. The "rules of the game" are a little different for them. You might say they are equal — just a little more equal than the rest of us.

Take care in your interpretation of this puzzle wrapped inside an enigma, for your 'interpretation' may have harmful 'potential,' and this 'potential' is another bargaining chip on which our peaceful paupers like to trade. Conceptually, this contradiction is similar to the practice of Jewish organizations which 'exile' from the 'community' those few of their ethnic brothers and sisters who may see fit to criticize the Jewish 'way of life' or the actions of the Israeli government. Eliminating the ideological outsiders, of course, leaves a more or less ideologically homogenous rump. But woe to the man who implies that *all* Jews are alike. Enforcing homogeneity and criticizing the acknowledgment of that homogeneity go hand in hand for these dreamers. You might say that organized Jewry is diverse — just *differently* diverse from the rest of us. I have no patience for such dreamers, particularly when their deception and self-deception comes at the expense of *my* people.

At the conclusion of Mr. Foxman's *epic tome*, he almost plagiarises Kevin Macdonald when he writes: "We all have that grain of tribal loyalty inside us that makes us care just that little bit more about 'people like us' than about 'those others.' Maybe it has evolutionary roots: There may have been adaptive value to behaviors that increased the survival of 'my' genes as opposed to those of the people in the next valley. … It's usually expressed in such forms as our love for a culture and traditions we find familiar and beautiful, the pride we feel about accomplishments by members of our group, and the desire to see what is best about our heritage preserved and extended into future generations."[6]

Hear, hear Mr. Foxman, but forgive me if I doubt your sincerity. You and your organizations, pockets bulging with finances of dubious origin, have never shown the slightest acceptance of our desire to preserve our heritage and our people.

I'll close, as I began, with some words from the noble Marcus Aurelius:

If someone can prove me wrong and show me my mistake in any thought or action, I shall gladly change. I seek the truth, which never harmed anyone: to harm is to persist in one's self-deception and ignorance.
Marcus Aurelius, Meditations, Book Six, Verse 21.

[1] Foxman,p.89

[2] Ibid, p.90.

[3] Ibid, p.91

[4] Ibid, p.93.

[5] Ibid, p.97.

[6] Ibid, p.232.

Background to the Magna Carta

theoccidentalobserver.net/2013/05/19/background-to-the-magna-carta

Andrew Joyce, Ph.D. May 19, 2013

The first point to bear in mind in that Magna Carta was a document produced by the nobles and presented to the monarch — in this case, King John. In this sense we should bear in mind the tensions between the nobles and the King over one chief issue — the role of Jewish usury in enabling land transfer from the nobility to the monarch. The relevant clauses are as follows:

* (10) If anyone who has borrowed a sum of money from Jews dies before the debt has been repaid, his heir shall pay no interest on the debt for so long as he remains under age, irrespective of whom he holds his lands. If such a debt falls into the hands of the Crown, it will take nothing except the principal sum specified in the bond.

* (11) If a man dies owing money to Jews, his wife may have her dower and pay nothing towards the debt from it. If he leaves children that are under age, their needs may also be provided for on a scale appropriate to the size of his holding of lands. The debt is to be paid out of the residue, reserving the service due to his feudal lords. Debts owed to persons other than Jews are to be dealt with similarly.

So obviously these clauses weaken the ability of Jew and Crown to recoup either debt or interest on loans. It doesn’t prevent moneylending etc., but certainly we could agree that the position of Jew and King would be weakened. We must then ask, firstly, why was this necessary? And secondly, why did it suddenly disappear a year later in the 1216 charter? On the first point, as I state in **my article on medieval Jewry**, the relationship at this time during the Crown and the nobles was tense indeed, and the Jews were a very important factor in this tension. King John, whose actions had brought about the need for the Magna Carta, was profligate, incompetent, and utterly beholden to his Jews and their ability to provide him with seemingly unlimited funds for his misadventures on the Continent.

He was also merciless in taxation. In 1207 he raised over £60,000 from the Christian population — a vast sum in that time period. He also levied a much more lenient tax on the Jews. (Patricia Skinner [Jews in Medieval England, 42] writes that their tax was “onerous but not devastating.”) But suspecting that Jews were understating their income and wealth, John innovated by demanding that lists of all their debts be maintained and held at the Royal Treasury — he then reserved the right to purchase any of these debts that he liked the look of.

This was the beginning in earnest of the process of land transfer from the nobles to the Crown (and facilitated by Jewish usury) that I mentioned in my article. Nobles would borrow from Jews, John (or his agents) would monitor repayments on the treasury rolls —

and if anyone looked like they were getting into trouble with repayments and might forfeit, John would buy the debt from the Jew and reap the land for himself.

Obviously over time this created a great deal of antagonism against Crown and Jew. Monarchs had done this on a smaller scale before, but John was utterly reckless. Skinner writes that by 1207, John “brought into his hands the largest single cache of Jewish debts since 1186; he also ordered the exchequer to begin seizing the lands of debtors.” To the remaining debtors, it was clear they were going to lose their lands and possessions to either King or Jew. Both were seen by the nobles as inseparable, and so when the Magna Carta rebellion broke out “Jews and Jewish property were among the principle targets” (Skinner, 44).

This is the primary reason why the clauses on Jews were introduced in the first place in 1215. On the question of why it was changed only a year later: firstly, John died and was succeeded by the boy King Henry III prior to the issuance of the second charter. In total, nineteen clauses were eliminated from the first (Runnymeade) Magna Carta, and the two relating to Jews and usury were among them. The boy King himself did not have anything to do with this; it was the circle of elites around him. They wished to restore order in the country and, traditionally, treatment of the Jews was a reliable barometer for Crown authority — if the Jews were left alone, then the Crown was in a solid position because it was on Crown authority alone that they remained safe. In times of transition and weak royal authority, the Jews were among the first to be attacked, because the gloves could safely come off so to speak.

For the small circle of elites around the boy king, making the Jews safe (and wealthy) was thus a priority. As part of their negotiations with the barons they pressed for and achieved:

- 1) the elimination of the two clauses on Jews;
- 2) the release of all Jews captured by the barons;
- 3) the renewal and reinforcing of royal safeguards for all Jews;
- 4) the return of bonds to Jews for collection;
- 5) an order for port officials to permit all foreign Jews entry to England;
- 6) the establishment of a separate Jewish Exchequer;
- 7) special policing units established specifically for the purpose of protecting the Jews of Lincoln, Oxford, Gloucester and Bristol; 8) the exemption of Jews from the decree of the Fourth Lateran Council that all Jews should wear an identifying badge;
- 9) the exemption of Jews from all episcopal courts;
- 10) the active enforcement by Royal sheriffs of all debts owed by Christians to Jews (Skinner, 44).

This was an astonishing amount of freedom and protection. It’s unfortunate that more is not known about the background and motivations of the circle of advisers around the boy

King. I strongly suspect that among them were people with direct financial interest in Jewish economic activities, or maybe even a few crypto-Jews.

The whole episode is extremely suspect. It bought the Jews some time, and it did reinforce for a while the impression of royal strength. However, Henry grew to be just as avaricious and over-ambitious as his predecessor. His partnership with the Jews only ratcheted the tension higher than ever. Jews certainly felt the pressure rising and some turned to crypsis to avoid conflict (Skinner, 51 describes a “flood of Jewish conversions” during the period 1230–1250s, but many Christians suspected insincerity).

Henry’s government collapsed in 1258, and his son Edward came to the throne. Edward saw the writing on the wall, banning Jewish moneylending altogether in 1275. Seeking a way to placate his increasingly annoyed barons, and ridding himself of a now fairly useless population, he sent the Jews on their way in 1290.

The removal of the clauses was thus an attempt to patch up a ship that had been coming apart at the seams for some time — the Crown-Jew alliance. The breaking up of this alliance by the barons is something that England should be forever grateful for, given the fate of other nations in which the alliance of Crown and Jew persisted for many more centuries — Poland being a prime example.

Making “America as user-friendly to Jews as possible.” The Anti-Defamation League and the Indoctrination of our Youth.

theoccidentalobserver.net/2014/01/07/making-america-as-user-friendly-to-jews-as-possible-the-anti-defamation-league-and-the-indoctrination-of-our-youth

Andrew Joyce, Ph.D. January 7, 2014

I’ve recently been occupying my spare time with careful study of the ADL’s “Anti-Bias Lesson Plans and Resources for K-12 Educators.” On the ADL’s **website**, it is said that these lesson plans, which target children in grades three through twelve, have been designed to help “educators” “integrate multicultural, anti-bias, and social justice themes into their curricula.”

In reality, it doesn’t take long for the informed individual reading through these lesson plans to conclude that they are little more than crude tools designed to strip White children of any sense of identity, rendering them little more than androgynous automatons — pliant prototypes of the ‘tolerant age,’ utterly devoid of race and gender.

There is a range of delicious fare on offer for those teachers with an appetite for ensuring that little boys and girls understand the concept of “**gender stereotyping**,” and who believe that little Mikey should be actively encouraged to play with dolls and a stroller since, as one ADL anti-bias handbook puts it, “there really is no such thing as a girl’s toy or a boy’s toy.”

More interesting still are the numerous lesson plans on offer which claim to “address anti-Semitism,” bearing tag-lines boldly proclaiming that these educational gems will challenge anti-Semitism by “debunking the myths and responding with facts.”

It is to an example from the latter set of these lessons plans that I wish to devote some attention in the following article. In studying these plans, we may well come to learn something — though that “something” will be considerably different from that envisaged by our erstwhile tutors.

I have long been amused, and also more than a little annoyed, by the claims of Jewish activists and historians that anti-Jewish attitudes are so utterly baseless and entirely irrational that they can be explained away with a short list of rebuttals and “facts.” In this reading of Jewish history and the Jewish present, the problem of anti-Jewish feeling is simply one of “myths” and all that is required to combat anti-Jewish feeling is enough “education” to overcome these ‘blatant falsehoods.’

However, underlying this simplistic and deeply problematic reading of the relations Jews and the peoples that have lived among over the centuries is a rather more sinister undercurrent. The offending “stereotypes” or “canards” themselves are viewed as being on a par with a highly infectious disease — with inoculation, in the form of aggressive “educational” treatment, at an early age seen as the surest remedy for the ills of an “intolerant society.”

That this process of ‘inoculation’ is geared primarily against our children is an open secret at best. Although the idea that anti-Jewish attitudes are a form of disease with roots in childhood goes back to Freud,[1] it remains current in mainstream Jewish academic and political circles. Take, for example, the closing remarks from Abraham Foxman’s unintentionally hilarious *Jews and Money: The Story of a Stereotype*, where parents and teachers are urged to “try to help the next generation grow up freer from the infection of intolerance.”[2] The goal being, as Mr. Foxman so recently **articulated**, to “make America as user-friendly to Jews as possible.”

Theodore Isaac Rubin’s equally poor effort, *Anti-Semitism: A Disease of the Mind*, describes anti-Jewish feeling as a “contagious, malignant disease,”[3] and concludes by stating, “extremely active application of insight and education is necessary to check the disease. Checkmate and eradication is [*sic*] extremely difficult and probably only possible if applied to the very young before roots of the disease take hold.”[4]

To Rubin, and his like-minded co-ethnics at the ADL, the solution to the problem of anti-Jewish feeling is one of “prophylaxis” and “approaches to children.”[5] In the ADL-sponsored tome *Anti-Semitism in America* (1979), concludes that “It is apparent that the schools are the most appropriate and potentially effective agent to carry out the instructional strategy just outlined.”[6]

Ignoring the view of at least one notable scholar that “using the metaphor of disease to describe antisemitism’s career is perniciously deceptive,”[7] the ADL’s drive to “inoculate” our young and its emphasis on “education” has grown significantly in recent years. In July 2013 ADL National Chair Barry Curtiss-Lusher told the ***Jerusalem Post*** that while in previous decades the ADL had been primarily active “in the newspapers and in court… today we are more likely to be in schools. …We know the greatest use of our resources is in education.”

The ADL’s “instructional strategy” is directed by the occupant of its National Chair of Education. Although hardly surprising, it’s probably worth pointing out that the position of ADL National Chairman of Education has never been a bastion of diversity, in any sense or application of the term. The current Chair, David S. Waren, is a Jewish lawyer who grew up in an affluent suburb of the 80% White West Hartford, Connecticut. A brief bio in the ***Jewish Ledger*** accompanying his appointment as Chairman of Education reveals that Waren was heavily influenced during his own childhood by local Jewish teachers like Barry Gordon, who taught a course on Zionism at Midrasha, and Rita Spitz, who instilled in him a passion for Jewish literature. As a teen, Waren failed to “diversify” his education any further, choosing instead to spend “most of his free time reading about Jewish history and Israel.” He later added to this diverse cultural cornucopia when at the age of sixteen, “he spent a summer in Israel, and as a student at Brandeis University, studied for a year at the Hebrew University of Jerusalem.” After his first year at UConn School of Law, Waren returned “to study at Machon Pardes, a yeshiva in Jerusalem.”

Essentially Waren, who seems to believe he has the right and responsibility to instruct our children in ‘diversity,’ has lived his life in a Jewish bubble, immersed in solely in Jewish culture and working exclusively for Jewish interests. Waren’s immediate predecessor was also a wealthy Jewish lawyer whose background is anything but diverse. **Rick Barton**, grew up in a home where “**anti-Semitism and the Holocaust were huge themes**.” When not directing the ADL’s Orwellian **Campus of Difference** program, Barton relaxed at his home in the overwhelmingly, if not exclusively, White enclave of Olivenhain, on the outskirts of the 85% White Encinitas, California.

What then of the lesson plans and resources that our helpful diversity coaches have devised for our youth? I have selected one for particular attention: “**Using Facts to Respond to Anti-Semitism**” (for Grades 8–10). Students are to be given a handout on Myth #1 — that Jews are good with money, and tend to be greedy and materialistic. Students are then given the ADL’s interpretation of where and how this “myth” arose, and then supplied with the ADL’s prescribed cure ‘facts.’ A set of questions is then posed to the students: Where does this myth come from?; What are the facts?; and How would you refute this myth if asked about it?

To all three of these questions, you can be sure that parroting the ADL’s nonsense will score an A. The child can then be said to be safely on his way to an “inoculated” state. Allow me, however, to demonstrate to you just how instructive an F-scoring paper could be.

According to the section of the student handout headed “Where does it come from?”, the ‘myth’ of Jewish greed goes back to the New Testament story of Jesus forcing the Jewish moneychangers out of the Temple: “Teachings concerning the ‘cursed’ Jews radiated into all aspects of Christian culture. … In the Middle Ages, some Jews became moneylenders.” The problem later worsened because “both the Church and the State appointed Jews as moneylenders and tax collectors. In a classic example of blaming the messenger, Christians directed their anger at having to pay back loans and taxes against the Jewish moneylenders and tax-collectors.”

Imagine the young thirteen-year old, head full of the rancid effluent of the media age, imbibing this elixir of falsehoods! Note the accusing finger being pointed at “all aspects of Christian culture,” and the poor, helpless “messenger” status of the Jew. What possible intellectual defence could a child muster against the ‘vaccine’ on offer? Of course, it is precisely the defencelessness of the child that makes him or her the most inviting target for the “instructional strategy.”

Imagine, though, that there sits in one classroom a precocious child; one who knows a little more than the others, and who cares more about being right than he does about simply parroting information in order to get the grades. He raises his hand indignantly and asks to speak on the material just handed out because he feels that none of it is correct, and in some cases is quite obviously untrue. The boy patiently explains to his fellow students that associations of Jews with lending money at interest, financial greed, and tax-collecting pre-dated the legal entanglements of the Middle Ages, and even long pre-dated the founding of Christendom. He points out, quoting Mary Smallwood’s The Jews Under Roman Rule (1976) that during the reign of Claudius, Jews had long been heavily involved in money-lending among the Greeks, and that “in a papyrus letter dated August 41, the writer, a Greek, warns a financially embarrassed friend to “steer clear of the Jews, as everyone else does.” In normal times, clearly, the Greeks had recourse to Jewish money-lenders, but now they were boycotting them.”

He goes on to state that in the possession of several museums are countless examples of Jewish money-lending contracts from Hellenistic Egypt, and he continues by quoting the rather anti-Christian Emperor Hadrian’s letter to the Alexandrian consul Servianus, in which Hadrian states that Jews “adore money.” The boy informs his teacher that there is such an abundance of evidence that Jews were lending money at interest before, during, and after Christ, that any suggestion that Jews were ever “forced” to undertake such low-effort, yet highly lucrative “work” represents a gross distortion of history.

He further takes issue with the fact that the handout he received makes no reference to the Siphre or ancient commentary on Deuteronomy, which “insisted that a definite command was laid on Jews to exact interest from foreigners” and which amounted to, in the words of one scholar of financial history, the “use of interest as a weapon against those outside the community.”

The boy’s teacher, a little flustered, asks the child to be quiet, and the lesson continues with a move to the second half of the handout — the ADL’s “facts” section, which is intended to permanently “cure” the class of any notion of Jews being “good with money.”

The “facts” presented by the ADL are as derisory as they are banal. Take for example the statement “Like all groups of people, some Jews are good with money; some are not.” At this, our boy again speaks out, stating that this is what’s known as being “economical” with the truth. He states that he is absolutely certain that there are a great many Jews out there in the world today who aren’t remotely “good with money.” But, he continues, saying that Jews are like all groups of people, because some are good with money and some are not, is a lot like saying “NBA players, like all groups of people, can shoot the ball through the hoop, and they also sometimes miss.” Without lying, it leaves a great deal of essential truth unstated.

And what is that essential truth that has gone unstated? That Jews, as an economic group, are nothing at all like “all groups of people.” The boy quotes figures from **The Jewish Federations of North America** in which analyzed census data reveals that Jewish households are twice as likely as the US average to have an income over $75,000. They are also **17 times** more likely to be a billionaire. His teacher counters by referring to the ADL’s student handout, in which another “fact” is that “many Jews are not wealthy” and “close to one million American Jews live in low-income households.” The boy retaliates by referring once more to the Jewish Federations data, in which it is made clear that Jewish households are *under-represented* among low-income households, and that the median Jewish income is in fact 29% higher than the US average, and that furthermore this is actually *down* from the astonishing 34% figure recorded in 1990. The teacher, entirely without recourse to further argument, falls silent.

The boy continues by quoting the ***Times of Israel’s*** article on the 165 Jews worldwide who together possess $812 billion; or expressing it another way the fact that an ethnic group comprising 0.2% of the global population boasts 11% of the world’s billionaires. He concludes by stating that the idea that Jews have what could be described as an “unusual” aptitude in financial matters is not in fact a myth, but a clearly demonstrable fact with an abundance of evidence, from ancient times to the present, to support it.

Moreover, he indicates that there is an abundance of evidence that Jews have from time immemorial used this aptitude, and the resultant wealth, for the advancement of ethnic group interests — and that one of the productions of this effort to promote Jewish interests rests before their very eyes in the form of the ADL’s lavishly funded “instructional strategy.” He goes on to state that the “facts” presented in this ADL “educational” tool are nothing more than clever diversions or outright falsehoods, designed to conceal and obfuscate rather than enlighten.

On the final question; “How would you refute this myth if asked about it?” the boy looks around at the faces of his classmates and tells them that the only thing requiring vigorous refutation is the ADL’s glut of “Anti-Bias Lesson Plans,” which are not worth the paper they are written on. He gets to his feet and rips his handout to shreds as his classmates follow suit. Their teacher sits in silence, as the scales slowly begin to fall from her eyes also. …

What I have just outlined is, of course, a fantastic fiction. The number of thirteen year olds with the knowledge, intellectual capacity, and tenacious personality required to mount such a defence against the “inoculation” process would be somewhere close to zero. This is why the “instructional strategy” has been, and henceforth will be, directed towards them with ever-increasing effort. Success, in the words of Theodore Rubin, will be found in the ADL’s “approaches to children.” Our children.

The great English poet Rudyard Kipling once warned against “diversity” when he wrote at the end of *The Stranger*:

This was my father’s belief And this is also mine: Let the corn be all one sheaf– And the grapes be all one vine, Ere our children’s teeth are set on edge By bitter bread and wine.

Dear Reader, the corn is no longer of one sheaf, and the grapes are no longer of one vine. And as the noble Mr. Kipling’s warning went unheeded, we find ourselves in a world where “bitter bread and wine” has become the daily diet of our children. While the ADL will present a picture of our children one day entering some kind of golden age, the facts tell a different story. Our children and young people, lacking in identity, and severed from faith, folk, and fatherland, are being emasculated, crippled, and killed.

Looking at events from 2012 and 2013 alone, we can see that this is the ADL utopia in which a 13-month old White baby was **shot in the face at point blank range** by two blacks “for the fun of it.” This the ‘golden age’ in which a 23 year old White Australian studying in Oklahoma on a baseball scholarship was **shot dead** by a black gang “for the fun of it.” Or this **series of attacks** on Whites in Denver. This is the multicultural heaven, in which a gang of three blacks in Nelson Mandela’s ‘Rainbow Nation’ of South Africa (95+% black on White murder rate) drowned a White child in **boiling water** while they disembowelled his dog, shot his father, and raped his mother before shooting her too. In 2007, suicide was the **third** leading cause of death among young people in the United States. The cultural revolution, and the multicultural experiment in Britain has resulted in the fact that a short period of unemployment is all that is now required for three quarters of a million British youngsters feel that “**life is not worth living**.” I have two young sons in elementary school. What a morally, spiritually, culturally, and racially bankrupt world they will inherit.

Abraham Foxman of the ADL **claims** he has been “losing sleep” over weakening American support for Israel. I endure sleepless nights because when I put my boys to bed at night, and watch them drift off to sleep as their blond hair falls softly across their pillows, I am filled with a dread inspired by the activities of that same Mr. Foxman. I know the future that he and others want for my sons, and I am moved to act in any way I can.

Over 350 years ago, Sir Francis Bacon wrote “He that hath wife and children hath given hostages to fortune.” Even though we have moved on from social and economic life based on relatively small communities and slowly changing technology, there remain real risks for the person who attracts social disapproval. There are many within the White advocacy movement whose experiences can testify well to the veracity of this statement. Motivated to do something because of what they had, particularly their children, they were nonetheless hostages to fortune because doing something to help can, in the wrong social environment, ultimately come to hurt those innocents they originally set out to protect.

But doing nothing is not, and should never be, an option. That something can be as little as finding out just what is in your children’s textbooks, educating yourself either with independent study or with the help of websites such as this which bring together scholars and commentators with backgrounds in a number of fields. Doing something continues with imparting that knowledge to our children in a way that is accessible and usable to them — our thirteen-year olds don’t necessarily need to cite page references from Jews Under Roman Rule, but they do need to know the essential and relevant facts, and a place to which they can direct their fellow students, and even their teachers, for further discovery.

In this day and age of hacking, leaks, and loose tongues, no anonymous Internet voice will remain anonymous forever. But for some of us, permanent anonymity isn’t, and never was, the goal. My anonymity won’t last forever, either because I will end it, or because some very busy bees on the other side will. I act regardless, in this way and in others, because I believe that doing something can be its own reward. And as Sir Francis himself once said “adversity is not without comforts and hopes.”

So let us hope as this New Year begins — for our movement in all its forms, for our people, and most importantly, for our children.

Review of Derek Penslar’s “Jews and the Military”

theoccidentalobserver.net/2014/01/23/review-of-derek-penslars-jews-and-the-military

Andrew Joyce, Ph.D.

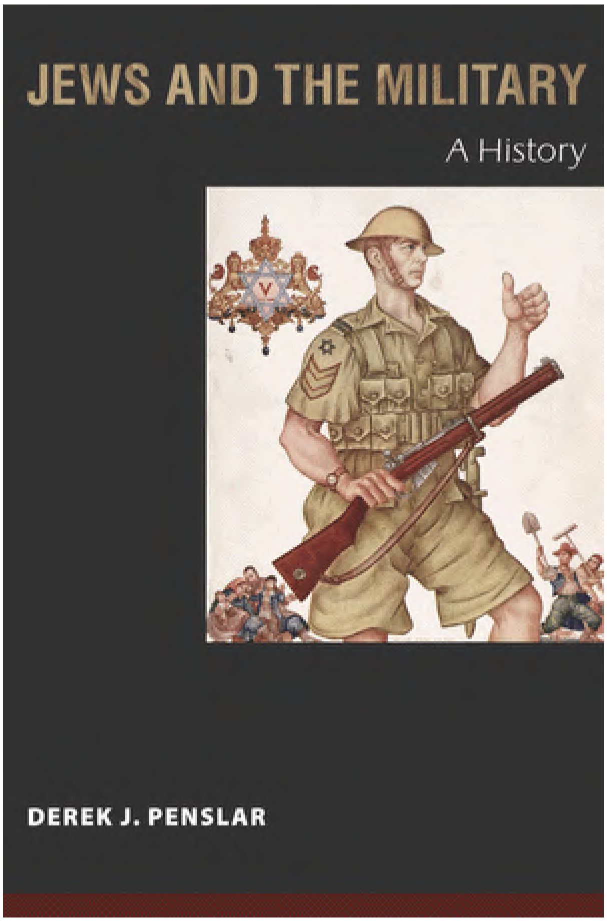
January 23, 2014

Jews and the Military: A History

Derek Penslar

Princeton University Press, 2013

“The rate of draft-dodging for the peasant population in the Pale of Settlement was 6%; for the Jews it was 34%. Jews evaded the law and misused the court system, even as they demanded special protection from the authorities.” Professor John Klier, Russians, Jews and the Pogroms of 1881–1882 [1]



The subject of Jewish attitudes to military service, particularly in the diaspora, has been a key interest of mine for some time. Since ancient times, military service has been regarded as the touchstone of true citizenship and patriotism and, to me at least, it seemed the perfect backdrop against which Jewish identity and its hierarchy of loyalties might be seen more clearly. Though never given truly comprehensive scholarly attention, there are countless brief references to Jewish attitudes and actions in taking up arms in works ranging from flagrant Jewish apologetic, to the productions of the racialist right. Most of these references pertain to accusations that Jews historically have shirked military service and often resorted to the most

elaborate, and often ridiculous, methods in order to avoid doing "their share" in the defence of the nation-state.

More or less dissatisfied by much of the fare on offer from both sides, I was quite interested late last year to hear of the publication, by no less than Princeton University Press, of Derek Penslar's *Jews and the Military: A History* — the jacket of which promised "the first comprehensive and comparative look at Jews' involvement in the military and their attitudes toward war from the 1600s until the creation of the state of Israel in 1948." Penslar promised to show "that although Jews have often been described as people who shun the army, in fact they have frequently been willing, even eager, to do military service."

However, what I found was that Penslar, the current Samuel Zacks Professor of Jewish History at the University of Toronto, has in fact produced an occasionally interesting, but mostly bland and typical, example of Jewish apologetic. Crucially, the book avoids analysis, or even serious discussion, of allegations of Jewish draft-dodging, preferring instead to deconstruct the more tangential "Zionist myth" that Jewry boasted hardened warriors in ancient Israel, but became timid in the face of its "persecutors" among the nations. What I hope to do in this, the first of two separate but related essays, is to break down and discuss the book itself. While the subject still deserves far greater attention and analysis, in the later essay I aim to present my own account and interpretation of Jewish military performance in the diaspora, or lack thereof.

For a question so obviously situated at the heart of the issue of the Jewish relationship with the modern state, the conundrum of Jewish participation/non-participation in modern armies has been noticeably overlooked. This is in itself illuminating, and it is clear to the instructed reader that those topics least covered in Jewish historiography are often most worthwhile in terms of further investigation. Take, for example, some of my own earlier comments on the neglect or dismissiveness of Jewish historians when it comes to the obviously important role of Jewish economic practices in generating anti-Jewish attitudes:

> **the majority of Jewish historians have long displayed an aversion to the idea that Jewish economic practices have played a significant role historically in provoking anti-Semitism. For example, Leon Poliakov in *The History of anti-Semitism: From Voltaire to Wagner*, argues that the idea of economic anti-Semitism is "devoid of real explanatory value."[4] Similarly, Jonathan Freedman has stated that, in explaining anti-Jewish attitudes, economic anti-Semitism should play only a "small explanatory role."**

One finds a similar malaise when it comes to serious discussion of Jewish attitudes to serve in the armies of Europe and America. Not only is Penslar's book a rarity in

tackling the subject, but reviews of the book are also sparse. Tellingly, Anna Altman's review in the *New York Times Sunday Book Review* is both brief and rather hurried in its dismissal of what Altman describes as a "dry question." Penslar himself states in his introduction that the subject languishes in historiographical "oblivion," though he attributes scholarly neglect in this instance to the idea that "Europe's betrayal of its Jews made the century and a half of patriotic Jewish military service appear futile and misguided."[2]

In Penslar's reading of the subject then, Jewish military service has been ignored out of a kind of embarrassment — not rooted in non-participation or other uncomfortable home truths, but rooted instead in the "futile" and "misguided" service of those who fought for non-Jews who betrayed them.

The question of Jews and the military in relation to "loyalty" is thus inverted. Jews have not abandoned their hosts in times of conflict. Rather, the host nations abandoned their Jewish warriors. Indeed this is essentially the primary thesis advanced by Penslar's text.

To be fair to Penslar, although *Jews and the Military* is a deeply flawed work (in that its narrative is skewed in precisely the way one would expect from a Jewish academic) his book isn't anywhere near as one-sided or extreme as, say Anthony Julius' *Trials of the Diaspora*. Pointedly, in relation to the "lachrymose" school of Jewish history writing, Penslar makes it clear that "Jews were participants in, and not merely victims of, violent acts. They also fantasized about bloody vengeance against Gentiles even when they did not have the ability or fortitude to act."[3]

The book is far from polemical and in several instances I found Penslar's comments insightful and refreshingly honest. For example, Penslar makes it clear right at the outset that "Jews have frequently seen the military as something to be feared and avoided at all costs."[4] The book is generally well-written, and Penslar's use of primary material is impressive in depth and scope, particularly his use of French and Austro-Hungarian military archives.

The first chapter, which is by some margin the most interesting of the book, deals with the Jews' historic self-image as a people that shuns what the Hebrew writer S.Y. Agnon called, "the craft of Esau, the waging of war." Penslar points to rabbinic tradition which holds that "Jews are the children of Jacob, who is presented as meek and studious in contrast with his aggressive brother Esau."[5]

Additionally, Penslar highlights the specific conditions of Jewish life itself, in which the maintenance of faith and community meant that Jews saw little reason to "cross social boundaries or endanger their lives through military service."[6] The clearest manifestation of the Jewish view of the military affairs of the host nation was, and remains, draft-dodging. Penslar's attention to this aspect of Jewish attitudes to

military service is brief and concerned almost exclusively with the Tsar's army, but some of his comments are nonetheless illuminating. Penslar points to the popularly held Jewish notion of conscription into the imperial Russian army, and the "tragic narrative" of young men having their whole lives "stamped by the threat of military service."[7] Jews saw the Russian army as "a teeming mass of coarse, aggressive, and frequently drunk peasants, barely kept in check by reactionary and disdainful, even sadistic, officers and fanatical Orthodox priests whose hatred for Jews was exceeded only by their zeal to convert them."[8]

> **Most Ashkenazic families have stories of relatives who fled the Tsar's army lest they be forced into a twenty-five year term of service, or of *khappers*, thugs hired by the Jewish community to round up Jews targeted to meet the annual conscription quotas, and of unspeakably cruel conditions for Jews once they did wind up in uniform.[9]**

Admirably, Penslar alerts readers to the fact that these Jewish narratives of Russian conscription "blend fact with fiction," and correctly asserts that the primary aim of this fiction has been to reinforce "a deeply rooted perception by Jews that throughout most of their history they have been a meek and pacific people."[10] Disappointingly however, Penslar stops short of unequivocally locating this and other fictive narratives within the discourse of the "quintessential victim," but then we *are* reading the work of a Jewish academic.

Much clearer on the issue was the late Professor John Doyle Klier who, in his *Russians, Jews, and the Pogroms of 1881–1882* stated that, "the Jews loved to represent themselves as a downtrodden minority, and they complained of their official designation as "aliens" (*inorodtsy*) in Russian law. This allegedly degraded them in the eyes of the common people and placed them outside the protection of the law. In fact, the Jews were a privileged group, due to their unsurpassed ability to evade every law and regulation."[11]

Although not made explicit, it's clear that Penslar is aware of the fiction of Jewish victimhood in the East. He points out that the Jews often enjoyed privileged status and exemptions when it came to military service for Eastern European states. For example, "until the intense and protracted cycle of wars in Poland in the mid-seventeenth century, Polish Jews were not required to go to war, which was waged mostly by serfs and mercenaries and commanded by the nobility. [Jewish] contributions to the military were mainly financial."[12]

Penslar demonstrates that although conscription of Russian Jews began in 1827, it was common practice for Jewish community leaders to be able to select those for conscription. In these instances, the sons of the wealthy and the learned were spared, and those on the fringes of the Jewish community, "the paupers, orphans,

and other social undesirables," were sent in their place.[13] Jewish draftees were taken at a slightly earlier age than non-Jewish draftees (with assimilation in mind), but they were not sent into combat until the age of eighteen, and contrary to the popular narrative "the army did not have a policy of coercing conversion."[14]

And far from being the site of grim conditions, the Russian army allowed "exemptions from certain kinds of work on the Sabbath and holidays. From the 1870s Jewish communities were allowed to donate Torah scrolls to military camps and help build soldiers' synagogues. At times, Jewish soldiers received permission to cook in separate pots."[15]

One important omission by Penslar is that he neglects to focus on one of the greater fabrications fashioned by Russian Jewish immigrants to the United States in the 1880s and 1890s. Almost every Jewish immigrant during this period arrived with the claim that they were fleeing either "pogroms," or a compulsory twenty-five year conscription term in the Tsar's army. I've dealt with the 'pogroms' previously, but it should suffice to state, in reference to the latter, that the twenty-five year term was not applied solely to Jews, it was rarely enforced, and had in fact been abolished with the accession of Alexander II in 1855 — some thirty years prior to the first major wave of Jewish immigration.[16] As a stated reason for "refugee" status, it was as hollow and untrue as the stories of mass butchery.

Returning to the point at hand, despite numerous accommodations, Jewish draft-dodging was endemic, leading to frequent clashes with government officials throughout the 1880s.[17] Penslar writes that "there are numerous documented cases of Russian Jews employing bribery and various forms of subterfuge to get out of the draft. The same was true for Jews in Habsburg Galicia and members of many other nationalities in Eastern Europe. During the Crimean War, Russian and Galician Jews alike fled to the Danubian principalities, which were under Habsburg and Ottoman occupation, to avoid conscription."[18] Efforts to avoid the draft often reached extreme levels. "*Ha-Melitz*, a periodical published in St. Petersburg, cautioned young Jewish men against cutting off their fingers, starving themselves, and engaging in other forms of self-harm that violated both Jewish and Russian law."[19] In 1874 the ability of the rabbis to select "socially marginal youth" was revoked by universal conscription legislation. This resulted in "yeshiva students and the children of the well-to-do," the most valued sons of the Jewish communities, losing their protection. Unsurprisingly, briberies, draft-evasions, and self-mutilations increased exponentially. Exhibiting true warrior spirit, when these Jews were cornered and successfully drafted, Penslar states they were almost unanimous in their open preference "to serve in the back lines rather than combat units."[20]

Jewish resistance to the draft comes across as a universal and predictable feature of Jewish life. In Galicia, “Jewish conscripts were mourned as if dead, and volunteering was taboo.”[21] In 1871, the average Jewish no-show rate across the province was 30% but in some areas reached as high as 60%.[22] Military reports from the previous year described a “rampant culture of corruption” in which Jews “bribed local officials, military officers, and army doctors (both Jewish and Polish) to grant exemptions. Desperate young men hired barber-surgeons to augment existing deformities or create new ones.”[23]

One of the more interesting points Penslar raises is that Jewish communities have not been afraid to resist conscription *violently* when the number of other evasive options is limited. Joseph II, ruler of Habsburg Galicia, issued a decree in 1788 that the Galician Jews should serve in the service corps and artillery. The Josephinian state, which has been described elsewhere as “remarkably sensitive to the Jewish recruit,” even provided Jewish soldiers “separate uniforms free of *shatnez*, that is, the mix of fibres prohibited by Jewish law.”[24] Ever grateful for Gentile sensitivity, Galicia’s “Jews fled into remote areas of the province or into the remnants of independent Poland. In Brody, Jews armed with clubs chased away a press gang; armed troops were brought in from L’viv to put down the demonstration.”[25] Penslar summarizes this phenomenon by noting that Jews have not been averse “to the use of force to maintain their traditional privileges, one of the most important of which was exemption from military service.”[26]

Essentially this is just another example of Jews being first in the line of citizens when it comes to wringing concessions from the state, and the last in line (if not vanished from it entirely) when the state seeks concessions from its citizens. Although he doesn’t go into the subject in any great detail, Penslar bravely writes that Jewish apologetic literature is awash with bold claims about the numbers of Jewish troops who fought in World Wars I and II, and adds that “all the numbers in the apologetic literature about Jews in both world wars are estimates, and are at times artfully cobbled together”[27] — the idea being that draft-dodging was a theme of those wars also, but was glossed over at the time, and in standard histories written since the cessation of those conflicts. Of course, there are more nuanced theories and conclusions to be deduced from this spectrum of Jewish behaviors in relation to war in the diaspora, and these will be more fully discussed in a later essay.

Outside of his brief treatment of Jewish draft-dodging, Penslar’s book has only a few other redeeming qualities. I found his analysis of Jewish participation in the armies of France and Italy to be illuminating. It would be ludicrous to suggest that all Jews are cowards, and that shirking the frontlines is a true universal among the Jewish people. As such, I expected to find a few tales of Jewish heroism and valor, and Penslar does include these even if he does over-stress their overall

significance. For example, I was initially very impressed by his evidence that Jews were overrepresented seventeenfold in the Italian officer corps in 1895. However, I was significantly less impressed by his qualification that the vast majority of these men came from areas with "high levels of assimilation, intermarriage, and conversion."[28] Indeed, "intermarriage between Jews and Christians reduced the number of self-identified Jews in Italy by almost 30 percent between unification and World War One."[29]

The conclusion one is led to reach is that the less a man identifies as Jewish, the more likely he is to participate in warfare on behalf of the state. This rule crossed national boundaries. Britain's most successful Jewish officer of the fin de siècle, Colonel Albert Goldsmid, "was raised as a Christian and became aware of his Jewish background only as an adult."[30]

Penslar's discussion of Jewish involvement in the French military during the Dreyfus Affair also contains a few interesting facts. Over the course of the Third Republic, Jews had flooded France's governing elite as "prefects, parliamentarians, cabinet ministers, judges," and eventually even military officers.[31] Accusations quickly arose that Jews were only achieving military "promotions and choice assignments through bribery and pulling strings."[32] Thus, the key accusation was that Jews were getting ahead through ethnic networking rather than talent — a phenomenon that is endemic to Judaism throughout its history. Attempting to defend the honor of Jews against such a charge, the Jewish lead instructor of fencing at the École Polytechnique, and therefore supposedly one of the most talented fencers in the country, challenged one of the main proponents of the "networking over talent" argument, the Marquis de Morès, to a duel. The abundant talent of Armand Mayer, the Jewish captain in question, must have deserted him that day as he very quickly found himself mortally wounded at the hands of the Marquis. The Marquis was a flamboyant character and a one-time gunslinger in the Badlands of the North Dakota territory. He once even challenged Theodore Roosevelt to a duel. Never backing down from a confrontation, and not exactly a fan of Jews, on his return from the United States he challenged Ferdinand-Camille Dreyfus, a Jewish member of the Chamber of Deputies, to a duel. The challenge was not accepted.

Penslar also strays into some interesting territory when he discusses "the sizeable presence of Jews in finance and business who made money from war."[33] He describes the motivations of these bankers and businessmen as a blend involving "transnational Jewish solidarity and international economic interests that knew no borders."[34] Jews were "prominently involved in an international banking system that derived considerable profit from lending funds to governments or packaging and selling government debt."[35] "Pioneered" by the Rothschilds in France during the 1830s, Joseph Seligman picked it up in the United States during the Civil War, ensuring "the Union government's debt skyrocketed from $65 million to $3 billion,

some 30 percent of the Union's gross domestic product."[36] Later, the Seligmans "encouraged the United States' intervention in Columbia in 1903 to carve out a quasi-independent Panama, where the Seligmans had invested in land along the prospective route of the canal."[37]

However, when war was deemed not in the interests of the great Jewish banking dynasties, efforts were not spared to shut down conflicts in their infancy. On the eve of the World War I, Baron Rothschild attempted to force *The Times* of London to tone down the bellicosity of its editorials. This attempt met with an uncompromising response which described Rothschild's efforts as a "dirty German-Jewish financial attempt to bully us into advocating neutrality."[38]

In addition to playing roles as draft-dodgers and war profiteers, Jews have also played leading roles as revolutionaries, rebels, assassins, and subversive irregular fighters. Penslar points to the "hundreds" of Jews who were involved in violent radical organizations in late nineteenth-century Russia. Jews featured in "the People's Will", which assassinated Tsar Alexander II — the same benevolent Tsar who had freed the serfs, but made the fatal mistake of ending Jewish privileges.[39] Also described are the Jewish members of the Social Revolutionaries, "among them future leaders of the Zionist community in Palestine such as Moshe Novomesky, Pinchas Rutenberg, and Manya Schochat. All of them were directly responsible for murders."[40]

In fact, when it is deemed that Jewish interests are under threat or when revenge for some grievance is available, it becomes difficult to keep Jews *out* of a conflict. During the Spanish-American war of 1898, "there were no moral qualms in hating Spain, which had expelled its Jews in 1492. … Jews in Chicago, Richmond, Virginia, and Newport, Rhode Island, tried to establish separate Jewish companies, and a group of Jews in Cincinnati undertook to purchase a battleship for the government."[41]

Penslar states that Jews have been significantly more responsive to the call to arms when the war in question is "perceived as serving Jewish interests."[42] For example, Jews were very prominent among the socialist-communist-anarchist faction in Spanish Civil War. Jews comprised one-fifth of the International Brigades, and provided six commanders and three divisional commanders.[43] Forty-five percent of Polish volunteers were Jewish, and thirty-eight percent of American volunteers were Jewish. One Romanian brigadista recalled that "the only way for members of the Abraham Lincoln Brigade to communicate with the Spanish commander of the Romanian brigade was by speaking in Yiddish."[44]

Overall then, Penslar's book is not devoid of useful and interesting information, even if it is more than a little light on deeper analysis on some of the issues raised.

This I hope to provide in a forthcoming article.

[1] J. Klier, *Russians, Jews and the Pogroms of 1881-1882*, (Cambridge University Press, 2011), p.349.

[2] D. Penslar, *Jews and the Military: A History*, (Princeton University Press, 2013), p.2.

[3] Ibid, p.8.

[4] Ibid.

[5] Ibid, p.3.

[6] Ibid, p.10.

[7] Ibid, p.18.

[8] Ibid, p.17.

[9] Ibid, p.28.

[10] Ibid, p.18.

[11] J. Klier, *Russians, Jews and the Pogroms of 1881-1882*, (Cambridge University Press, 2011), p.349.

[12] Ibid, p.24.

[13] Ibid, p.29.

[14] Ibid, p.29.

[15] Ibid, p.30.

[16] M. Stanislawski, *For Whom Do I Toil? Judah Leib Gordon and the Crisis of Russian Jewry*, (Oxford University Press, 1988), p.25.

[17] Penslar, p.30.

[18] Ibid, p.31.

[19] Ibid, p.31.

[20] Ibid, p.32.

[21] Ibid, p.48.

[22] Ibid.

[23] Ibid.

[24] M.K. Silber, *From Tolerated Aliens to Citizen Soldiers: Jewish Military Service in the Era of Joseph II*, in P.M. Judson (ed), *Constructing Nationalities in East Central Europe*, (Berghahn, 2005), p.19.

[25] Penslar, p.46.

[26] Ibid.

[27] Ibid, pp.214-5.

[28] Ibid, p.94.

[29] Ibid.

[30] Ibid, p.87.

[31] Ibid, p.97.

[32] Ibid.

[33] Ibid, p.145.

[34] Ibid.

[35] Ibid, p.146.

[36] Ibid.

[37] Ibid, p.147.

[38] Ibid, p.149.

[39] Ibid, p.75

[40] Ibid, p.75.

[41] Ibid, p.77.

[42] Ibid, p.195.

[43] Ibid, p.201.

[44] Ibid.

Karl Pearson, Immigration, and the War over Jewish Intelligence, 1925–1935

theoccidentalobserver.net/2014/02/18/karl-pearson-immigration-and-the-war-over-jewish-intelligence-1925-1935

Andrew Joyce, Ph.D. February 18, 2014

I often take great pleasure from looking into the past and finding, among persons and works of great genius, ideas that we very closely share. Recently I've been looking into the life and work of Karl Pearson (1857–1936), a man commonly considered to be one of the founders of modern statistical science. Born in London, Pearson's formal education began only at age 15 at the city's University College School. A precocious talent, he later attended King's college at Cambridge where he won the Third Wrangler position of the Mathematical Tripos in 1878. His initial work after his formal education was as an author, lecturer, and lawyer. In 1884 he was offered a position at University College, London in applied mathematics, where he taught mathematics to young engineering students. He was reported to have been an effective and charismatic teacher, devoting considerable time and energy to these duties while also producing an impressive output of original work in applied mathematics.

Pearson's mathematical contributions are immense. He pioneered discussions of relativity and antimatter, and in 1892 he wrote *The Grammar of Science*, a famous work covering many scientific themes. He is also credited with being one of the first mathematicians to truly consider data as essential in scientific inquiry. The *Oxford Dictionary of National Biography* states that "Pearson was responsible for almost single-handedly establishing the modern discipline of mathematical statistics, including the invention of a number of essential statistical techniques."

Rather than merely *developing* new probability theory, Pearson used this theory as a tool with actual data. He subsequently became well-known for his work in various measures of correlation; perhaps the most widely used today is Pearson's product-moment correlation coefficient. Many of his statistical procedures are still in use, such as Pearson's "Chi squared goodness of fit test." In 1901 Pearson established the journal *Biometrika*, which remains in print today and is still considered to be one of the most important statistical journals.

Pearson believed that science had a cultural utility, and he wanted the scientific method to become part of shared wisdom and a shared ethic, so that science could help to rebuild a sense of cultural unity. Moreover, Pearson had very developed ideas of what a shared wisdom and ethic should be. He was a British nationalist, politically concerned with advancing the British people.

Pearson's interest in statistics had been stimulated by Sir Francis Galton (1822–1911), the father of eugenics, and by W. F. R. Weldon, the zoologist who subsequently co-founded with Pearson the discipline called biometry, or the application of mathematical methods to the biological sciences. Pearson was heavily influenced by Galton's *Natural Inheritance* (1889), later recalling that it had opened his eyes to the potential uses of statistical analysis for obtaining valid knowledge about living forms and human behaviour.

After his initial success with a biometrical model of speciation (that species evolve via small changes in continuous traits rather than via large mutations), Pearson went on to develop further statistical innovations particularly useful for the study of heredity and eugenics. For instance, in his very first paper on correlation in 1896 he illustrated the practical value of these new tools by calculating regressions of offspring under selection pressures and by confirming the high degree of association between excessive fertility and undesirable traits. Later he utilized correlation coefficients and family pedigrees in his attempts to demonstrate that heredity was more important than environment in determining numerous human attributes and pathologies.

Most of this material appeared in the multi-volume *Treasury of Human Inheritance* (1909–33). The central argument of his research was that social reforms were powerless to remedy the crisis of racial degeneration: if health and ability were principally inborn traits, then only programmes for selective breeding could improve the biological fitness of the population.

Pearson himself soon became a eugenist, and within a short period of time, the emphasis of his work shifted to consider the genetic advancement of the British people. In 1925 Pearson argued that "the student of national eugenics desires in every way to improve and strengthen his own nation. He would do this by intra-national selection for parentage, and by the admission wherever and whenever possible of superior brains and muscles into his own country."

One of Pearson's goals was to apply numerical and statistical rigor to the sociological investigation of eugenics. Pearson did not feel there was a publication outlet for the results of investigations into the racial question, so in 1925 he founded the *Annals of Eugenics* specifically to address this problem and to provide an outlet for the broader study of eugenics. The journal is still active today, though now appears under the name *Annals of Human Genetics*. Pearson was strongly convinced that eugenics should shape national social policy in such a way as to advance the genetic composition of future generations. In many of the journal's early articles, written by Pearson himself, there were in-depth investigations into scientific grounds for racial discrimination, with a particular focus on Jewish immigration to Britain.

Two reviews of the first issue of the journal by Samuel Jackson Holmes, a renowned UC-Berkeley zoologist, and Earnest Albert Hooton, a physical anthropologist, were both favorable to the effort Pearson had put forth in adding statistical rigor to the study of eugenics. Hooton agreed that racial characteristics were purely physical and could therefore be measured, and he applauded Pearson's work in developing statistical tools to study these traits. His review of the journal in particular held up the *Annals of Eugenics* as "an indispensable source of information and inspiration for all workers who endeavor to apply exact mathematical methods of treatment to anthropological data." Holmes agreed with Pearson's concern that there were, until the *Annals*, no outlets for mathematical papers on the topic of eugenics. He also noted Pearson's "reasonable position" that immigration policy should be set so that only immigrants who can better the nation's genetic makeup should be allowed into Britain.

Pearson had a close working relationship with Francis Galton. In 1906 Galton established the Galton Laboratory at University College, London with the intent of using the laboratory to further the study of human genetics (and in particular, eugenics). As part of his work for the Laboratory, in 1910 Pearson carried out a large study involving hundreds of Polish and Russian Jewish schoolchildren attending the Jews' Free School in East London. The Jews' Free School educated many of the immigrant Jewish children that had been migrating to London under false claims of mass persecution since the 1880s.

Pearson's study included various examinations of the children's intelligence, health, and cleanliness, as well as the literacy of their parents. The findings of the study were published in the first issue of the *Annals* as "The problem of alien immigration into Great Britain illustrated by an examination of Russian and Polish alien children."[1] Over the course of several publications resulting from the study, Pearson and his assistant Margaret Moul, wrote that the aim of the study was "to discuss whether it is desirable that in an already crowded country like Great Britain to permit indiscriminate immigration, or, if the conclusion be reached that it is not, on what grounds discrimination should be based" (Pearson & Moul, 1925, p.6).

Interestingly, preceding their analysis of the Jewish children, the authors dealt with the idea that an immigration standard could be set that allows entry only to those individuals whose physique and intelligence are at an acceptable level — essentially a zero-sum argument that negates the value of race or genetic interest. Against this idea, Pearson and Moul argued that even an intelligent and healthy immigrant population would remain undesirable if the group would not or could not assimilate with the British. The authors asked "would a stream of the most intelligent Japanese into Great Britain – or for that matter a stream of the most intelligent Englishmen into Japan — be really desirable for either nation? If the immigrants do not blend with the old population, but maintain themselves as a group apart, we reach a nation within a nation, the immigrants if many tend to have divergent interests, and if few may become parasitic; in both cases arises a real source of national danger" (Pearson & Moul, 1925, p. 7).

Pearson was at pains to deny that the British were a 'pure' race in and of themselves, stating that "we are a nation of ineradicable hybrids" (Pearson & Moul, 1925, p. 6), but he identified the successful genetic and cultural assimilation of close genetic neighbors such

French Huguenot silk-weavers, Dutch cloth-workers, and German clock-makers as examples of migrations with net eugenic benefits for the nation. Therefore, the authors argued, race itself may be used as a criterion for immigration. The purpose of their study, as stated, was to investigate if differences in intelligence, health, and cleanliness could be attributed to race, and therefore to show that race would be a suitable choice for an immigration criterion.

In the lengthy introduction to their study, Pearson and Moul showed signs of awareness that, in tackling Jewish issues, they were placing themselves in the firing line. The introduction thus reads like an extended apologia. They stated that “we have no axes to grind, we have no governing body to propitiate by well-advertised discoveries; we are paid by nobody to reach results of a given bias” (Pearson & Moul, 1925, p. 8). A defensiveness is palpable in their explanation that “we did not take the group of Russian and Polish Jews for investigation because it was a non-Christian immigration, or because these people were racially remote, or because their traditions are against blending with their hosts” (Pearson & Moul, 1925, p. 8).

Pearson and Moul were, however, unafraid to tackle some of the key issues surrounding Jewish immigration head-on. Although not crucial to the aims or purposes of their study, Pearson and Moul clearly state that the racial remoteness and self-segregation of the Jews were nonetheless worthy of “serious consideration” in the political sphere because they were “nationally of importance” (Pearson & Moul, 1925, p.8). Reflecting on Jewish history in Eastern Europe, Pearson and Moul wrote that “the Jews as immigrants were never absorbed, and they did not become an integral part of the people among whom they lived. That essential feature of Jewish immigration must always be kept in mind” (Pearson & Moul, 1925, p.18). Although the publications are worthy of thorough reading, I would like to quote at length from the concluding remarks of the second part of the study:

> Taken on the average, and regarding both sexes, this alien Jewish population is somewhat inferior physically and mentally to the native population. It is not so markedly inferior as some of those who wish to stop all immigration are inclined to assert. But we have to face the facts; we know and admit that some of the children of these alien Jews from the academic standpoint have done brilliantly, whether they have the staying powers of the native race is another question. No breeder of cattle, however, would purchase an entire herd because he anticipated finding one or two fine specimens included in it; still less would he do it, if his byres and pastures were already full. He would certainly select those animals only which would strengthen his own stock, and these alone he would find place for.… The writers of this paper are not against all immigration into this already crowded country. The ancestors of the men who pride themselves on being English to-day were all at one time immigrants; it is not for us to cast the first stone against newcomers, solely because they are newcomers. But the test for the immigrant in the old days was a severe one; it was power physical and mental to retain their hold on the land they seized. So came

> Celts, Saxons, Norsemen, Danes and Normans in succession and built up the nation of which we are proud.… The welfare of our own country is bound up with the maintenance and improvement of its stock, and our researches do not indicate that this will follow the unrestricted admission of either Jewish or any other type of immigrant.

While Pearson's project and conclusions are fascinating in themselves, they were part of a wider contemporary British scientific interest in Jewish intelligence and Jewish immigration. For example, Francis Galton himself had waded into the issue as early as the mid-1880s, when he argued that the "smartness" often associated with Jews "was in fact better described as craftiness and commercial awareness."[2]

Not surprisingly, the most robust challenge to the development of racial science in Britain and negative assessments of the impact of Jewish immigration came from the Jews themselves. "Challenging Galton's research, the Jewish social scientist Joseph Jacobs responded with a more flattering reading of the Jewish character. He attempted to distance Jews from a commercial tendency or the 'cold calculation' attributed to them by Galton."[3]

Fascinatingly, although Pearson and Moul denied any financial backing or biased interest in their introductory paper, research has indicated that the project had in fact been funded by the Rothschilds and other "leading Jewish figures…seemingly in the hope that it would champion Jewish racial quality and thus serve to legitimize a Jewish presence in Britain."[4] However, regardless of the origin of their funding, Pearson and Moul appear to have 'gone rogue', and Jewish historian Gavin Schaffer writes that "contrary to the hopes of the report's backers, Moul and Pearson's research findings were unequivocally negative about the racial quality of Jewish immigrants."[5] Schaffer writes that "in the final reckoning, racial and environmental evidence merged in the report to form a powerful case against further immigration. Moul and Pearson concluded that, if more Jews were allowed to enter Britain, they would become 'a parasitic race, a position neither tending to the welfare of their host, nor wholesome for themselves."[6]

While Pearson's findings on the physical inferiority of the Jewish children were likely legitimate, his ardent objections to Jewish immigration on the grounds that Jews were simply an undesirable population, along with some methodological problems, likely colored his interpretation of data on their intelligence. Essentially, the report was funded by one agenda, and distorted by another.

Immediately following the publication of Pearson's findings, there was considerable "consternation within the British Jewish community."[7] A new project was immediately funded by the Jewish Board of Deputies, though the source of funding was purposefully indirect in order to obscure the rather obvious political agenda at play.[8] In order to defend Jewish immigration, Schaffer states that a new agency, the Jewish Health Organisation of Great Britain (JHOGB), was established by the Board of Deputies and funding channelled through it to two non-Jewish psychologists, Arthur Hughes and Mary Davies. The results were published in 1928 as *An investigation into the Comparative Intelligence and Attainments of Jewish and Non-Jewish School Children*. In their Jewish-funded report, Hughes and Davies concluded that Jewish immigrant children tended to be *superior* in terms of intelligence to their Jewish peers. However, Hughes and Davies had focussed their efforts to a large extent on “affluent Jewish families” rather than the children of immigrants found at the Free School.[9] Crucially, even though the findings on intelligence were completely different from those obtained by Pearson, the idea that there were fundamental and inherent differences in intelligence between Jews and non-Jews remained unchallenged. This is likely to have made the Board of Deputies just as uncomfortable as Pearson’s findings — their goal had been to make a case that Jews were worthy immigrants — not that they were fundamentally and racially *different*. However, whether more or less intelligent, both reports concluded that there was a demonstrable racial difference between Jews and the native British.

Intrigued by his initial findings, Hughes conducted further research without Jewish backing and produced more results which made uncomfortable reading for his former benefactors. In a 1928 article for *Eugenics Review*, Hughes elaborated his belief that Jews were a distinct racial entity and stated his belief that common practices of Jewish breeding were the likely cause of Jewish superiority in intelligence. He cited the tendency of Jewish fathers to “seek out” for their daughters “men rich in learning rather than in good” and the unnatural selective influence of years of persecution’ as the key causal factors in creating the “superior Jewish racial type.”[10] Almost a century later, Hughes’ explanation for high Ashkenazi IQ remains current, as seen in the works of Weyl and Possony (1963), Kevin MacDonald (1994), Richard Lynn (2004), and Cochran, Hardy and Harpending (2005).

Irritated by Hughes’ conclusions, the Board of Deputies funded yet another project through the JHOGB in the hope of producing a more pleasing result. On this occasion the decision was made to avoid unreliable non-Jewish scientists, and a Jewish psychologist named Jacob Rumyaneck was chosen for the job.[11] The Franz Boas-influenced Rumyaneck was tasked with surveying and harshly critiquing all existing literature on Jewish differences in intelligence. Rumyaneck’s resulting publication, “The comparative psychology of Jews and non-Jews: a survey of literature,”[12] was predictable in that it “radically challenged the premise of the idea of racial difference in a way that Hughes and Davies did not. … He concluded that, taken as a whole, these studies did not substantiate the view that there were any discernable innate differences between Jews and non-Jews.”[13] In a sentence lifted right out of the Boasian mantra, Rumyaneck argued that environment was “of overwhelming and pervasive importance” in shaping the human character.[14]

The work of Boas and Rumyaneck was of course only a small part of a growing Jewish onslaught on the development of racial science and the smothering of the work of men like Karl Pearson and Arthur Hughes. Perhaps the culmination of this onslaught was the 1935 “anti-racist” and “anti-Nazi” text ***We Europeans***. Although *We Europeans* and a follow-up article titled ***Argument of Blood***, were publicly attributed to Julian Huxley (and in the case of *We Europeans*, to Huxley's co-author, Alfred Cort Haddon), archival records reveal that in both "writing and research" the contribution of British Jews Charles Singer and Charles Seligman "was paramount."[15] Indeed, far from being a legitimate critique of scholarly writing on racial differences, Schaffer states that "Singer's own papers reveal the extent to which the *We Europeans* stance on Jewish racial origins and difference was his own."[16] Obviously, Singer believed that having non-Jewish authors would give his project more credibility—yet another example common in Jewish intellectual and political movements where non-Jews are recruited as the public face of what is in reality a Jewish undertaking.[17]

Put simply, there was nothing "European" about the authorship of *We Europeans*, just as there was nothing European about the objections to study of Jewish racial differences, and racial science more generally, between 1925 and 1935. Perusing the more recent works of men such as Stephen Jay Gould, one may assert that some things never change.

[1] K. Pearson & M. Moul, "The Problem of alien immigration into Great Britain illustrated by an examination of Russian and Polish alien children," *Annals of Eugenics*, 1, 1, 1925-6, pp.6-127.

[2] G. Schaffer, "Assets or Aliens? Race science and the analysis of Jewish intelligence in inter-war Britain," *Patterns of Prejudice*, 42:2, 191-207, p.199.

[3] Ibid.

[4] Ibid, p.201.

[5] Ibid.

[6] Ibid, p.202.

[7] Ibid, p.203.

[8] Ibid.

[9] Ibid, p.204.

[10] A.G. Hughes, 'Jews and Gentiles: Their intellectual and temperamental differences,' Eugenics Review, vol.20, no.2, 1928, 89-94, p.94.

[11] Schaffer, p.205.

[12] J. Rumyaneck, 'The comparative psychology of Jews and non-Jews: a survey of the literature,' *British Journal of Psychology*, vol.21, no.4, 1931, 404-26.

[13] Ibid, p.205.

[14] See Schaffer, p.206.

[15] G. Shaffer, ‘Dilemmas of Jewish Difference: Reflections on Contemporary Research into Jewish Origins and Types from an Anglo-Jewish Historical Perspective,’ Jewish Culture and History, Vol. 12, No.1&2, pp.75-94 (p.77).

[16] Ibid, p.78.

[17] K. MacDonald, *The Culture of Critique*, *passim.*

Nationalists, Jews and the Ukrainian Crisis: Some Historical Perspective

theoccidentalobserver.net/2014/03/08/nationalists-jews-and-the-ukrainian-crisis-some-historical-perspective

Andrew Joyce, Ph.D. March 8, 2014

Recent days have seen several comments touching on the allegedly fascist or anti-Semitic leanings of Ukrainian nationalists involved in the revolution. Most recently, Vladimir Putin has **stated** that the revolutionaries are a band of “fascists” and “reactionary anti-Semitic forces” that have gone “on a rampage.” Commentators remain divided on whether Putin truly believes Ukraine to be on the cusp of a fascist takeover, or whether this is simply an excuse for Russian military intervention in Crimea. Nonetheless, despite the ambiguous nature of the nationalist coalition, Abraham Foxman, still lingering at ADL headquarters and still apoplectic at any sign of nationalism among Whites, recently **took to the pages** of the *Huffington Post* to assert that “the Ukrainian Jewish community is nervous,” and urged the new government to “reassure” Ukrainian Jews.

Foxman and many news outlets have singled out the Svoboda party, and other groups and individuals within the loose alliance of nationalists, as being particularly concerning. Since many of these individuals and groups (as well as their attitudes towards Jews, multiculturalism, and the West) are likely to be unfamiliar to Western readers, what I hope to achieve in this article is to provide an historical overview and some analysis of the trends in Ukrainian nationalism. It is hoped that this might aid the development of a clearer understanding of events in Ukraine from a Western White Nationalist perspective.

Ukrainian nationalism has always had to struggle for free expression. Ukrainian lands have been the subject of incursions from Poles, Turks, Cossacks and Russians since at least the seventeenth-century, and in the eighteen-century these lands were divided between the Russian Empire and Austria. Even today, scholars Andres Umland and Anton Shekhovtsov have noted that “present day Western Ukraine belongs to the Central rather than to the East European context, and in some ways resembles the Baltic countries more closely than it does other former Soviet republics.”[1]

During the mid-1700s Ukrainian society, still overwhelmingly rural, witnessed several serious outbreaks of inter-ethnic violence, with most actions targeting Jews and Poles who were seen as exploitative, foreign elites. Ukrainian nationalism only began to find its voice, following modernization and industrialization, in the mid-nineteenth-century, beginning with the writings of intellectuals like the poet Taras Shevchenko (1814–1861) and the political theorist Mykhailo Drahomanov (1841–1895). Even at this early stage, the centre of the nationalist movement was in Western Ukraine, in Austrian Galicia.

Because of the division of Ukraine, Ukrainians entered World War I on both sides. Those in Austrian Galicia fought for the Austro-Hungarian Empire under the banner of the Central

Powers, while those under Russian control fought for the Imperial Russian Army under the Triple Entente. As the war came to an end, several empires collapsed, among them both the Russian and Austrian Empires. Amidst the chaos of the Bolshevik Revolution in 1917, a Ukrainian national movement for self-determination emerged. The scene of almost unceasing violent conflict between 1917 and 1920, several distinct Ukrainian states were formed from varying portions of the Ukrainian lands, with equally varying levels of allegiance to Bolshevism, ending only in 1921 with the absorption of most of Ukraine by the Soviet Union, and the remainder by Poland and Romania.

From the very beginning of the Bolshevik incursion into Ukraine, an ethnic dimension in the struggle for control of Ukrainian lands was apparent. Writing in the *Journal of Nationalism and Ethnicity*, Marco Carynnyk points out that by 1920 Ukraine had “perhaps the largest Jewish population in the world.”[2] The influence of Jews in Ukrainian lands, hitherto restricted to the monopolization of numerous trades, was given an enormous boost by the invasion of the Red Army, which was directed in many instances by Russian-Jewish commissars. Scholar Sergei Pavliuchenkov has asserted that “any serious analysis of the history of communism and in particular of the Russian revolution unavoidably raises the so-called Jewish Question.”[3] Pavliuchenkov points out that one of the earliest factors in the development of an explicitly ethnic dimension to Ukrainian nationalism was anti-Bolshevism and “the participation by representatives of the Jewish population in the establishment of Soviet power in the beginning of 1919 and its contradictions with the overwhelming majority of the region’s indigenous inhabitants.”[4]

In fact, communism in Ukraine was utterly dominated by Jews. Pavliuchenkov states that by the beginning of 1919, “the Soviet and Party organs created [in Western Ukraine] were wholly staffed by Jews.”[5] A report written by an official from the Food Department of the Moscow Soviet, following a visit to Ukraine in early 1919, recounted that “since everyone feels certain that all power is in the hands of the Jews, anti-Semitism is becoming even stronger amongst the population. Throughout the whole population the only thing one hears is that they ‘won’t bow to yid power.’”[6]

According to the author of the report, Ukrainian and Russian Jews, working in tandem, were acting ruthlessly as “speculators in food supply,” and had ensured that “virtually all surviving private trade is in their hands.” The report concluding by remarking that Jews “enjoy considerable protection from the authorities and this enables them to play a dominating role in food supply operations, in the purchase and dispatch of goods, in raising prices and generally in the food question. And since the food question in the Ukraine is becoming ever more acute by the day and prices are being inflated, it is understandable that all hatred for the crisis falls on those ill-fated Jews.”[7]

A wave of violence against Jews broke out across Ukraine in May 1919. Similar to some of **my remarks** on the nineteenth-century “pogroms”, Pavliuchenkov noted that historians have tended to focus on the violence itself rather than attempting to place it in some kind of context or subject it to deeper analysis — which would inevitably bring a Jewish role to light. Pavliuchenkov states that “as a rule…the literature about them simply notes the fact of these pogroms without going into the reasons why they occurred.”[8]

Undeterred, and undistracted, by mainstream historical accounts of anti-Jewish violence being provoked by some kind of irrational cultural “disease,” Pavliuchenkov consulted Soviet censorship archives and analyzed hundreds of contemporary letters from ordinary Ukrainians expressing their dissatisfaction with Soviet rule. The results were overwhelming in their consistency, with one letter explaining that “Soviet power is being criticized for the fact that its representatives are in most cases Jews,” and another complaining that “everybody has been reduced to poverty except the Jews; they’re better dressed than us, they eat a hundred times better than us.”[9]

As the riots and insurgencies against Jewish Bolshevism gained pace and intensity, thousands of Jewish commissars fled to Moscow by any available means. Moscow responded to the crisis by drawing up proposals intended to improve Soviet standing in Ukraine by defusing the ethnic element to anti-Bolshevism in the country. This was to be done by removing Jews from influential commissar positions in Ukraine and replacing them with Russians, and also by conscripting Jewish communists into the Red Army as simple soldiers “because up to now there haven’t been any Jewish communist rank-and-file soldiers in the Red Army.”[10]

These proposals were seen as important because the Russian Soviets were preparing for a second invasion attempt at the end of 1919, having been defeated by Ukrainian nationalists under Symon Petliura in the spring of that year. Indicative of the extent of Jewish power in the Moscow Soviet, these decisions to reduce the Jewish presence were “not fully implemented,” and Pavliuchenkov was able to discover that in the list of leading commissars and Soviet officials drawn up to accompany the second invasion (December, 1919–January, 1920), “30 out of 47 people were clearly of Jewish nationality.”[11]

The problem remained sufficiently endemic for Lenin to be personally handed a note during the Communist Party conference in Warsaw in September 1920, complaining that “the filling of Party and Soviet organizations with workers of Jewish extraction” in Ukraine was causing “extreme dissatisfaction” among the Ukrainian peasantry.[12] By 1921, Ukrainian communism was itself fractured along ethnic lines as Ukrainian communists bristled against the realization that Bolshevism in the country was dominated by Jews. The result, argues Pavliuchenkov was “sharp warfare at all levels of the party-state apparatus” as Ukrainians fought to take back control from Jewish commissars.[13]

As Jews and communist Ukrainians wrestled for control, outside the Bolshevik halls of power Ukrainian nationalists were fragmented into half a dozen groupings and were relatively ineffectual. By the mid-1920s, they began to loosely affiliate with one another, and were able to form stronger bonds following the assassination of Symon Petliura (who had led the defeat of the first Soviet invasion) in Paris in 1926.

Petliura had been assassinated by Sholom Schwartzbard, a Russian Jew and habitual criminal. Schwartzbard, who now has several streets in Israel **named after him**, claimed that Petliura had led "pogroms" in Ukraine, during which several of his family members had been killed. Two emergent Ukrainian nationalist journals, *Surma* and *Rozbudova natsii*, helped unify the cause by defending Petliura and condemning the fact that "all of Israel" had leaped to defend Schwartzbard. One account in *Surma* stated that at Schwartzbard's trial "there came to the surface not only the shared Jewish blood, which tells every Jew to defend his co-religionist … but also the Jewish ethic that orders Jews to use any means to obtain their ends."[14]

Another *Surma* article pointed out that "Jewish behavior toward the Ukrainian population" had "engendered the hatred of the Ukrainian population for the Jews," and added that "instead of engaging in theatrical poses and shedding tears, the Jews and the defenders and supporters of Schwartzbard should have beaten themselves on the chest and accepted part of the responsibility for the pogroms."[15]

Such appeals to reason, of course, went unheeded, and an unrepentant Schwartzbard was acquitted and remains the object of **Jewish hero-worship** until this very day.

The incident proved to be a galvanizing force for Ukrainian nationalism. By the late 1920s it was clear that they were facing overwhelming odds and would have to join forces. In January 1929, the groups united as the Organization of Ukrainian Nationalists (OUN) under Colonel Ievhen Konovalets, and concentrated their activities in Western Ukraine. The OUN, which engaged in acts of terrorism and violence as well as disseminating nationalist ideology, described itself as "an integral nationalist movement that set itself the goal of driving Polish landowners and officials out of eastern Galicia and Volhynia, joining hands with Ukrainians in other countries, and establishing an independent state."[16]

In preparation for the first OUN congress, Konovalets wrote that the new nationalist government would "coordinate the cultural process with the spiritual nature of the Ukrainian people and its historical traditions, and eradicate the evil consequences of foreign enslavement in the fields of culture and the national psyche. … In addition to a number of external enemies Ukraine also has an internal enemy … Jewry and its negative consequences for our liberation cause can be liquidated only by an organized collective effort."[17] Shortly after the first OUN conference, a leading OUN ideologist wrote that the harm wrought by Jews upon Ukraine was so extensive that "there was no need to list all the injuries that Jews caused Ukrainians."[18]

The pages of *Rozbudova natsii* played host to much comment on the role of Jews in Soviet Ukraine. One nationalist journalist, Makar Kushnir, wrote that "the dictatorship of the proletariat in Soviet Ukraine is putting power in the hands of a Russian and Jewish minority and preventing the Ukrainian majority from defending its economic and cultural interests."[19] At the OUN congress, Kushnir had argued that "Russians and Jews had taken over the economy and the masses considered the government to be alien."[20]

OUN member and editor of both *Surma* and *Rozbudova natsii* in the late 1920s and early 1930s, Volodymyr Martynets published a special article in 1938 on "The Jewish Problem in Ukraine," which was later circulated as a separate reprint by the OUN. In it, Martynets wrote that "our Jews are from a political perspective a hostile element, from a socio-economic perspective parasitic, from a cultural and national perspective harmful, from a moral and ideological perspective corruptive … and from a racial perspective unsuitable for mixing and assimilation."[21]

Although never a member of the OUN, Dmytro Dontsov was considered by many Ukrainian nationalists as "their spiritual father." Initially a socialist, Dontsov came to believe that democracy, humanism, and socialism had all been compromised, and that the only answer "was a sharp turn to the right."[22] After Schwartzbard's assassination of Petliura, Dontsov wrote that "we have to and we will fight against the aspiration of Jewry to play the inappropriate role of lords in Ukraine."[23]

For a number of reasons, 1939 proved to be a significant year in the history of Ukrainian nationalism. That year the OUN held its Second Great Congress in Rome, and elected to replace Konovalets with Andrii Mel'nyk, upon whom was bestowed the title "Vozhd" or "Leader." That same year however, a young Ukrainian nationalist named Stepan Bandera (who is the subject of much **discussion** in current news coverage), was released from a Polish prison following the German occupation of Western Poland. Bandera refused to accept Mel'nyk as leader and formed him own nationalist organization under the same name but known commonly as OUN (B) or OUN-Bandera. The two factions subsequently fought each other bitterly and violently until in August 1940 Bandera wrote to Mel'nyk offering a truce and to accept his role as leader on one condition — that he take action on the fact that a number of leaders in the OUN had Jewish wives, if not suspected Jewish origins themselves.[24]

Bandera's approach was unsuccessful. In April 1941 OUN (B) held a congress in Krakow at which a resolution was passed stating that "the Jews in the USSR constitute the most dedicated support for the ruling Bolshevik regime and the vanguard of Russian imperialism in Ukraine. … The Organization of Ukrainian Nationalists combats Jews as supporters of the Russian Bolshevik regime."[25]

Carried away with the prospect of German support following Germany's surprise attack on the Soviet Union, OUN (B) leaders issued proclamations of a new independent Ukrainian state on June 30th 1941. Unimpressed, given their wish to reduce Ukrainians to the status of serfs, German authorities began arresting OUN leaders and started cracking down on the OUN more generally.

Hunted and executed if caught by both Soviets and Germans, the Third Great Congress of OUN-Bandera was held in August 1943 on an isolated stretch of fields in the northern stretches of the Ternopil region. The meeting revolved around the defeat of German forces at Stalingrad. In a fit of warped logic, the 25 members present concluded that Britain and America would soon declare war on the Soviet Union, with or without Germany by their side. Believing, somewhat bizarrely, that Jews in Washington and London would be crucial in bringing about the alliance against the Soviet Union, these leaders of OUN-Bandera decided to appease their would-be comrades by changing its policy on national minorities and stressing the "equality of all citizens."[26]

Two months later OUN-Bandera leaders began drawing up lists and accounts absolving Ukrainians of having participated in any anti-Jewish/anti-commissar actions. In 1944, with the Red Army now firmly in control of Western Ukraine, regional OUN-Bandera leaders issued orders that "no actions against Jews are to be carried out."[27] Despite its new "Jew-friendly" policy, OUN-Bandera was emphatically proscribed by Soviet authorities. The majority of those in the OUN, or its later incarnation, the Ukrainian Insurgent Army, were forced to live abroad. In Soviet Ukraine itself, all attempts to revive right-wing thought, even on the smallest levels, were suppressed by the police and the KGB.[28]

Ukrainian nationalism was then essentially absent from the country until perestroika. In 1990, the first ultra-right groups in decades began appearing. In 1990 the Ukrainian National Assembly was established in Lviv, and began conducting torchlight processions through the city the following year. Despite attracting media attention for its clashes with left-wingers, pro-Russian forces, and the police, there was little electoral success. Another nationalist group to emerge in the 1990s was the Congress of Ukrainian Nationalists (CUN). More than any other nationalist grouping, CUN could claim to be the direct heir to OUN-Bandera, given that it was composed of several former OUN exiles. Unlike the Ukrainian National Assembly, CUN had some success in the 1997 pre-term elections, and CUN leader Ianoslava Stets'ko became a deputy in the Ukrainian parliament. The CUN later aligned itself with Viktor Yuschenko's 'Our Ukraine' bloc, in return for getting three deputies into parliament in 2002 and 2006, but afterwards fell into disarray and abandoned elections altogether.

The third significant nationalist party of the 1990s was the Social-National Party of Ukraine (SNPU). With no obvious links to OUN-Bandera at all, the SNPU had been formed by a significantly younger cadre than the CUN. It was established in 1991 by Iaraslav Adrushkiv, Andrii Parubi, and Oleh Tiahnybok, who until 1994 was also chairman of the Lviv Student Fraternity. Initially based on the public organization of veterans of the Soviet war in Afghanistan, the group soon adopted black uniforms and formed "people's detachments" which protested outside parliament. In 2004, the SNPU changed its name and image, now calling itself All-Ukrainian Union — Svoboda.

It is Svoboda which is currently the subject of the greatest amount of **hysterical press attention**. Although it failed to achieve an immediate union of right-wing conservative parties in 2005, by 2009 the part was demonstrating an "as yet insignificant but stable growth in popularity."[29] In keeping with the history of Ukrainian nationalism, Svoboda is a Western Ukrainian entity, and its successes are disproportionately located there. Scholars Andres Umland and Anton Shekhovtsov have pointed out that levels of ethnocentrism are higher in Western Ukraine, and that "xenophobic ideas are strongest amongst pro-Western Western Ukrainians and the younger generation of Ukrainians as a whole."[30] Writing in September 2013, Umland and Shekhovtsov pointed out that improvements in the Ukrainian economy have begun to attract non-traditional, non-White migrants from China, Vietnam, Pakistan and Afghanistan, adding that "it is easy to guess that the rapidly rising Svoboda will probably gain most from this situation."[31] Svoboda has a strong conception of Ukraine as a nation founded on ethnicity, and in the last elections took 10% of the vote. For this crime alone, last year the World Jewish Congress **called on the EU to ban the party** along with Greece's Golden Dawn.

Despite Foxman's cringe-worthy bleatings about Svoboda and the legacy of Stepan Bandera, the position of Jews in Ukraine is probably very secure, despite what could be considered reasonable grounds for anti-Jewish attitudes among the Ukrainian population. In addition to the rich historical context outlined in this article, Betsy Gidwitz, at the Jerusalem Centre for Public Affairs, **points out** the "disproportionately large role of Jewish oligarchs in Russian and Ukrainian economies," that "several Jews and half-Jews were prominent figures in the bank collapse and subsequent economic crises of the late 1990s," and that Ukraine's richest man is the Jew **Viktor Pinchuk** who "was denounced by many of his compatriots as a robber baron who used his personal connections to snap up some of the most valuable assets in Ukraine for a song during the post-Soviet privatization wave while millions of his countrymen struggled to make ends meet."

At the time of writing, interesting developments are taking place in Ukraine. Andrii Parubi, one of the three founding members of Svoboda, has been made head of national security in the new government. Another Svoboda member now controls the ministry for agriculture. Most impressively, Svoboda member Oleksandr Sych has been made deputy Prime Minister. In total, there are now seven ministers in the Ukrainian government who can be deemed racially aware nationalists.

I think these developments warrant a deeper understanding and, obviously, our support.

[1] A. Umland and A. Shekhovtsov, "Ultra-right Party Politics in Post-Soviet Ukraine and the Puzzle of the Electoral Marginalization of Ukrainian Ultranationalists in 1994-2009," *Russian Law and Politics*, Vol. 51, No.5, (2013), pp.33-58, (35).

[2] M. Carynnk, "Foes of our rebirth: Ukrainian Nationalist discussions about Jews, 1929-1947," *Nationalities Papers: The Journal of Nationalism and Ethnicity*, 39:3, 315-352 (317).

[3] S. Pavliuchenkov, “The Jewish question in the Russian revolution, or concerning the reasons for the Bolsheviks’ defeat in the Ukraine in 1919,” *Revolutionary Russia*, 10:2, 25-36, (25).

[4] Ibid, p.26.

[5] Ibid, p.28.

[6] Ibid.

[7] Ibid.

[8] Ibid, p.30.

[9] Ibid.

[10] Ibid, p.32.

[11] Ibid, p.33-4.

[12] Ibid, p.26.

[13] Ibid, p.35.

[14] Carynnk, “Foes of our rebirth…”, p.317.

[15] Ibid.

[16] Ibid, p.315.

[17] Ibid.

[18] Ibid.

[19] Ibid, p.317.

[20] Ibid.

[21] Ibid, p.322.

[22] Ibid, p.319.

[23] Ibid.

[24] Ibid, p.323.

[25] Ibid, 328.

[26] Ibid, p.344.

[27] Ibid, p.345.

[28] A. Umland and A. Shekhovtsov, “Ultra-right Party Politics in Post-Soviet Ukraine and the Puzzle of the Electoral Marginalization of Ukrainian Ultranationalists in 1994-2009,” *Russian Law and Politics*, Vol. 51, No.5, (2013), pp.33-58, (38.).

[29] Ibid, p.44.

[30] Ibid, p.52.

[31] Ibid.

“Normal People”: British White Nationalists in Recent Academic Studies

theoccidentalobserver.net/2014/04/02/normal-people-british-white-nationalists-in-recent-academic-studies

Andrew Joyce, Ph.D. April 2, 2014

“People are really rather afraid that this country might be swamped by people of a different culture. The British character has done so much for democracy, for law, and done so much throughout the world that if there is any fear that it might be swamped, then people are going to be rather hostile to those coming in.”
Margaret Thatcher, February 1978.

An acquaintance recently forwarded me an interesting **news item** from England. It would appear that the background of one Duncan Weldon, the new economics correspondent for the BBC’s flagship current affairs show *Newsnight*, has been sending shivers down the spine of those who stalk the halls of power. Weldon’s unforgivable error seems to be that he “flirted” with the “far Right” in his college days, and participated in a leafleting campaign in 2000 organized by the British National Party (BNP), Britain’s largest movement that explicitly advocates for the interests of the White majority.

Weldon, to my eyes at least, appears to be a political opportunist. He describes his brief “flirtation” with the BNP as “misguided” and points out that he went on to carve out a career for himself as a dedicated Leftist, attacking conservative policies with all the fabled zeal of the convert. While some have pointed out that Weldon might be unsuitable for the position because of his current role at the Trades Union Congress as well as a marked lack of journalistic experience, the heaviest criticism has been laced with insinuations that links to White Nationalism, and in particular to the BNP, render Weldon permanently unsuitable for any position of public prominence. An **article** at Breitbart.com accuses “the former fascist,” of having a “flirtation with the works of Oswald Mosley” because Weldon once blogged that he read Robert Skidelsky’s biography of the war-time leader of the British Union of Fascists. (It would appear that the author of that particular piece needs reminding that reading a biography of someone is not the same thing as reading their works and that reading the works of someone is not the same as endorsing them. Else, God forbid, I would be accused of endorsing the ethnocentric ravings of **Anthony Julius**.)

The heaviest condemnation has come from the Conservative party politician, Andrew Bridgen, who has said: “Given the revelations about his secret BNP past, it is clear Mr Weldon is unsuitable for a position in our national broadcaster.”

Those wishing to ensure that a wolf does not penetrate the fold need not be so alarmist. It is likely that Weldon never held a single conviction during his dabble with White Nationalism, and it should put more than a few minds at rest that Weldon has the approval of the *Newsnight* editor Ian Katz, a South African Jew, as well as that of the BBC Creative Director, Alan Yentob, a British Jew.

Needless to say, the Beeb is in no danger of any enthusiasm for the interests of the indigenous population of the UK. The "*Guardian* trained" Katz has previously been the subject of **criticism** for being an unabashed and relentless promoter of "diversity." The ire-provoking incident in question was Katz's choice of two women, one Black and one Sri Lankan, to discuss what one *Daily Mail* columnist **described** as a "report about (White, male) American scientists who've detected the origins of the universe."

OCCIDENTAL OBSERVER
White Identity, Interests, and Culture

Sky at Night presenter Maggie Aderin-Pocock discusses the origins of the universe as revealed by White males on Newsnight.

A former deputy-editor of the *Guardian*, Katz was once a graduate trainee at the *Sunday Correspondent* along with fellow Jewish journalist Jonathan Freedland. Freedland is also keen on diversity. Responding to the 2011 British census, Freedland**pointed out** that "the country is now less white and less Christian. In 2001, white people accounted for 91% of the total population. In the latest census, that figure is down five points to 86%." Freedland reported gleefully that "White Britons have become a minority in London, accounting for only 45% of the city's population," and ended with the astonishing remark that "the main story is surely that this country has undergone a radical transformation in this last decade and the ones before — and it has done so with relative peace and relative calm. No one will hand out any gold medals for that, but it's a kind of triumph all the same." A triumph for whom, Mr. Freedland?

While the story of Mr. Weldon's background and new job is altogether unremarkable in itself, the severe reaction to even the weakest link between a figure of public consequence and White Nationalism is considerably instructive. This is the oppressive culture we face. Our views are deemed incurably irrational, unerringly extreme, and fundamentally dangerous by those in all the positions of power and influence. They are the guardians of the *status quo*, and these watchmen are fanatically committed to keeping us, and our views, away from any kind of socio-political influence. Backgrounds will be checked, careers examined, and previous writings pored over in order to detect evidence of opinions at odds with this age of inter-ethnic "triumph." And yet, despite the hysteria, there are studies which have taken place and accounts which have been written, which prove that White advocates are "normal people."

What I hope to do in the following short article is to cover some of the findings of a small number of academic studies conducted on white advocates in Britain, predominantly supporters of the much-maligned BNP. While by no means perfect, and certainly not sympathetic to our vision, these studies do provide a useful counterpoint to the common refrain that our stance in relation to race and nation is by its very nature pathological.

The most prolific, and in my opinion most astute, writer on British ethno-nationalism is **Matthew J. Goodwin**. Goodwin is an Associate Professor within the Faculty of Social Sciences at England's University of Nottingham. To reiterate, Goodwin is no friend of our cause, but he does approach the subject of our activism and politics with a more rational, indeed fairer, mind-set than that seen in such institutions as the SPLC or the ADL. Goodwin's studies also stand very favorably against such trashy Leftist productions as Daniel Trilling's ***Bloody Nasty People: The Rise of Britain's Far Right*** (2013).

On his university website profile Goodwin styles himself a "leading expert on radical and extreme politics, especially in Britain," and claims to have carried out "extensive 'life history' interviews" on "right-wing extremist activists." Having obtained and examined his works I must say I take issue with his claim that his interviews were "extensive," numbering no more than twenty-four individuals in any given study. His adoption of the terminology of the *status quo*, in which any ideas sufficiently distanced from the "norm" become saddled with the labels "extreme," "far Right," "radical," is also deeply irritating. Irritation gives way to incredulity when, tangled up in his own inadequate lexicon, Goodwin finds himself occasionally labelling socially-engaged old women as "extremist" simply by virtue of them holding one or another political opinions which can't be reconciled to the "mainstream." With these limitations acknowledged, let us proceed.

White Nationalism in Britain – A Brief History

Britain's first White advocacy movement of consequence was the National Front, founded in 1967. The Front brought together a number of small groups which had been formed in reaction to increased waves of non-White immigration to Britain, and shared an anti-immigration viewpoint. One of the primary impulses for the creation of the Front, and one of the most significant reasons for its early success, was the neglect of immigration and race-related issues by the "mainstream" political parties. During the 1970s, both the Conservative Party and the Labour Party lost voters to the National Front. Its membership peaked at between 14,000 and 20,000 during the years 1972 to 1974, during a series of public controversies over the arrival of vast numbers of ethnic Pakistanis and Indians who had been ousted from Uganda by Idi Amin. Ugandans had come to see these ethnic minorities, not unjustifiably, as ethnically separatist, culturally unassimilable, and economically parasitic. Because of the legacy of Empire, many of these ethnic South Asians had citizenship of "the United Kingdom and Colonies" and took advantage of this by moving on to Britain. Fearing the continued rise of the Front at its expense, the Conservative party under Margaret Thatcher attempted to draw support from Front sympathizers by adopting a policy of "talking tough." The clearest example of this policy was Thatcher's 'swamping" statement which I cited at the outset of this article.

Although lacking in substance, tough talk was sufficient to lure the ideologically weak from the Front, leading to a sudden and dramatic fall in levels of support. By the late 1970s the Front also came under attack from leading Jewish communists like **Gerry Gable**, **Reg Freeson**, and **Maurice Ludmer**, who in one way or another were instrumental in creating such organizations as ***Searchlight***, the **Anti-Nazi League, Unite Against Fascism, Rock Against Racism**, and **Campaign Against Racism and Fascism**. Many of these organizations sought to push the Front out of public life with violence, as witnessed during the so-called "Battle of Lewisham" in the summer of 1977, when around six thousand self-styled "anti-fascists" **attacked** eight hundred peacefully marching members of the Front.

Faced with the superficial hijacking of its anti-immigration platform by Thatcher's Conservatives and the Jewish-orchestrated onslaught on the public expression of the movement, morale and support collapsed, leading to slow decline and the fracturing of the Front.

Out of the embers of the slowly dying National Front, the late John Tyndall, a former Chairman of the Front, founded the British National Party (BNP) in 1982. The early BNP largely eschewed elections for the first two decades of its existence, partly due to the fact that the costs were beyond its financial capabilities, and partly because of Tyndall's belief that the movement would be best served by a "march and grow" tactic of holding street rallies to raise its profile and attract new recruits. However, as Matthew Goodwin points out, 'since the election of Nick Griffin as party chairman in 1999, the BNP has focused more strongly on building electoral support, with impressive results."[1] In 2010, following the capture of 50 local council seats across England in addition to two seats in the European Parliament, the BNP reached its highpoint; it was described as "the most successful extreme right party in Britain's electoral history and is the fastest growing party in twenty-first century Britain."[2] This success attracted the attention of a small number of academics who sought to understand this growth by gaining an understanding of BNP activists. Were they, as the Frankfurt School would have us believe, socially-marginal pathological extremists?

Normal People – The Activists of the BNP

For decades, academic studies on white advocates have been heavily influenced by the efforts of the Frankfurt School of Social Research to pathologize Gentile group allegiances. As Kevin MacDonald has very lucidly demonstrated in *The Culture of Critique* (2002: pp.159–60), Horkheimer and Adorno were keen to argue that "cohesive gentile group strategies are fundamentally based on a distortion of human nature. … A consistent theme of *The Authoritarian Personality* is the idea that gentile participation in cohesive groups with high levels of social conformity is pathological." Alluding to the legacy of the Frankfurt school in his 2010 article “Activism in Contemporary Extreme Right Parties: The Case of the British National Party,” Goodwin notes that “early attempts to theorize support for fascist or right-wing extremist movements stressed the role of authoritarianism, social isolation or status anxiety. Yet these earlier models have since been met with considerable criticism, not least for failing to adequately distinguish the level of commitment under examination (i.e. voters or activists?), focusing disproportionately on the assumed reactive nature of participation, and interpreting support as simply a by-product of psychological abnormality.”

Goodwin further asserts that such modes of viewing White ethno-nationalists are unsustainable in light of recent research such as that conducted by Bert Klandermans and Nonna Mayer for their 2006 ***Extreme Right Activists in Europe: Through the Magnifying Glass***. Klandermans and Mayer heavily criticized the earlier Frankfurt School tendency to attribute a suite of negative traits to joiners and supporters of White advocacy groups, and instead began with the (then radical) assumption that participation in “far Right” organizations “is as equally rational as in any other political parties and social movements” and that just like any other political activist, those on the “far Right” have “incentives to participate.” The central finding of their study was that activists in so-called “right-wing extremist” groups across Europe were “normal people, socially integrated, and connected in one way or another to mainstream groups and ideas.”

Taking the research of Klandermans and Mayer as his starting point, Goodwin sought to cut through ubiquitous and negative propaganda about BNP support and discover instead “who votes for the extreme right in Britain and why,” in addition to shedding light on the backgrounds, activities and beliefs of BNP activists. Referring to earlier studies on membership of the National Front, Goodwin stresses that rather being a mob of social misfits at the bottom of the socio-economic ladder, “the NF polled strongest among young, skilled working class males in urban districts…suggesting that the NF attracted followers where competition between indigenous and immigrant populations for scarce and valuable resources is felt most acutely.”[3]

In other words, participation in the politics of the “far Right” was not conditional on the assumed pathological mentality of the participants, but in the rude awakening of those participants to the harsh realities of ethnic competition. Goodwin adds that “more recent aggregate-level research on the BNPs social bases of support has produced similar findings: as in earlier years support for the party appears to stem not from the most deprived groups but skilled and semi-skilled workers who perceive the local neighborhood and collective ethnic in-group as under threat from immigration and demographic change.”[4]

Of course this class of people, the men and women who keep the water running through your faucets and the lights on in your home, are much like the fabled canary in the coalmine. Whether in Britain, the United States or any other White nation, they are at the sharp end of competition for jobs, ethnic criminality, the destruction of community, and demographic catastrophe. And they turn to us not so much because they are attracted *by* White Nationalism – but rather because they *need* White Nationalism. Goodwin finds that "most interviewees are self-starters in that they directly approached the BNP themselves."[5] These are individuals who first felt threatened, and *then* sought out an organization that genuinely cared about their situation.

I feel that this point is very instructive. This is a class of people under dire threat, completely ignored by the majority of better-off Whites who aren't yet feeling the sting of multiculturalism because they reside in pristine White enclaves, are inoculated with the propaganda of the media age, or are actively and treacherously benefiting from the "triumph" of the internationalists. This is a class of people derided and scorned as bigots by their own government. They are the working poor. (Goodwin actually finds that the work-shy and chronic welfare recipients are *less* likely to be attracted to White Nationalism, presumably because the current system offers them material rewards which satisfy their limited aspirations.)

This skilled working class, arguably our natural constituency, work hard, are socially responsible, and aspire for their children. Most don't have a college degree, and therefore haven't been subjected to the same level of multicultural indoctrination as those who have. They have higher than average rates of employment – they've attended the "University of Life."[6]

Rather than being socially isolated pariahs, Goodwin found that BNP activists were able to detail involvement in organizations such as children's charities and local residents' associations, that many were volunteers for various social justice groups, and that some owned local businesses.[7] The picture emerges of a community-minded, hard-working, aspirational class which cares deeply about the well-being and future of the nation. They are the backbone of any nation — and yet the research indicates they are in despair and are overwhelmed with pessimism. Goodwin states that "in the British case, an overwhelming majority of BNP activists traced their decision to become active to the perception that the very survival of the native in-group is threatened by immigration, minority ethnic groups and more general demographic change."[8] This is a group of people increasingly and profoundly aware of its impending destruction.

Goodwin points out that this class forms the core of support and activism for the BNP, and that they are uniform in expressing "intense discontent" and pessimism about all aspects of Britain's future prospects.[9] He adds that "BNP voters are overwhelmingly concerned with immigration: almost 60 per cent of them rate it as Britain's most important problem. … Concern of BNP voters with this issue is not unique: immigration is rated as one of the top three problems by supporters of all parties."[10]

The continued support of the other classes for the "mainstream," despite their concerns about immigration, can be attributed to a number of reasons. As regards the White petit-bourgeois, they may already see problems on the horizon and in some instances the "vibrancy" of the new age may already have touched painfully upon them — but they remain entangled in the need for "respectability" and social acceptance. They are slaves to social norms which are long passed their useful life, and are now deadly to the very prospects for racial survival. Some may even believe that the politicians are earnest when they, like Margaret Thatcher almost forty years ago, claim to be "tough" on immigration — even when all evidence indicates that this is nothing but hot air. The White wealthier classes remain, for the time being, relatively untouched by the onslaught, and in some cases are benefiting from it. These are the kind people who point to one or two ethnics of their acquaintance and believe it sufficient to counter the gargantuan weight of evidence that non-White immigration on the scale we are currently witnessing is nothing less than the drip-feeding of toxins into the national body.

However, as the racial problem intensifies, and as surely as the sun will set this evening it will, we can fully expect these other classes to come to a rude awakening. Already Goodwin notes that "the BNP has not emerged from nothing but rather represents a combination of old and new elements, having recruited activists from across the political spectrum and among the previously uncommitted."[11] The new elements will be those who turn to White Nationalism once they realize that there is, in Goodwin's terminology "a collective incentive" to join and become active.[12] These people will turn to us because they have, through some experience or another, arrived at the realization that "designated out-groups pose a threat to the collective resources of the in-group" and have subsequently developed "a corresponding desire to defend the latter and their resources from such threats."[13]

I'll finish by returning to the response of Andrew Bridgen to news about the "BNP past" of Duncan Weldon. Bridgen said that "Given the revelations about his secret BNP past, it is clear Mr Weldon is unsuitable for a position in our national broadcaster." Behind this statement, of course, Bridgen is making a whole list of assumptions about the kind of person who becomes a BNP activist. Given that studies have proven that BNP activists are in fact likely to be hard-working, socially-conscious, people concerned about the future of their race and nation; and given that the BBC is run on the agenda of the Katz's and Yentob's of this world, I would have to agree that had Mr Weldon been a BNP activist it really would be most unsuitable for him to dirty his shoes by stepping inside such an establishment.

[1] M.J. Goodwin & R. Ford, "Angry white men: Individual and Contextual Predictors of Support for the British National Party," *Political Studies* Vol 58 (2010), 1-25, p.3.

[2] Ibid, p.1.

[3] M.J. Goodwin, “Activism in Contemporary Extreme Right Parties: The Case of the British National Party,” *Journal of Elections, Public Opinion and Parties*, 20:1 (2010), 31-53, p.41.

[4] Ibid, p.41.

[5] Ibid, p.45.

[6] Ibid, p.16.

[7] Ibid, p.42.

[8] Ibid, p.45.

[9] M.J. Goodwin & R. Ford, “Angry white men: Individual and Contextual Predictors of Support for the British National Party,” *Political Studies* Vol 58 (2010), 1-25, p.12.

[10] Ibid, p.11.

[11] M.J. Goodwin, “Activism in Contemporary Extreme Right Parties: The Case of the British National Party,” *Journal of Elections, Public Opinion and Parties*, 20:1 (2010), 31-53, p.44.

[12] Ibid, p.46.

[13] Ibid.

Reflections on Some Aspects of Jewish Self-Deception: Part 1. Introduction

theoccidentalobserver.net/2014/05/08/reflections-on-some-aspects-of-jewish-self-deception-introduction

Andrew Joyce, Ph.D. May 8, 2014

'Reality denied comes back to haunt.'
Philip K. Dick*, Flow My Tears, The Policeman Said*

Introduction

A persistent theme at *TOO*, and in the works of anyone objectively dealing with Jewish historiography, culture and politics, is that of self-deception. A couple of hours spent reviewing the *TOO* archive reveals more than thirty articles which deal directly with the subject, in addition to countless more which touch upon the obvious and undeniably negative consequences of the phenomenon on our culture and our people. An **entire chapter** of Kevin MacDonald's *Separation and Its Discontents: Toward and Evolutionary Theory of Anti-Semitism* [1] (hereafter *SAID*) is devoted to the subject, and self-deception forms a major component of MacDonald's analysis of Jews and the Left in the **third chapter** of *The Culture of Critique* (hereafter *CofC*).[2] Diverse examples of Jewish self-deception have also featured as a topic of discussion, though to a lesser extent, in Gilad Atzmon's *The Wandering Who? A Study of Jewish Identity Politics*,[3] and Albert Lindemann's *Esau's Tears: Modern Anti-Semitism and the Rise of the Jews*.[4]

In the sixth chapter of *CofC*, MacDonald, noted the scale of the problem, pointing to "a general tendency for self-deception among Jews as a robust pattern apparent in several historical eras and touching on a wide range of issues, including personal identity, the causes and extent of anti-Semitism, the characteristics of Jews (e.g., economic success), and the role of Jews in the political and cultural process in traditional and contemporary societies."[5]

Put simply, Jewish self-deception is of great and central importance to the problem we face in resisting Jewish influence in the West.

Why another article on the subject? It occurs to me that outside the detailed analyses in *SAID* and *CofC*, the subject is mentioned more in passing than as the focal point of discussion. It is also clear from some of the more recent articles appearing in *TOO* that we are becoming increasingly aware that Jewish self-deception is even more intricate and widespread than the examples discussed in existing literature. Commenting on arch self-deceiver Stephen Jay Gould, Kevin MacDonald **wrote in 2011** that based solely on some of Gould's comments on his Jewish background "social psychologists could begin to examine Jewish deception and self-deception on all kinds of issues."

This article is intended to redress this imbalance by making Jewish self-deception the central focus of discussion, by bringing together what we already know, and by widening its application as an analytical tool to different historical and contemporary contexts. This extended article will commence with an explanation of terms and theory, before moving on to case studies and comparatives of Jewish self-deception in historiography, culture and politics.

Terms and Theory

It is of course necessary to clarify what is meant by self-deception, and this is not as straightforward as may first appear. One could define it simply as ‘lying to oneself,’ but as a scientifically-grounded analytical tool we may find it too blunt for purpose. After a period of research, I was most impressed by some of the succinct definitions articulated by scholars Ann Tenbrunsel and David Messick in their 2004 article ‘Ethical Fading: The Role of Self-Deception in Unethical Behavior.’[6] While the basic premise of lying to oneself remains central, Tenbrunsel and Messick describe self-deception as the state of “being unaware of the processes that lead us to form our opinions and judgments. Such deception involves avoidance of the truth, the lies that we tell to, and the secrets we keep from, ourselves.”[7] Self-deception, on some scale, is “common, normal, and accepted as constant and pervasive in individual’s lives. We are creative narrators of stories that tend to allow us to do what we want and justify what we have done.”[8]

Crucially, they add that self-deception serves a purpose by allowing “one to behave self-interestedly while, at the same time, falsely believing that one’s moral principles were upheld.”[9] This statement alone will have immediate resonance with anyone remotely familiar with the nature of Jewish interference in the cultural and demographic life of White countries. Tenbrunsel and Messick state that this “internal con game” aids a process where ethical aspects of a situation, and their moral implications, are entirely obscured.[10]

One of the key questions confronting anyone studying self-deception is the relationship between a conscious deception of others and an unconscious deception of the self. Tenbrunsel and Messick state that “it is unclear whether such deception is the result of a conscious act or an unconscious process. Self-deception is paradoxical in this sense, for to deceive oneself somehow implies that one must know that something needs to be hidden or kept secret.”[11] Or as other scholars have asked: “how can the self be both deceiver and deceived?”[12]

For our purposes, we would face the dilemma of whether influential Jewish historians, politicians, etc. are simply lying to us, or whether they truly believe what they are saying.

The self-deception paradox is still pondered over by psychologists, and definitive answers remain elusive. However, the most viable solution to the question seems to be that offered by evolutionary psychologists. William Von Hippel and Robert Trivers argue in their 2011 paper ‘The evolution and psychology of self-deception,’ that self-deception is for the most part a behavior which evolved "to facilitate interpersonal deception by allowing people to avoid the cues to conscious deception that might reveal deceptive intent."[13] Kevin MacDonald summarises the reconciliation of both behaviors by stating that "deception and self-deception are thus interdependent phenomena."[14] Essentially, we evolved the means of deceiving ourselves so that we could become better at deceiving others.

Von Hippel and Trivers point out that self-deception carries two significant advantages over deception. The first is that "it eliminates the costly cognitive load that is typically associated with deceiving, and it can minimize retribution if the deception is discovered."[15] The second advantage is that "self-deceptive self-enhancement allows people to display more confidence than is warranted, which has a host of social advantages."[16] Importantly for our purposes, self-deception can operate at group level. In *Vital Lies, Simple Truths: The Psychology of Self-Deception*, Daniel Goleman writes that "self-deception operates both at the level of the individual mind, and in the collective awareness of the group. To belong to a group of any sort, the tacit price of membership is to agree not to notice one's own feelings of uneasiness and misgiving, and certainly not to question the group's way of doing things. The price for the group in this arrangement is that dissent, even healthy dissent, is stifled." [17] Unsurprisingly then for a group in which self-deception appears to be rampant, Jewish communities have hardly been noted for dissent and inner fragmentation. Rather, they have overwhelmingly tended to be collectivistic, authoritarian, ethnocentric, dogmatic, and especially likely to practice moral particularism.[18] Indeed, historian Étan Levine refers to "Judaism's authoritarian communality" as entirely "irreconcilable" with Western liberalism.[19] In effect, the sociological nature of Judaism is an ideal incubation environment for self-deception at the group level.

Furthermore, scholars have identified and delineated four enablers of self-deception — in essence, the mental architecture by which self-deception is permitted and carried out.

1.) The first enabler is the employment of language euphemisms. By careful use of language, we can disguise the stories we tell ourselves, editing out information which may have negative ethical or moral implications. Tenbrunsel and Messick state that by "renaming actions we take and relabeling decisions we make, we turn what may be unacceptable into socially approved behaviors."[20] This article will explore the use of language euphemisms in Jewish self-deception in much more detail later, but one particularly clear example is the barrier erected by Israel. A wall by anyone's estimation, the Israelis nonetheless persist is describing it as a 'fence.' Indeed, this very example is used by Tenbrunsel and Messick, who argue that "a wall connotes that those inside are in a sort of 'ghetto'…and a 'fence' connotes neighborliness, …The fact is that it is very easy to find the words to color a story in such a way that it becomes appealing to the narrator and consistent with the narrator's morality."[21]

Of course the idea that Israelis are in any way 'neighborly' toward the Palestinians is absurd. In his **2009 article** 'Self-Deception and the Assault on Gaza,' David Bromwich, a

Professor of Literature at Yale, described the self-image of Israeli leaders as “crazed and split” and the Israeli political scene as host to “contradictions and the almost open flaunting of fantasies.” Not least among these fantasies was the assertion of Minister of Foreign Affairs, Tzipi Livni, that the assault on Gaza, which reduced most of the Gaza strip to rubble and left tens of thousands homeless was “necessary, going according to design, that there was no humanitarian crisis, and that the invasion will be good for the Palestinians.”

Thus, it appears that the Israelis are fully beholden to the idea that they are good, helpful ‘neighbors’ to the Palestinians despite a complete disconnect between this fiction and empirical reality. One of the major facilitators of this disconnect is the frequent employment of language euphemisms by Israelis to color the narrative of their relationship with the Palestinians.

2.) A second enabler of self-deception is what has been termed the “slippery slope” of decision making. This consists of at least two separate psychological mechanisms.

The first component is a psychological numbing that comes through repetition. On the most basic level this involves intentional repeated exposures to what may first have aroused strong reactions in order to diminish self-reproof. The repeated behavior for our purposes could be anything from individual examples of Jewish moral particularism, to dubious explanations for anti-Semitism from Jewish historians and social scientists. Regardless of the lie told or the behavior acted out, repetition makes one “less likely to see the ‘ethical’ in the dilemma, and hence engage in more unreflective and potentially more unethical behavior.”[22]

The second component of ‘slippery slope’ thinking is even more important. This is what is termed an ‘induction mechanism.’ In mathematics induction is as follows. If a statement is true for $N=1$, and if the statement for $N+1$ is true assuming the truth of N, then the statement is true for all N. Essentially, if what we were doing in the past is OK and our current practice is almost identical, then it too must be OK. This mechanism permits the use of past practices as a benchmark for evaluating new practices. If the past practices were ethical and acceptable, then practices that are similar (not too different) are also acceptable.

In practice, and for our purposes, we could point to the incredibly strong apologetic stance of Jewish historians in relation to Jewish wealth in the past and their irrational but persistent portrayal of Jewish populations as impoverished victims. If Jewish populations could act voluntarily as tax farmers and usurers of the masses in the past and still be seen as moral paragons, then it’s completely acceptable for Jews to continue with similar behaviors in the present. Marc Rich’s practice of **robbing the gentiles** and pumping cash into the coffers of Jewry was completely in keeping with historical trends, and this explains more than any other fact the vigorous efforts of international Jewry to attain his legal exoneration. It was fine a few centuries ago — why not now? Or, coming at the “slippery slope” from a different angle, if the Jewish community can deceive itself that it was uniquely blameless in the past, why can’t it view itself as beyond all reproach now? The lie of blameless victimhood has thus given birth to a new one – that of Jewish moral exceptionalism. In short, this enabler of self-deception follows the old adage that “one lie perpetuates many more.”

3.) A third enabler of self-deception is error in perceptual causation. Essentially, when manipulation of language fails and recourse to ‘slippery slope’ thinking falls short of convincing us and others, we alter judgments about responsibility and causation. Daniel Goleman expresses it thus: “If the force of facts is too brutal to ignore, then their meaning can be altered.”[23] The meaning and perception of causation of failures can be altered through self-deception in three ways: a focus on individuals rather than systems or contexts, self-interested motives in the assignment of blame, and a blurred moral responsibility involving acts of omission.

All components of this aspect of self-deception are very much in evidence in Jewish perceptions of the causation of anti-Semitism. Anti-Semitism, particularly where it has resulted in violent actions against Jews, obviously disrupts to some extent the self-image of Jews as dove-like impoverished peace-lovers. It indicates a failure in relations and a breakdown in social harmony which Jews, above all others, claim to want to bring to the world. Explanations for such failures, which are too obvious to ignore, therefore require interpretation and the attribution of blame. In these cases, errors in perceptual causation are obvious. Jewish historiographical accounts of anti-Jewish riots are replete with references to individual incidents which are often seen completely in isolation from wider contexts or ‘systems.’

This narrow focus is a key feature of this aspect of self-deception. Similar to **my remarks** on the 19th-century Russian ‘pogroms,’ Sergei Pavliuchenkov has noted that Jewish historians have tended to focus on the violence itself rather than attempting to place it in some kind of context or subject it to deeper analysis — which would inevitably bring a Jewish role to light. Pavliuchenkov states that “as a rule…the literature about them simply notes the fact of these pogroms without going into the reasons why they occurred.”[24]

The same point is even more explicitly stated by Albert Lindemann: “Pogroms, anti-Semitic affairs, and descriptions of the ideas of anti-Semitic authors and agitators are described with moral fervor, rhetorical flair, and considerable attention to the details of murder, arson, and rape. Background, context, and motives are often slighted or dealt with in a remarkably thin and tendentious manner.”[25]

These are clear examples of the self-deceptive process involving a “focus on individuals rather than systems” and, as this article will go on to fully demonstrate, it is rife in Jewish historiography. It is also extremely obvious in the Frankfurt’s School efforts to locate the origins of anti-Semitism within the psyche of an allegedly pathological *individual*. In all cases the focus is narrowed to the most extreme point. Along with truth, all nuance, scale and complexity is lost.

A second contributor to error in perceptual causation is self-interest in the attribution of blame. Jews have an obvious interest in portraying Jewish behavior as irrelevant to anti-Semitism, and the result has been the development of a vast body of work, in the form of Jewish historiography, which serves group goals more than it does historical truth. Jewish-authored historical accounts very often confirm and advance existing Jewish beliefs in the blameless victimhood of their people, and do so in a way that enhances group allegiance and the self-esteem of group members. Kevin MacDonald writes that “Jewish historiography, written almost exclusively by Jews, has been characterized by a great deal of self-conscious case making and defense of perspectives that portray Jewish behavior in a positive light.”[26] But, as Lindemann stresses, “history should not be written in the same way that cases are presented to a jury.”[27] Historically cherished myths like Jewish powerlessness are also very intimately related to key Jewish self-concepts in the present. As Lindemann states, “the centuries of powerlessness have provided, they believe, the ultimate foundation for Jewish ethics and a sense of transcendent purpose as a people.”[28] Any acceptance of blame for historical failures would thus have repercussions not only on perceptions of the past, but on the carefully constructed self-concept of modern Jews. Jewish historiography therefore plays a vital role in the self-deceptive process, as it works tirelessly to throw a veil over the uncomfortable and the incongruous, and put a spotlight on real or imagined virtues and achievements.

As a consequence, to the neutral scholar Jewish accounts of anti-Semitism come across as a fundamentally bizarre and disjointed corpus of literature. Lindemann comments on “disappointing intellectual standards,” “doubtful conclusions,” and notes the existence of a “profound aversion to conceptualizing Jews as ordinary or flawed (‘human’) individuals.”[29]

Aside from positive in-group implications, Jewish self-interest in the attribution of historical blame also carries negative implications for out-group members. Lindemann notes a “parallel instinct to view surrounding Gentile society as pervasively flawed, polluted, or sick.”[30] By and large, this particular canon of work is characterized by a marked detachment from empirical reality, with both internal and external repercussions. One of the predominant explanations for this detachment is the strong presence of Jewish self-interest in the attribution of blame. The ‘veiling’ part of this process is essentially the third contributor to error in perceptual causation — the blurring of moral responsibility through acts of omission. Tenbrunsel and Messick explain that “whereas lies of commission are direct misstatements of the truth, lies of omission are acts of deception that occur because someone withholds information that deceives the target.”[31] These elements of error in perceptual causation are important because they enable distance from historical truth and deny the need for change within the group. Jews enable themselves to erroneously believe that changes in their behavior cannot fix the problem of anti-Semitism because it is, exclusively, a problem of non-Jewish society.

4.) The fourth enabler of self-deception is an inability to acknowledge the constrained representation of the Self. Our view of the world is biased, constrained by who we are. In a sense then, any pretensions we may have to uniquely objective comprehension of the world around us would be a form of self-deception. The ability of Jews to form an objective comprehension of outsiders, and the impact of their behavior on outsiders, is likely to be greatly diminished by group traits such as collectivism, authoritarianism, ethnocentrism, and the resultant practice of moral particularism. Nonetheless, historical and contemporary Jewry has been characterized by precisely the same pretensions to uniquely objective comprehension of the world around us that one would expect from a group in which self-deception is dominant.

Examples aren't difficult to find, and are often breath-taking in the scale of their conceit. For example, in *Creating a Judaism without Religion: A Postmodern Jewish Possibility*, S. Daniel Breslauer states that American Jews see themselves "as insiders who are also outsiders," and that this ambiguous status gives them a unique insight into American society and the world at large. Breslauer is himself a victim of this self-deception, writing that "as both insiders and outsiders Jews can look at both sides of [a given social problem]."[32] Breslauer then takes his argument a step further by lauding American Jewry as an "ethical hero" which thanks to its uniquely objective take on American society can "be discriminating in the choice of heroic action."[33]

Other scholars have noted Jewish claims to a "stranger's social objectivity."[34] David Dresser and Lester Friedman endow American Jewish filmmakers with an almost mystical power of objective insight into American culture, claiming that their works "revolve around examinations of the greater society, their insights piercing deeply into American majority and minority culture."[35] Of course according to Dresser and Friedman, while this unique power derives from the filmmakers' Jewishness, this Jewishness does not in any way taint the objectivity of their 'insights.'

This absurd, yet widely subscribed to, theory of uniquely unbiased Jewish populations acting selflessly to rescue the world is another strong indicator of self-deceptive processes within the group. It is also closely related to the concept of Jews as a 'light unto the nations'; Yuri Slezkine in *The Jewish Century* points to the "strong sense of moral superiority over the host society" prevalent in Jewish populations.[36] Essentially, since Jews believe they stand outside and above non-Jewish society and its codes, they also adhere to the fiction that they are uniquely qualified to pass judgment on that society and its codes. Here one sees the interplay between two self-deceptive enablers: 'slippery slope' thinking and claims to unique objectivity.

Having established and clarified these theoretical concepts and definitions, we can now proceed to a deeper analysis of Jewish self-deception in historiography, culture, and politics.

Go to Part 2 of 5.

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[6] A. Tenbrunsel and D. Messick, 'Ethical Fading: The Role of Self-Deception in Unethical Behavior,' *Social Justice Research*, Vol. 17, No. 2, June 2004, pp.223-235.
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[9] Ibid, p.223.
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[11] Ibid, p.225.
[12] W. Von Hippel & R. Trivers, 'The Evolution and Psychology of Self-Deception,' *Behavioral and Brain Sciences*, (2011), 34, pp.1-56, (p.1).
[13] Ibid.
[14] MacDonald, *SAID*, p.298.
[15] Von Hippel and Trivers (2011), p.1.
[16] Ibid.
[17] D. Goleman, *Vital Lies, Simple Truths: The Psychology of Self-Deception*, (Simon and Schuster, 2005), p.13.
[18] See *CofC*, p.xxxi.
[19] E. Levine, *Martial Relations in Ancient Judaism*, (Otto Harrassowitz, 2009), p.335.
[20] Tenbrunsel and Messick, (2004), p.226.
[21] Ibid.
[22] Ibid, p.228.
[23] Goleman, *Vital Lies, Simple Truths*, p.17.
[24] S. Pavliuchenkov, "The Jewish question in the Russian revolution, or concerning the reasons for the Bolsheviks' defeat in the Ukraine in 1919," *Revolutionary Russia*, 10:2, 25-36, (25).
[25] Lindemann, *Esau's Tears*, p.12.
[26] MacDonald, *SAID*, p.262.
[27] Lindemann, *Esau's Tears*, p.x.

[28] Ibid, p.7.
[29] Ibid, p.13.
[30] Ibid.
[31] Tenbrunsel and Messick (2004), p.230.
[32] S. D. Breslauer, *Creating a Judaism without Religion: A Postmodern Jewish Possibility* (University Presses of America, 2001), p.237.
[33] Ibid.
[34] P.C. Albert, *Essays in Modern Jewish History: A Tribute to Ben Halpern* (Associated University Presses, 1982), p.151.
[35] D. Dresser and L. Friedman, *American Jewish Filmmakers*, (University of Illinois, 2004), p.20.
[36] Y. Slezkine, *The Jewish Century*, (Princeton University Press, 2004), p.42.

Reflections on Some Aspects of Jewish Self-Deception: Part 2. Self-Deception in Jewish Historiography

theoccidentalobserver.net/2014/05/10/reflections-on-some-aspects-of-jewish-self-deception-part-2-self-deception-in-jewish-historiography

Andrew Joyce, Ph.D. May 10, 2014

In the introduction to this essay it was argued that Jewish historiography plays host to a number of key features of self-deception, particularly errors in perceptual causation brought about by neglect of contexts or 'systems,' self-interest in the attribution of blame, lies of omission, and exaggerated claims to objectivity. Here is it hoped to examine these facets of self-deception in more detail through a case study of a typical example of Jewish historiography on anti-Semitism. That Jewish historiography is rife with serious methodological problems, and generally suffers from a marked lack of scholarly objectivity, is fairly well-known. Some of the most astute comments in this regard can be found in Lindemann's *Esau's Tears*. Although not explicitly doing so, Lindemann clearly references neglect of contexts and exaggerated claims to objectivity when he writes that "many accounts of pre-twentieth century Jewish history move from one pogrom to the next, from expulsions to plunders, from hostile legislation to anti-Semitic manifestos –providing 'just the facts,' yet ignoring so many other facts and finally providing accounts that seriously lack depth and balance…it becomes easier to maintain – and relish – a narrowly moralistic and judgmental stance."[1]

To these comments I would add only that in some cases, as will be demonstrated below, even the 'facts' provided by some of these historians should be treated with extreme caution. Lindemann identifies Robert Wistrich's *Anti-Semitism: The Longest Hatred* [2] as a prime example of self-deceptive Jewish history-writing but refrains from giving it serious attention. This section of our analysis will therefore devote some effort to applying what we know about self-deception to this work, though other works will be brought into our discussion from time to time in order to demonstrate the widespread nature of some of the features being referenced.

Robert Wistrich (born 1945) is the current Neuburger Professor of **European** and **Jewish history** at the **Hebrew University of Jerusalem**, and the head of the University's **Vidal Sassoon International Center for the Study of Antisemitism**. Born to Polish leftist Jews in the Kazakh Soviet Socialist Republic, Wistrich emigrated to France and then Britain while still a youth. He grew up in England, and received his PhD from the University of London in 1974. Between 1974 and 1980 he was Director of Research at the **Wiener Library**, a piece of biographical information which is quite significant in itself.

The origins of the Wiener Library go back to 1920s Germany. In 1919 Alfred Wiener, a German Jew, was growing increasingly concerned at the rise of anti-Semitism following the end of the First World War. Wiener began working with the Central Association of German

Citizens of Jewish Faith (whose name was meant to suggest that Jews were simply a community of religious faith) to combat anti-Semitism through a vast number of propaganda efforts. From 1925 he perceived a greater threat from the Nazi Party than any other anti-Semitic group or party, and under his influence an archive was started to collect information about the Nazis, which subsequently formed the basis of Jewish campaigns to undermine their activities. Wiener and his family fled Germany in 1933 and settled in Amsterdam. Later that year he set up the Jewish Central Information Office (JCIO) at the request of the Board of Deputies of British Jews and the Anglo-Jewish Association. The JCIO essentially continued the work of the earlier archive — disseminating pro-Jewish propaganda and conducting espionage and surveillance activities on activists known to be fighting Jewish influence. The 'archive' and the base of operations arrived in Britain in 1939. Increasingly the JCIO was referred to as 'Wiener's Library' and eventually this led to its renaming. Still **active today**, the 'Library' plays a key role in shaping ways of seeing the Jewish past and present. In short, it remains an organ of propaganda.

In 1980 Wistrich left his role as Director of the Wiener Library and moved to take up a position at Hebrew University of Jerusalem, where eleven years later he produced *Anti-Semitism: The Longest Hatred*. The book won the Jewish Quarterly-Wingate Prize and was the basis for the **PBS** documentary, *The Longest Hatred* — a three-hour TV film which was also scripted and edited by Wistrich. However, despite the plaudits and the widespread consumption of its central tenets, the book is shot through with falsehood, inaccuracy, lies of omission, and analysis so weak it strikes one as astonishing that it was produced by someone with academic credentials. Lindemann describes it, generously I would suggest, as a prime example of Jewish history-writing which features "a colourful and indignant narrative, accompanied by weak, sometimes tendentious analysis."[3]

In common with many Jewish historians, Wistrich shows signs of a real or feigned hyper-emotionality in contending with his subject matter. In *SAID* Kevin MacDonald points out that "strong personal statements reflecting deep emotional attachment to Judaism are frequently found in the historiography of Judaism written by Jews. Books often begin with emotionally charged dedications to victims of anti-Semitism."[4] This is certainly the case, but when dealing explicitly with the subject of anti-Semitism the emotionality of Jewish historians takes on a slightly different character. Jewish-produced accounts of anti-Semitism often begin or conclude with maudlin claims that the subject is 'difficult,' 'emotional,' or 'trying' for them to approach. At the extreme end of the spectrum one finds Anthony Julius who describes studying the subject at the conclusion of *Trials of the Diaspora: A History of Anti-Semitism in England* as "immersing oneself in muck. Anti-Semitism is a sewer."[5] Wistrich refers to his "long-standing concern with the nature of anti-Semitism," and describes his study of the subject as a "difficult enterprise," which was "painful, often shocking."[6] He describes the problem of why Jews have been disliked over such a span of geography and time an "agonising question."[7] Given the emotional nature of such statements, which indicate a kind of ongoing trauma, the neutral scholar should already have serious doubts about the objectivity of these authors in approaching their subject matter.

There are two key elements to Wistrich's theory of the causes of anti-Semitism. The first is that anti-Semitism is fundamentally linked to Christianity, and the second, related, element is that Christianity itself contained within it the seeds of an ideological 'virus' which infected Western civilization and continues to do so. In his articulation of these ideas, both of which absolve Jews of any role in provoking anti-Semitism, Wistrich's theorizing is incredibly weak and often confused. For example, Wistrich concedes that "there was a significant form of hostility to Jews in Antiquity which preceded the birth of Christianity."[8] Indeed, he even concedes that this hostility was provoked in large part by Jewish exclusivity. However, he argues that "this does not mean that the cause of anti-Semitism lay in the Jews themselves."[9] The reason Wistrich gives for this exculpation of the Jews is that hostility was only "one possible response to the reality of Jewish exclusiveness," other responses being admiration or indifference.[10]

This is incredibly facile reasoning. Essentially Wistrich is arguing that in the case of an obnoxious drunkard harassing three friends, if one friend finds it amusing and another just wants to ignore it, the drunk is completely innocent if he happens to anger the third. As an exercise in the logic of responsibility, this is deeply flawed, and it has more than a little resonance with the used car salesman who shifts moral responsibility from himself by issuing the warning "Buyer Beware." It is, however, an excellent example of Wistrich's error in perception of causation and his skewed manner of making judgments about responsibility. If anti-Semitism isn't caused by Jews then, according to Wistrich, it is rooted in Christianity, and by extension Western civilization. Wistrich argues that anti-Semitism "became deeply embedded in the Western psyche."[11] It became "an integral part of European and Western culture."[12] It "no longer needed the presence of Jews at all."[13] Even anti-religious Enlightenment figures such as Voltaire, Bruno Bauer, Richard Wagner and Eugen Düring somehow "inherited the pervasiveness of the Christian antagonism to Jewry while no longer believing in its scheme of salvation."[14] Anti-Semitism, claims Wistrich, is a "virus."[15]

In my **comments** on the ADL's drive to indoctrinate our youth with a highly inaccurate history of anti-Semitism, I noted that influential Jews are keen for the problem of anti-Jewish feeling to be seen simply as one of "myths" and all that is required to combat anti-Jewish attitudes is enough "education."

> Underlying this simplistic and deeply problematic reading of the relations Jews and the peoples they have lived among over the centuries is a rather more sinister undercurrent. The offending "stereotypes" or "canards" themselves are viewed as being on a par with a highly infectious disease — with inoculation, in the form of aggressive "educational" treatment, at an early age seen as the surest remedy.

The concept of anti-Semitism as a virus is appealing to Jews for a number of reasons. The first and most obvious reason is that it shifts all blame away from Jews — Wistrich claims that it doesn't need the presence of Jews at all. The second is that it is conducive to another aspect of Jewish self-deception — what Lindemann calls "the parallel instinct to view surrounding Gentile society as pervasively flawed, polluted, or sick."[16] The specific grievances which go into provoking anti-Semitism are actually striking in their persistence and uniformity. Indeed, Kevin MacDonald notes that "the remarkable thing about anti-Semitism is that there is an overwhelming similarity in the complaints made about Jews in different places and over very long stretches of historical time."[17] However, Jews have engaged in the self-deception that anti-Semitism is instead constantly evolving and mutating to catch up with them, and that this 'disease' is constantly threatening to reach pandemic proportions among the Gentiles. Jews avoid facing the necessity of changing their behavior by convincing themselves that no matter what steps they might take to change their behavior, the 'anti-Semitic virus' will adapt or mutate in order to target them.

Evidence for the acceptance of this self-deception at the group level, and the rampant employment of the discourse of disease in relation to those of European origin, is widespread.

In *Resurgent Anti-Semitism: Global Perspectives*, Bruno Chaouat calls anti-Semitism a "mutant virus."[18]

The veteran Zionist and self-styled 'anti-Fascist' **Michael Curtis** wrote in his *Jews, Anti-Semitism and the Middle East* that "the virus of anti-Semitism is alive and well in Eastern Europe. … It is disconcerting that a younger generation in Romania, as elsewhere, should be infected with the virus."[19]

In 2004 Ariel Sharon told the Israeli Knesset that "the anti-Semitism virus has woken again in Europe and is beginning to infect large parts of the continent."[20]

David Birnbaum writes in his *Jews, Church and Civilization: Volume II* that the Church Fathers created a "uniquely destructive diabolical theological lethal virus."[21]

Michael Fineberg asserts that "anti-Semitism is not a belief but a virus…Anti-Semitism mutates."[22]

Nancy Harrowitz calls anti-Semitism a "deadly virus,"[23] while Gene Bluestein refers to "the virus of anti-Semitism,"[24] and Bernard-Henri Levy states that "anti-Semitism is a mutating virus."[25]

That Jews view Gentiles and their culture as fundamentally diseased is made clear in Jerome Chanes' where the author writes that "the virus of anti-Semitism is embedded, as it were, in the heart and very bloodstream of European society and culture."[26]

Gregory Baum links this to related theories of Gentile pathology, stating that “all forms of hostility to Jews have inherited the ancient Christian virus and a legacy of insanity.”[27]

These are just a few examples, but they should suffice here to give an indication as to the scale and nature of the problem. Clearly, the employment of the discourse of disease to refer to our people and culture deserves greater attention. In all these cases we find an astonishingly similar quasi-biological conspiracy theory, integrated into a closed system of belief in the salvationist role of the Jews, which has as its target the supposedly diseased European peoples.

Wistrich is typical of self-deceiving Jewish historians in his attempts to bolster the theory that Christianity is at the root of anti-Semitism. Lies of omission are at the forefront of these efforts. Wistrich focuses on a number of small incidents without providing adequate context or balanced analysis. Take for example his reference to the 4th-century *Codex Theodosianus*, which Wistrich claims “denigrated” Judaism as a “wicked sect” and Jews as “abominable” while simultaneously referring to Christianity as “a venerable religion.”[28] Straightaway the impartial observer can see that far from being a “uniquely destructive diabolical theological lethal virus,” such comments are standard in-group expressions. Moreover, Wistrich and his fellow self-deceiving scholars are notable for refraining from discussing similar comments emanating from Jews. One is left to surmise that Jews were overwhelmed with love for their Christian neighbours. In fact, these scholars fail to note that conversion was one route through which Jews could overcome being seen as part of a “wicked sect” and enjoy equal status in the eyes of Christians.

Contrast this with the Jewish view of conversion. David Sim notes in *Attitudes to Gentiles in Ancient Judaism and Early Christianity* that decades before the writing of the *Codex Theodosianus* a Rabbi Helbo had decreed that “converts should be compared with sores.”[29] If such was the attitude afforded to converts, one wonders how Jews perceived their Christian neighbors. Sim describes “a wealth of evidence that converts in general were considered of lesser status than those born as Jews,” and asserts that converts formed a “sub-group within the People of Israel, and more often than not they were ranked near the bottom.”[30] Most Jewish theologians argued that this sub-group status would persist even in Heaven.[31]

But of course, Wistrich simply doesn’t see this. It is Christianity, in his eyes, which exudes hostility.

Very similar is Wistrich’s treatment of early anti-Jewish violence carried out by Christians. Wistrich refers to the AD 388 attack on a synagogue in the Mesopotamian town of Callinicum, during which the local Bishop ordered the synagogue burned down. Wistrich doesn’t go into the background to the burning at all, and merely notes that Bishop Ambrose of Milan wrote to Emperor Theodosius protesting that the Emperor had ordered the local Bishop to take responsibility for the re-building of the synagogue.[32]

However, anyone who has actually read Ambrose's letter will be aware of a rich background to the events at Callinicum. Ambrose informed the Emperor that Jews had been responsible for the burning of two basilicas at Damascus, and others at Alexandria, Gaza, Ascalon, Beirut "and in almost every place in those parts, and no one demanded punishment."[33] He added that "the buildings of our churches were burnt by the Jews, and nothing was restored, nothing was asked back, nothing demanded."[34] Far from being an expression of theologically-inspired hatred, the synagogue burning at Callinicum was part of a much larger pattern of tit-for-tat inter-group violence in the region.

Moreover, far from being relentlessly persecuted, Jews were undoubtedly a protected and privileged population under the elite, as Ambrose himself pointed out. Indeed, even his intercession wasn't sufficient to dissuade Theodosius from having the feet of every assailant on the synagogue whipped.[35] Five years later Theodosius issued an order to the Count in the East to punish any Christian who attacked and destroyed synagogues.[36] Wistrich's presentation of the incident as a significant development in the rise of some kind of Christian anti-Semitic 'virus' is therefore little more than absurd.

Nevertheless, Wistrich and many of his colleagues and co-ethnics do see it in such a manner, and they further believe that the culmination of what Wistrich calls this "religious fanaticism" culminated in 1096 with the First Crusade.[37] However, there is a serious problem with describing the deaths of Jews in and around the Rhineland during 1096 as being related to religious fanaticism, or indeed to religion at all. Moreover, the scale of Jewish casualties presented by self-deceiving Jewish scholars such as Wistrich should also be treated with extreme caution. For example Wistrich claims, without citing evidence, that "between a quarter to a third of the Jewish population in Northern France (about 10,000 people) were killed in the first six months of 1096 alone. … Massacres took place in Rouen, Lorraine, throughout the Rhine Valley, in towns along the Danube and in Bohemia."[38]

This is a complete fiction. Robert Chazan's *European Jewry and the First Crusade* reviewed contemporary accounts and records from the period and concluded that only thirty-three casualties could be confirmed for the area at that time, some of which were Jewish murder-suicides committed to avoid conversion.[39] Chazan states that "the anti-Jewish violence was limited and restricted" and it "was neither general nor wide-ranging."[40] He concluded that "the bulk of northern European Jewry emerged from the crisis months shaken but unscathed."[41]

In relation to Wistrich's reference to a notorious massacre at Rouen, the world's pre-eminent scholar of the Crusades, **Steven Runciman**, has asserted that based on the evidence "it is unlikely that such a massacre in fact occurred."[42] Anti-Jewish violence during the First Crusade was deemed so insignificant by Robert Payne that it didn't feature at all in his monumental *The Dream and the Tomb: A History of the Crusades*.

One must also seriously question the role of religion in the violence that did take place. Runciman writes in *The First Crusade* that Jews during this period had ingratiated themselves as financiers to the kings of France and Germany, as well as the archbishops of the great cities of the Rhineland. However "the peasants and poorer townsmen, increasingly in need of money as a cash economy replaced the older economy of services, fell more and more into their debt and in consequence felt more and more resentment against them; while the Jews … charged high rates of interest and extracted exorbitant profits wherever the benevolence of the local ruler supported them."[43] He continues that "their unpopularity grew throughout the eleventh century, as more classes of the community began to borrow money from them."[44] The armour and the tools of warfare were expensive, "the poorer Crusader was often already in debt to the Jews."[45] Violence, often threatened more than carried out, was based almost exclusively on extortion and attempts to wipe out debts or loot Jewish coffers.

The presentation of such incidents as rooted in religious zeal appeared in Christian and Jewish contemporary propaganda, but any serious historian is aware that such presentations should be treated carefully and with due consideration to the reason they were written and with reference to the tangible facts of what actually occurred. Any attempts to link Crusader violence with religion must take into account the contrary evidence that religious figures were often at the forefront of protecting Jews. At Worms the Jews found themselves protected by the Archbishop. At Spier, the local Jewish population was offered shelter by the Bishop, and a small number that were killed were later avenged when the Bishop ordered that the killer's hands be cut off.[46]

Despite the rather modest facts behind these events, early Christian antagonism toward Jews and the economically-motivated attacks of the eleventh century have achieved a heightened, disproportionate, and almost mythical status in the Jewish consciousness. Kevin MacDonald writes in *SAID* that "Jewish religious consciousness centers to a remarkable extent around the memory of persecution. Persecution is a central theme of the holidays of Passover, Hanukkah, Purim, and Yom Kippur. Lipset and Raab note that Jews learn about the Middle Ages as a period of persecution in Christian Europe, culminating in the expulsions and the Inquisitions. The massacres committed by the Crusaders in 1096 in Germany became a central event in Jewish consciousness."[47] Wistrich writes that "the massacres left a deep scar on the Jewish psyche."[48]

Self-deception, in terms of deceiving oneself about both the cause and scale of conflict, is crucial here. Jews have convinced themselves that they suffered large-scale massacres for no reason other than that they were Jews, when in fact they suffered a very small number of casualties for the reason that their behavior towards the Christian population was hostile and exploitative. While Jews are often keen to state that Jews don't need to be present for anti-Semitism to exist, it's all too clear that persecutions and 'massacres' don't need to have taken place for them to be present in the Jewish consciousness.

Go to Part 3 of 5.

[1] Lindemann, *Esau's Tears*, p.16.
[2] R. S. Wistrich, *Anti-Semitism: The Longest Hatred* (Methuen, 1991).
[3] Lindemann, *Esau's Tears*, p.x.
[4] MacDonald, *SAID*, p.263.
[5] A. Julius, *Trials of the Diaspora: A History of Anti-Semitism in England*, (Oxford University Press, 2010), p.588.
[6] Wistrich, *The Longest Hatred*, p.xi-xiii.
[7] Ibid, p.xxvi.
[8] Ibid, p.xviii.
[9] Ibid.
[10] Ibid.
[11] Ibid, p.xix.
[12] Ibid, p.xix.
[13] Ibid, p.xx.
[14] Ibid, p.xxi.
[15] Ibid, p.xxii.
[16] Lindemann, *Esau's Tears*, p.13.
[17] MacDonald, *SAID*, p.38.
[18] A. H. Rosenfeld (ed), *Resurgent Anti-Semitism: Global Perspectives* (Indiana University Press, 2013), p.124.
[19] M. Curtis, *Jews, Anti-Semitism and the Middle East* (Transaction Publishers, 2013), p.83.
[20] S. Lucarelli (ed), *External Perceptions of the European Union as a Global Actor* (Routledge, 2010), p.74.
[21] D. Birnbaum, *Jews, Church and Civilization: Volume II* (Millennium Education Foundation, 2005), p.272.
[22] M. Fineberg, *Anti-Semitism: The Generic Hatred: Essays in Memory of Simon Wiesenthal* (Vallentine Mitchell, 2007), p.301.
[23] N. Harrowitz, *Tainted Greatness: Antisemitism and Cultural Heroes* (Temple University Press, 1994), p.6.
[24] Gene Bluestein, *Poplore: Folk and Pop in American Culture* (University of Massachusetts Press, 1994), p.64.
[25] B. Levy, *Left in Dark Times: A Stand Against the New Barbarism* (Random House, 2009), p.152.
[26] J. Chanes, *Anti-Semitism in America Today* (Birch Lane, 1995), p.408.
[27] G. Baum, *Essays in Critical Theology* (Rowman and Littlefield, 1994), p.127.
[28] Wistrich, *The Longest Hatred*, p.19.
[29] D. Sim, *Attitudes to Gentiles in Ancient Judaism and Early Christianity*, (Bloomsbury, 2013), p.24.
[30] Ibid, p.25.

[31] Ibid.
[32] Wistrich, *The Longest Hatred*, p.20.
[33] J.R. Marcus, *The Jew in the Medieval World* (Hebrew Union College Press, 1999), p.107.
[34] Ibid.
[35] Ibid, p.157.
[36] Ibid, p.107.
[37] Wistrich, *The Longest Hatred*, p.23.
[38] Ibid, p.23.
[39] R. Chazan, *European Jewry and the First Crusade,* University of California Press, 1996, p.62.
[40] Ibid.
[41] Ibid.
[42] S. Runciman, *The First Crusade*, (Cambridge University Press, 2004), p.63.
[43] Ibid, pp.62-3.
[44] Ibid.
[45] Ibid.
[46] Ibid, p.65.
[47] MacDonald, *SAID*, p.215.
[48] Wistrich, *The Longest Hatred*, p.24.

Reflections on Some Aspects of Jewish Self-Deception: Part 3. Self-Deception in Jewish Historiography (continued)

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Andrew Joyce, Ph.D. May 12, 2014

As Wistrich turns his attention to the early medieval period, further examples of self-deception become evident. Language euphemisms and lies of omission remain prevalent. For example, Wistrich describes as "humiliating" the canonical restriction on Jews entering Churches without asking himself whether any Jew would in fact have wanted to do such a thing.[1] Similarly, Wistrich agonizes over regulations which prevented Christians from living, eating or engaging in sexual relations with Jews even though the very tenets of Judaism were designed to maintain just such a segregation.[2]

Language euphemism is rife in his description of power relations. These restrictions on Christian-Jewish relations, which simply mirrored those in Judaism, amounted to "ideological warfare waged by the Church against the Synagogue."[3] Independent, wealthy Jewish capitalists and usurers become mere "economic instruments of the royal power."[4] According to Wistrich, the Talmud, which in addition to its general anti-Gentile tenor informs Jews that Jesus will be punished in hell by being immersed in boiling excrement and instructs Jews to publicly burn any copy of the New Testament that comes into their hands, merely contains a few "anti-Christian statements."[5]

Another manifestation of Wistrich's self-deception is his persistent recourse to 'images' and 'stereotypes' as a way of explaining anti-Jewish attitudes. This is by no means rare among Jewish historians. In **my analysis** of historiography concerning the riots in nineteenth-century Russia, I noted that "those historians who have accepted that economic issues have played a role in provoking anti-Semitism fail to engage in actual case studies of economically provoked anti-Jewish actions, preferring instead to probe 'images' or stereotypes which allegedly infuse the consciousness of non-Jews." I argue that this focus on 'images' allows Jewish scholars to only superficially acknowledge the economic role, while really lending more weight to their argument that European society has suffered some kind of neurosis. Such arguments deftly offer us a scenario in which Jews and economics play a role in the development of an anti-Semitic "image," without placing the Jew in anything but a passive role.

I also noted that these images are devoid of gradation — Europeans, if they hold to economically motivated anti-Semitism, are said to either view Jews as pauper savages or global financiers—this despite the fact that most European peasants simply didn't *need* to have these extreme conceptions of Jews, and probably didn't. Exploitative economic practices by local Jewish capitalists, the existence of local Jewish monopolies, and the Jewish practice of in-group/out-group ethics would be more than sufficient to provoke anti-Jewish resentment. Kevin MacDonald notes the great reluctance of Jews to acknowledge real conflicts of interest in which their less than pristine moral condition may be brought to light. For example, commenting on criticism levelled at some portrayals of Jews in the works of Philip Roth, MacDonald writes in *CofC* that “the shame resulting from awareness of actual Jewish behavior is only half-conscious, and any challenge to this self-deception results in a great deal of psychological conflict.”[6]

Wistrich’s work is replete with efforts to avoid such psychological conflict via the replacement of analysis of real conflicts of interest with “images” and a great deal of psychoanalytical jargon. He writes that a “central stereotype which came to shape attitudes towards Jews and Judaism in this period was that of the usurer. Amazingly, he does this” without any discussion of the real impact Jewish usury had on Christian populations, or even the mechanics of that relationship.[7] He states that Jews were essentially forced into moneylending in part because they were prohibited from owning land.

However, as Lindemann states, “they were not moneylenders or merchants simply because they were forced to by the dominant non-Jewish powers; since ancient times they preferred these roles to others, for example, that were tied to the land or that required heavy manual labor.”[8] Lindemann also adds that “the belief that Jews could not own land ranks as one of the most often heard oversimplifications about their status.”[9]

Wistrich also avoids contending with real Christian interactions with the Talmud by stating that as soon as Christians discovered it, they became ‘infected’ with “the image of the mysterious Talmudic Jew, plotting and scheming against Christianity.”[10] The fact that Christians could simply be incensed by the demeaning, obscene, and to use Albert Lindemann’s term “proto-racist,” contents of the Talmud escapes Wistrich altogether.[11]

Wistrich further argues that the medieval period saw “stereotypes” emerge of Jews as “sorcerers” and “magicians,” and presents this as evidence that medieval Christians were repressed pagans or simply suffering from a mass delusion.[12] However, we have an abundance of evidence that such estimations of medieval Jewish populations were accurate and well-founded. Don Schwartz writes in *Studies in Astral Magic in Medieval Jewish Thought* that “astral magic” was “a major influence in Jewish medieval thought.”[13] Howard Schwartz adds that medieval Jewish folk tales were also replete with allusions to their own people as capable of sorcery, and were often based on real “rabbi-sorcerers” such as Rabbi Samuel the Pious of Regensburg and his son, Rabbi Judah the Pious.[14] In short, as evidence of an anti-Semitic “virus,” Wistrich’s recourse to such “stereotypes” is once more severely lacking.

Very similar is Wistrich’s treatment of the ‘blood libel’ issue. He claims that this “fantasy” was invented in Norwich, England in 1144 and encouraged “the most virulent Jew-hatred in subsequent centuries."[15] Wistrich roots it in "fantasies arising out of the notion that the Christ-child was actually present in the wafers of the Eucharist. Guilt feelings associated with the act of cutting up and eating a small child, must have preoccupied Christian believers in the twelfth century at an unconscious level and would have been easier to handle once they were projected onto Jews."[16]

Wistrich employs Freudian language more explicitly in his later work *Demonizing the Other: Antisemitism, Racism and Xenophobia* (1999), in which he asserts that "if Jews came for many Gentiles to represent the repressed id of European Christian culture (its repressed lusts) they could also embody the intolerable constraints of its Christian superego, which were unconsciously blamed on Judaism."[17] As usual among the psychoanalytically inclined, no evidence is provided for such a transference.

The employment of crude Freudianism is very common among self-deceiving Jewish historians, and the typical scholarly methodology of history writing is often abandoned altogether in favor of unadulterated psychoanalysis. Psychoanalysis provides self-deceiving Jewish historians with the means of subverting traditional historical methods while maintaining some pretence to 'scientific' objectivity. Kevin MacDonald writes that "one way in which psychoanalysis has served specific Jewish interests is the development of theories of anti-Semitism that bear the mantle of science but deemphasize the importance of conflicts of interest between Jews and gentiles."[18]

The influence of psychoanalysis on Jewish history writing is particularly strong in relation to the allegation that Jews have at one time or another murdered Christians in a ritualistic fashion. The American Jewish psychoanalyst Jacob Arlow wrote that the "the blood libel accusation originates from the projection of infanticidal and cannibalistic wishes from the Christian upon the Jew."[19] Arlow either ignored or was ignorant of the fact that accusations that Jews ritually murdered gentiles, and cannibalized them, pre-dated Christianity by centuries, and that such gory accusations were commonly made between competing groups in that era.[20] He further attributed all antipathy shown toward Jews to a "psychodynamic constellation … a psychological predisposition associated with persistent unconscious fantasies, reactions to primitive, irrational, childhood wishes."[21] Avner Falk, in his tellingly titled *Anti-Semitism: A History and Psychoanalysis of Contemporary Hatred*, described the 'blood libel' as a "collective psychosis."[22] No better examples could be found of the malleability of psychoanalysis in the service of attaining ethnic goals.

Setting aside the important issue of bringing the anti-scientific methods of psychoanalysis into the writing of history, it needs to be said that the knowledge of Wistrich and his fellow self-deceiving historians is itself lacking. Norwich was not the site of the first accusation that Jews had killed Christians in ritual fashion, and rather than being a medieval "invention" it was in fact centuries old by 1144. The reason earlier incidences are ignored by self-deceiving historians is that such murders, which first emerged in AD 415 are almost universally agreed by experts to have taken place. The historian Socrates reported that on Purim AD 415 in the Syrian town of Imnestar, between Antioch and Chalsis, a crowd of Jews erected a set of “Haman’s gallows” in the shape of the cross. The Jews “intoxicated with wine” then “fastened a Christian boy to it and abused him until he died.”[23] Edward Flannery notes that even the Christian arch-apologist for the Jews, James Parkes saw “no reason to doubt the authenticity of the account.”[24] The culprits were later punished by the Emperor.[25] The actions of this mob were apparently the culmination of increasingly violent Jewish demonstrations “against Church symbols” in the region, which had recently involved the burning of crosses and the massacre of Christians at Alexandria.[26] Implying that Jews have never murdered Christians is as absurd as claiming that Christians have never murdered Jews. It is likely that some folk memory was retained of such events.

Other than the fact the accusation had a basis in reality, other arguments against the ‘irrationality’ of the ‘blood libel’ claim are rooted in other aspects of Jewish behavior. John Aberth writes that “as early as 1096 crusaders in Germany had witnessed Jews sacrificing their own families, including children, rather than submit to conversion … an event that was replayed in England in 1190. Therefore medieval Christians may have considered it just as likely that Jews would sacrifice *their* children as they had their own kind.”[27] In this reading then, fanaticism and irrationality do play a role – but in the psyche of Jews rather than Christians.

Finally, as I noted in **my article** on Jews in medieval England, because Jews enjoyed protected status during this period, “an attack on the Jews was seen as an attack on the king.” As a result, “some pretext had to be sought. A religious pretext, which might offer the protection of the Church, was thought viable, and in this atmosphere the allegation of ritual murder emerged. Gillian Bennett, a fine historian of medieval England and an expert on the use and reception of folklore, concluded in 2005 following years of research into these allegations that ‘where accusations of ritual murder where made in this period … it is more probable that they were *cause celebres* around which anti-Jewish feeling could crystallize, rather than the cause of anti-Semitism in the first place.’[28] A pretext — a ‘safe’ pretext under which one could forge an attack on a hostile, heavily protected elite.” Thus, through the application of logic, simple deduction, and sound methodology we can do away with talk of ‘the id,’ ‘psychodynamic constellations,’ and ‘superegos’ which leads those peddling such jargon into believing their ancestors were loveable victims of a psychopathic continent.

Moving into the Enlightenment and the modern era, Wistrich becomes entangled in the increasingly complex and bizarre, self-deceiving “Christian virus” theory. Attempting to explain why anti-Semitism persisted into a period in which adherence to Christian dogma weakened radically, he proposes that the Christian virus remained dominant but had “pagan, pre-Christian anti-Semitism grafted on to the stem of medieval Christian stereotypes of the Jew which then passed over into the post-Christian rationalist anti-Judaism of the eighteenth and nineteenth centuries.”[29]

This is certainly an impressive mouthful, but in the absence of evidence it is completely ; it actually means and proves nothing and is instead typical of the attempts of Jewish historians to evade the rather obvious fact that in all eras and in all places the themes of anti-Semitism are unwaveringly similar. Talk of anti-Semitic themes “grafting” onto “stems” which ‘evolve’ and “pass over” into new forms simply can’t explain away, for example, the fact that we find evidence and complaints of Jewish avarice from ancient Rome, early Christian Syria, medieval England, and early modern Germany. Anti-Semitism is immutable.

In his discussion of the nineteenth century, Wistrich devotes particular attention to the radical German Protestant theologian Bruno Bauer (1809–1882). Again using the viral imagery, Wistrich describes Bauer as a “virulent racist anti-Semite,”[30] and his tract *Die Judenfrage* (*The Jewish Question*) as “polemical.”[31] Wistrich presents Bauer’s work as tracing “all the flaws in Judaism to an allegedly immutable essence,” and as “opposed to Jewish emancipation.”[32]

Reading this analysis of *Der Judenfrage* I was left pondering whether or not Wistrich had actually consulted the work, which has always struck me as an old-fashioned but decidedly reasonable deliberation on the position of Jewry within Germany at that time. Bauer doesn’t mention race at all, and his primary grievance with the Jews of Germany was that they appeared to be pushing very hard against “privilege” while simultaneously desiring to maintain Judaism’s “privilege of unchangeability, immunity, and irresponsibility.”[33] This is, in essence, a critique of hypocrisy that will be all too familiar to readers here at *TOO*.

Wistrich presumably also finds Bauer’s thoughts on the responsibility for inter-group violence to be more than unpalatable. Bauer asserted that “Of the Jews it will at least be admitted that they suffered for their law, for their way of life and for their nationality, that they were martyred. They were thus themselves to blame for the oppression they suffered, because they provoked it by their adherence to their law, their language, to their whole way of life. A nothing cannot be oppressed.”[34]

Of course, this runs against the grain of almost every Jewish work of history in existence — all of which *do* attempt to present Jewish populations as a ‘nothing’ — a ‘nothing’ which does not act, does no harm, and bears no responsibility—as a completely passive nothing beset by evil. Indeed, Wistrich’s book barely mentions Jews at all, and maintains that anti-Semitism doesn’t need Jews; when it comes to conflict, in the self-deceiving ‘Christian virus’ theory, Jews are literally a ‘nothing.’ Bauer argues against this very strain of thought, stating with conviction that “wherever there is pressure something must have caused it by its existence, by its nature.”[35]

Nor can Bauer be dismissed out of hand as anti-emancipation, or as calling for the oppression of Jews. Bauer points out that the very concept of “human rights” is a novel one, and one which is “not a gift of nature or of history.” Rather, it is a prize “which was won in the fight against accident of birth and against privilege which came down through history from generation to generation. Human rights are the result of education, and they can be possessed only by those who acquire and deserve them."[36]

Bauer's critique of Judaism in this respect was that a sense of equality and kinship was crucial for the concept to work. Instead, Bauer argued that Judaism demanded that Jews place their Jewishness above their humanity and that this was proven by the extent and tenacity with which Jews clung to their segregation.[37] Bauer took issue with the possibility of a section of the population maintaining the privileges of segregation while simultaneously reaping the benefits attached to civil equality. However, this was itself part of a larger critique of the manner in which he saw privilege complicating the spread of human rights within the state. Indeed, Bauer wrote that "Not only the Jews but we, also, want to be emancipated."[38]

Bauer's tract, far from seeming "polemical" actually strikes me as plodding, dated and old-fashioned. Bauer saw the solution to 'the Jewish Question' in both Jews and Christians abandoning religion: "This is the solution of the contrast, that it dissolves into nothing. The Jews cease to be Jews without the necessity of becoming Christians, or rather, they must cease being Jews and must not become Christians."[39] Obviously Bauer lacked the foresight to anticipate the rise of secular intellectual movements, which facilitated a far more elaborate chimerical Jewish existence than anything he himself had encountered.

Conclusions on Self-Deception in Jewish Historiography

One of the main enablers of self-deception is the employment of language euphemisms, and this enabler is very prevalent in the examples of Jewish historiography presented here. Through careful use of language, Wistrich disguises the stories he tells us and himself, editing out information which may have negative ethical or moral implications for historical Jewish populations. Language euphemisms employed to describe the actions of Gentiles and Christians are uniformly negative, regardless of their mundane features or the real context behind them. Reasoned critiques of Judaism become "attacks."[40] Attempts to regulate obviously exploitative relationships between Jews and Christians become "persecution and discrimination."[41] Animosity driven by Jewish actions becomes irrational "hatred."[42] Typical and unremarkable ecclesiastical edicts on Jews become "theological polemics."[43] Restrictions on Christian-Jewish relations, which simply mirrored those in Judaism, become "ideological warfare waged by the Church against the Synagogue."[44] Small-scale violence, in which a sizeable proportion of casualties were Jewish murder-suicides, becomes "massacres" and "slaughters."[45]

Wistrich claims that the European critique of Judaism, which could boast the contributions of such eminent minds as Voltaire, Jean-Jacques Rousseau, Richard Wagner, Immanuel Kant, Johann Gottlieb Fichte, Jakob Friedrich Fries, Hartwig Von Hundt-Radowsky, Bruno Bauer, Karl Eugen Duehring, Edouard-Adolphe Drumont, and Heinrich Von Treitschke was nothing more than a “disreputable, vulgar street movement.”[46] This is an excellent example of the Jewish self-deception described by Lindemann, whereby Jews are reluctant to admit that they have been “disliked for many reasons by a very wide variety of normal people, many of whom were neither emotionally unstable nor intellectually unsophisticated, and a few of whom were men and women of great ability.”[47]

By contrast, language euphemisms employed to describe the actions of Jews are unfailingly positive, and work to ameliorate negative aspects of Jewish behavior. For example, the tenacity with which Jews clung to their group status, which was taken to the point of murder-suicide by whole families, fanatical by anyone’s estimation, is described by Wistrich as “unusual social cohesion” and “isolationist particularism.”[48] Jewish usurers engaging in clearly self-interested exploitation of gentiles are described as mere “instruments” that perform an “essential function.”[49]

Overall though, Wistrich ensures that complicated questions of Jewish responsibility are avoided by keeping discussions of Jewish populations to an absolute minimum. Indeed, Jews are notably absent from the vast majority of Wistrich’s book — they are a ‘nothing’ which exists only to absorb undeserved “persecution” and “slaughter.” Far from rare, Jews are treated as a ‘nothing’ in most Jewish-authored works on the history of anti-Semitism. One great example in addition to Wistrich’s would be Jacob Katz’s Harvard-published *From Prejudice to Destruction: Anti-Semitism, 1700–1933*.[50]

In common with many works of Jewish history Wistrich appears convinced that he possesses great objectivity, and that his work is impeccably scholarly. He describes his own work as an “empirically valid discussion,” despite the myriad methodological flaws, factual errors, and blatant biases which run through it.[51] Wistrich seems incapable of seeing the irony and contradictions in much of what he says. For example, he complains that Bauer attributed immutable characteristics to Jews while at the same time he himself posits that non-Jewish Europeans have “embedded in the psyche” an ineradicable ideological disease.[52]

Wistrich can’t see his own self-interest in the attribution of blame. This is a scholar ignorant of the influence his leftist parents, and their own tales of anti-Semitism, had on his psyche. He appears equally ignorant of the warped perception of anti-Semitism he would have derived from being immersed in the propaganda organ known as ‘Wiener’s Library,’ a facility built on the very premises of deception and self-deception.

This doesn’t even take into account the impact of Wistrich’s own strong sense of Jewish identity, manifested in his ardent Zionism and **work** for organizations such as the American Jewish Committee and the ADL. These influences and others do in fact imbue Wistrich’s work with a great deal of personal and group self-interest. Finding his subject matter already “painful, often shocking,” Wistrich, like other Jewish historians, resorts to some of the standard features of Jewish historiography on anti-Semitism: an extremely narrow focus on individuals and individual incidents, and repeated acts of omission. Although most of the specific examples here are from Wistrich's work, these 'enablers' are generic to the genre.

Having examined some of the key features of self-deception in Jewish historiography, we can now move forward to an analysis of Jewish self-deception in culture and politics.

Go to Part 4 of 5.

[1] Wistrich, *The Longest Hatred*, p.26.
[2] Ibid, p.25.
[3] Ibid, p.27.
[4] Ibid.
[5] Ibid, p.26. See also I. Shahak, *Jewish History, Jewish Religion: The Weight of Three Thousand Years* (Pluto Press, 2004), pp.20-21.
[6] MacDonald, *CofC*, p.15.
[7] Wistrich, *The Longest Hatred*, p.26.
[8] Lindemann, *Esau's Tears*, p.17.
[9] Ibid, p.63.
[10] Wistrich, p.26.
[11] Lindemann, *Esau's Tears*, p.72.
[12] Wistrich, p.29.
[13] D. Shwartz (ed), *Studies in Astral Magic in Medieval Jewish Thought* (Brill, 2004), p.10.
[14] H. Schwartz (ed), *Lilith's Cave: Jewish Tales of the Supernatural* (Oxford University Press, 1988), p.16.
[15] Wistrich, *The Longest Hatred*, p.30.
[16] Ibid, p.31.
[17] R. Wistrich (ed) *Demonizing the Other: Antisemitism, Racism and Xenophobia* (Routledge, 1999), p.7.
[18] MacDonald, *CofC*, p.145.
[19] P. Buirski, *Practicing Intersubjectively* (Rowman and Littlefield, 2005), p.94.
[20] B. Bar-Kochva, *The Image of the Jews in Greek Literature: The Hellenistic Period* (University of California Press, 2010), p.253.
[21] Ibid.
[22] A. Falk, *Anti-Semitism: A History and Psychoanalysis of Contemporary Hatred* (Praeger, 2008), p.51.
[23] E. H. Flannery, *The Anguish of the Jews: Twenty-Three Centuries of Anti-Semitism* (Paulist Press, 1985), p.59.
[24] Ibid.
[25] H. Graetz, *History of the Jews, Vol. II* (Cosimo Books, 2009), p.621.
[26] S. Dubnow, *History of the Jews, Vol. 2* (Thomas Yoseloff, 1968), p.191. See also Flannery, p.60.

[27] J. Aberth, *From the Brink of the Apocalypse: Confronting Famine, War, Plague and Death in the Middle Ages* (Routledge, 2000), p.160.
[28] G. Bennett, “William of Norwich and the Expulsion of the Jews”, *Folklore* 116:3, 311-314 (p.313).
[29] Wistrich, *The Longest Hatred*, p.44.
[30] Ibid, p.52.
[31] Ibid, p.49.
[32] Ibid.
33] B. Bauer, *The Jewish Problem [Die Judenfrage, 1843*], ed. Ellis Rivkin and trans. Helen Lederer (Cincinnati: Hebrew Union College – Jewish Institute of Religion, 1958), pp.2-3.
[34] Ibid, pp.5-6.
35] Ibid, pp.11-16.
[36] Ibid, pp.22-26.
[37] Ibid.
[38] Ibid.
[39] Ibid.
[40] Wistrich, *The Longest Hatred*, p.xxi.
[41] Ibid, p.xxvi.
[42] Ibid, p.xvi.
[43] Ibid, p.xviii.
[44] Ibid, p.27.
[45] Ibid, p.23 &32.
[46] Ibid, p.59.
[47] Lindemann, *Esau’s Tears*, p.xiii.
[48] Ibid, p.xx, & 53.
[49] Ibid, pp.26-7.
[50] J. Katz, *From Prejudice to Destruction: Anti-Semitism, 1700-1933* (Harvard University Press, 1980).
[51] Wistrich, *The Longest Hatred*, p.xvii. [52] Ibid, p.xix.

Reflections on Some Aspects of Jewish Self-Deception: Part 4. Self-Deception in Jewish Participation in Secular Culture

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"*Germany Jewry was a community invisible to itself*."
David Sorkin[1]

That the mass media and entertainment industry has long been dominated by Jews is a matter of fact and not one of belief. Nor is it empirically debatable that while a host of Jewish productions have critiqued all aspects of gentile society, the same productions have been notable for the marked absence of Jews or Judaism. No less an authority than noted Columbia sociologist Herbert J. Gans has affirmed that "the mass media, like other entertainment industries, continues to be dominated by Jews but … they have generally leaned over backwards to keep Jewish characters and Jewish fare out of their offerings."[2] The aim here is not to go about arguing the case for these already well-established facts, but to probe deeper into the role of self-deception in Jewish involvement in secular culture, and in Jewish beliefs and assertions about the extent and implications of that involvement.

The first major point argued here is that Jews involved in the media and the entertainment industries have to a marked degree engaged in self-deception about the influence of their Jewish identity on their activities in these fields. For example, David Dresser and Lester Friedman have pointed out that literary critics are often perplexed by the denials of Jewish authors that their works have been influenced by their ethnicity, even when such influences are obvious. Dresser and Friedman note that such flagrant, yet apparently earnest, denials have been attributed by experts to "conscious evasion, a personal blind spot, or a psychological problem."[3]

The second argument here is that Jews have engaged in self-deception about the extent and nature of that involvement. Self-deceptions regarding the extent of Jewish influence in the media are principally facilitated by two enablers: lies of omission, and the employment of language euphemisms. A typical example would be the fact that, even discounting the presence of Jews in the most influential positions, the enormous over-representation of Jews in the media professions is down-played to a truly remarkable degree. The most popular expression of Jewish self-deception in this respect is the concession that there is, as stated in the ADL-sponsored *Anti-Semitism in America*, only a "grain of truth" to assertions that this over-representation is vast and amounts to domination.[4]

Even a cursory glance over the relevant literature reveals that self-deception has been a feature of Jewish participation in secular culture since the emergence of the Jews from the ghetto. David Sorkin's *The Transformation of German Jewry, 1780–1840* has a particularly interesting case study on the Jewish author Berthold Auerbach (1812–1882). Sorkin essentially argues that as Jews sought to formulate responses to emancipation, Auerbach became a model for those who sought a middle ground between outright secularism and neo-Orthodoxy. Auerbach was an intellectual who hadn't renounced his Judaism and yet appeared to manifest all the hallmarks of assimilation. Auerbach perceived secular culture as a neutral arena in which Jews could play an equal role with non-Jews in the life of the state.

Crucially however, Sorkin notes that Auerbach, and other contemporary Jewish intellectuals, couldn't see that their contributions to the secular cultural arena remained heavily tainted by their Jewishness. For all his pretensions to full assimilation, and the fact that his works had come to focus heavily on rural life in the Black Forest, he "belonged" to the urban intellectual German-Jewish community.[5] Auerbach married a Jewess and "participated in the German-Jewish associational life of the period."[6] He socialized almost exclusively with other secular Jews, and together they formed an intellectual, non-religious grouping which constituted a "subculture."

This subculture permitted a more chimerical existence of ideological and racial Judaism. It also contained at its core a strongly self-deceptive ideology — that these individuals were no longer Jews and that they had been freed from 'Jewishness.' In essence, they became a community "invisible" to itself.[7] Sorkin writes that, for Auerbach, this ideology "did not allow him to recognize either the existence of the subculture or his own membership in it. The role the subculture played in both his life and his work remained invisible to him. Auerbach could not see how even the production of secular culture could be conditioned by the subculture.

His life therefore presents an exemplary case of how participation in secular culture did not lead to assimilation but to the confirmation, however unwitting, of a new sort of Jewish identity. Thus when toward the end of the century the historian Heinrich von Treitschke accused Auerbach of having created peasants who were little more than 'disguised Jews,' Auerbach thought he was merely casting another anti-Semitic aspersion. In fact, he revealed a significant truth not only about Auerbach's literary vision, but also about the nature of German Jewry."[8]

Overwhelmingly, Jewish-authored scholarship on the 'moguls' who came to dominate Hollywood, along with other Jewish shapers of popular culture, lacks the understanding provided by the concept of the 'subculture' and the ideology of self-deception which underpinned it. Instead, these Jewish academics see a straightforward tale of peripheral, non-religious Jews seeking a means to assimilation and wealth into gentile society that was denied to them in other walks of life. For example, Glenda Abramson writes simplistically that "aspirations of assimilation attracted these Jews to Hollywood. The film industry provided, both literally and figuratively, a blank screen upon which the Jewish moguls' visions of America could be created and projected."[9] These scholars take at face-value statements like that of David O. Selznick, Jewish producer of *Gone with the Wind*, who gained fame for an almost aggressive outward assimilationist stance, proclaiming "I am an American, not a Jew."[10]

This was despite the fact that Selznick had previously contributed to the work of the American Jewish Congress,[11] and was strongly attached to the Jewish causes like the Committee for a Jewish Army of Stateless and Palestinian Jews during the 1940s — along with other 'assimilated' secular media Jews like Sam Goldwyn, Louis B. Mayer, Jack Warner, and Harry Cohn.[12] That Selznick was embedded in a non-religious Judaic subculture is further evidenced by the fact he was involved in one of its most popular fads — he had a "preoccupation with psychoanalysis on both an individual and a social level," which led to his collaboration with Alfred Hitchcock on *Spellbound*.[13] Selznick was "zealous in fighting anti-Semitism," made personal financial contributions to Jewish charities, and also used some of his influence to ensure the subtle but steady presence of Jews in war films during the 1940s, in what Steven Carr describes as an "attempt to sell a pluralistic American ideal."[14]

When asked to review the 1936 French biblical film *Golgotha*, Selznick found the picture to be anti-Semitic. He subsequently wrote to the head of the board of directors at his production company: "It is my duty as a Jew to do everything in my power to keep the picture from being distributed or exhibited in this country, and I will stop at nothing to achieve this end."[15] Selznick even worked directly with the AJC on movie production. Carr writes that both Selznick and Irving Thalberg (producer of *The Good Earth* and *Ben Hur*) attended a meeting with the American Jewish Congress in 1936, during which they were given "story outlines for films" that would "promote a positive vision of the Jew."[16]

It is therefore abundantly clear that there is more than a little deception and self-deception in Selznick's claim "I am an American, not a Jew."

Paul Buhle, a non-Jewish scholar of Jewish involvement in the media and entertainment industries, acknowledges the complex story of Jewish identity and the production of secular culture. Buhle notes a "remarkable pretence or convention" which persisted until the 1950s, whereby "Hollywood Jews in writing and production" lived under altered names and convinced themselves with a "self-constructed" identity that they were "merely one group within the great human melting pot of the burgeoning film industry."[17] Buhle notes that, although not religious, moguls like Carl Laemmle, Louis Mayer, Harry Cohn, Irving Thalberg, and the Warner brothers moved in an almost exclusively Jewish social milieu. On a larger scale, ethnic "connections and sympathies opened the flourishing Hollywood commerce to thousands of transplanted New Yorkers, in turn offering possible escape routes to Jewish filmmakers in Europe."[18] There were so many Jews working for Mayer's MGM that the company was known in Jewish circles as "Mayer's Ganze Mishpokhe" ("Mayer's entire family).[19] RCA founder David Sarnoff struggled "to maintain Jewish cultural identity."[20] Almost all of the moguls maintained links with Jewish organized crime, particularly with Chicago's Jewish mobster and former pimp, Willie Bioff.[21] Although outwardly, and perhaps even inwardly, maintaining the pretence of an assimilated citizen of the world, Mayer himself was notorious for interfering on the set of the Andy Hardy series by issuing pronouncements on "how the Gentiles behave."[22]

Despite these realities, there appears to have been a great deal of self-deception and hypocrisy at work in the group. Buhle notes that, despite the fact that these moguls operated in an almost exclusively Jewish world, they were at pains to present the image of "the benevolent melting pot, usually exaggerating its virtues on the screen."[23]

It is fascinating that one finds similar striking contradictions even in scholarship on the subject. In *American Jewish Filmmakers*, David Dresser and Lester Friedman consistently maintain the position that Jewish filmmakers have a unique, untainted objectivity because of their Jewishness. They write that "Jewish artists' marginality allows them a vantage point denied other, more culturally absorbed, creative thinkers."[24]

This statement is interesting for two reasons. The first is that it is a very obvious admission that "Jewish artists" are not fully "culturally absorbed." The second is that it features a very standard enabler of self-deception — an inability to acknowledge the constrained representation of the Self. Or, to put it more simply, their statement is typical of the avoidance of the reality of Jewish bias in the perception and representation of reality.

The strangest part of all this is that in other parts of Dresser and Friedman's work one finds evidence of the 'subculture' hiding under the outward 'objectivity' and 'assimilation' of Jewish writers and producers.

In some cases the slipping of the 'mask' of assimilation is explicit and at least semi-conscious. The authors describe in-jokes, which feature regularly in Jewish media and entertainment productions which go under the 'radar' of non-Jews. They write that "these in-jokes spontaneously reference shared experiences; they enable hiding from 'them' while at the same time acknowledging oneself to one's own."[25] So, according to Dresser and Friedman, these 'artists' are infusing their work with 'Jewishness' based clearly on the idea of an insular group, but their work remains entirely objective. It's a bizarre position to maintain.

Flux between the conscious and unconscious influence of 'Jewishness' on the productions of Jewish contributors to secular culture is a topic discussed to some extent by Paul Buhle. Buhle describes a slightly subversive "unconscious (but also occasionally conscious) dream of certain kinds of Jews involved in the creation of popular culture."[26] Reflecting on the fact that, like the work of Auerbach, more modern Jewish cultural productions have an undeniably Jewish perspective or agenda running through them, Buhle ponders that "perhaps those Jewish semi-Communists who did so much to create the audience for folk music and jazz during the 1930s–50s really *were* consciously or semi-consciously seeking to subvert an America that wouldn't let them in."[27]

As a contribution to the discussion of Jewish self-deception in the production of culture, Buhle's comments are interesting, but an important qualifying question here would be: did these Jews actually *want* to be let in? In the context of our discussion, we may find that leads us on to another, even more complex question: did these Jews deceive themselves into believing that they wanted to be let in? These questions are rhetorical, and answering them empirically would be next to impossible, but they are interesting nonetheless.

It's really very clear that allusions to the secularity of Jewish-produced media and the importance of non-observance in religious matters should be treated with a great deal of caution. Indeed, as an indicator of the Jewishness of a particular individual, religious adherence isn't worth much at all.

But what of the impact of this cryptic Judaic subculture on the production of secular culture for the masses? It's evident that in many cases the resultant cultural production is incredibly hostile towards the behaviors and traditions of non-Jews, and that the impartial objectivity of "Jewish artists" claimed by Dresser and Friedman is itself a self-deception. Buhle uses the example of the 1930s Jewish "funny pages cartoonist" Al Capp. Covering a range of subjects up until the 1930s, Capp reacted against the folkish art honored by the New Deal by turning his attention to and "disparaging" "the supposed Appalachian culture of Dogpatch and its inhabitants."[28] Capp, described by Buhle as a "vicious old man," "displayed a meanness" in his visuals and dialogue, "ridiculing familiar gendered elements of rural (i.e. American) culture."[29] Capp was really an early example of what would become a more widespread and potent phenomenon with the rise of television and the motion picture industry: as Jewish dominance over the media and communications became stronger, so too did the "disparaging" of non-urban America.

Dresser and Friedman present a very benign picture of Jewish attachment to the American urban environment, stating that "Jewish chroniclers of metropolitan life saw an urban existence as one in which Jews, as outsiders among other outsiders, could somehow fit."[30] What they fail to address is the other side of that particular coin – how Jewishness has affected the cultural productions of "Jewish artists" in relation to the rural, or small town environment. Kevin MacDonald notes the media tendency to "portray small towns as filled with bigots and anti-Semites."[31] Media commentator Ben Stein argues that

> Feelings of affection for small towns run deep in America, and small-town life is treasured by millions of people. But in the mass culture of the country, a hatred for the small town is spewed out on television screens and movie screens every day… Television and the movies are America's folk culture, and they have nothing but contempt for the way of life of a very large part of the folk…People are told that their culture is, at its root, sick, violent, and depraved, and this message gives them little

> confidence in the future of that culture. It also leads them to feel ashamed of their country and to believe that if their society is in decline, it deserves to be.[32]

Similarly, Carla Johnston, a former Loeb Fellow at Harvard, wrote in 2000 that “the media distorts coverage of rural America…It portrays it as a place where only ‘hillbillies’ live, or people who are simple, likely bigoted, and probably stupid….There’s a dark unspoken personal evil attached to rural stereotypes.”[33]

Such attitudes were entirely mainstream in the American Jewish community. Consider the comment of Terry A. Cooney on the New York Intellectuals, an influential Jewish intellectual movement. They associated rural America with

> nativism, anti-Semitism, nationalism, and fascism as well as with anti-intellectualism and provincialism; the urban was associated antithetically with ethnic and cultural tolerance, with internationalism, and with advanced ideas. . . . The New York Intellectuals simply *began* with the assumption that the rural—with which they associated much of American tradition and most of the territory beyond New York—had little to contribute to a cosmopolitan culture. . . . By interpreting cultural and political issues through the urban-rural lens, writers could even mask assertions of superiority and expressions of anti-democratic sentiments as the judgments of an objective expertise. (*The Rise of the New York Intellectuals*, 1986, 267–268; italics in text)

There’s really no doubt that the development and reinforcement of such stereotypes is directly linked to the anxieties and animosities, conscious or unconscious, of those Jews who dominate the media professions. Jewish influence in these positions also cuts the other way. Vincent Brook describes the history of “Jewish image surveillance,” where B’nai B’rith, forerunner to the ADL, has been monitoring, boycotting, and interfering in motion picture production since at least 1916 in order to keep Jews out of film, or to at the very least ensure sympathetic portrayals.[34]

There is a considerable amount of self-deception about how and why Jews came to dominate the media, particularly in the United States. Most accounts of the earliest Jewish involvement in the motion picture industry attribute Jewish concentration in the field as a kind of accident. In this reading, Jews were simply looking for a way to assimilate into American culture and, ‘locked out’ of so many established industries, they could find such an avenue only in the new film industry. Indeed, some Jewish scholars even argue that Jews were *reluctant* to get involved in the film industry. All the components of this fallacy are present in *American Jewish Films: The Search for Identity*, in which Lawrence Epstein writes that

> these Jewish immigrants arrived from Eastern Europe precisely at the time when film technology was just developing. Others may have been reluctant to enter the new business that some found morally questionable and financially uncertain. But, Jews

> were willing to take a chance….Most of these creators of the film industry were eager to discard their Jewish specificity, to be assimilated, and to be seen as assimilated.”[35]

Yes, of course, they were so eager to discard their Jewish specificity that they formed what Stephen Birmingham has called “the Jewish fraternity of motion picture producers.”[36]

The ‘accident’ theory is simply unsustainable, not least because a great deal of similar ‘accidents’ seem to have taken place elsewhere. Jews dominated Weimer cinema,[37] early Soviet film,[38] and in relation to early twentieth-century French stage and screen Eugen Weber has stated that the scene was “dominated by Jewish managers to such an extent that Christians adopted Jewish names the better to compete.”[39]

A more valid theory for the early near-monopolization of the media is the fact that Jews have a tendency to form monopolies in almost any industry, and that Jews also had the insight that media would offer an alternate, and perhaps superior, route to power and influence than some of the more traditional avenues to power, such as politics and the military. Daniel Judah Elazar describes as Jewish “instinct for being at the centre of every communications network in which they have found themselves. This instinct, a recurring phenomenon in Jewish history, has given the Jews their disproportionate influence in human affairs.”[40]

I couldn’t have put it better myself.

End of Part 4 of 5.

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Reflections on Some Aspects of Jewish Self-Deception: Part 5. Self-Deception in Jewish Participation in Politics

theoccidentalobserver.net/2014/05/15/reflections-on-some-aspects-of-jewish-self-deception-part-5-self-deception-in-jewish-participation-in-politics

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Like Jewish participation in secular culture, since the Enlightenment Jewish participation in politics has been a prime context for self-deception. Scholar Eleanor Sterling argues that since the Enlightenment the spotlight of the modern state fell on the Jews, demanding their honest assimilation. In response, Jews failed to 'honestly' assimilate; instead driving many of Judaism's outward features, like ethnic solidarity, into an internal, psychological realm. Sterling writes that the key elements of Judaism were never purged from the secular, assimilated Jew, but "became part of the inner life of the individual, a kind of psychological ghetto."[1]

I would argue that it was this 'psychological ghetto' which formed the breeding ground for Jewish self-deception in its modern form, along with developments concurrent with this self-deception such as radical Jewish sub-cultures and intellectual movements.

The main features of this self-deception are also similar to that seen in participation in culture. Simply put, these features typically manifest in an outward denial of the influence of 'Jewishness' on the activities of participants. These denials are, crucially, nonetheless accompanied by abundant evidence that the same participants engage in narcissism about the nature of historical Judaism and are deeply hostile to European peoples and their traditions. Sterling points out that politically active 'secular' Jews in early nineteenth-century Europe "argued that Judaism, unlike Christianity, never separated science from revelation…, that Judaism was more in tune with the rationalist and scientific trends of contemporary ideological developments than was Christianity…, that it was closer to the humanistic trends of eighteenth century enlightenment…, and was more 'universal and human.'"[2] The list is not only massively delusional given the strong ethnocentric particularism so characteristic Judaism in all historical eras, but internally incoherent given that separating science from revelation was central to the scientific revolution in the West.

When not critiquing Christianity and portraying Judaism as a kind of world-saving religion for all mankind, the same activists expressed their intellectual resistance to complete assimilation by "their conspicuously strong participation in contemporary rationalist and idealist movements and in their predominantly critical attitude towards society."[3] It is argued here, in my reflections and thoughts on Jewish political involvement in the 1960s 'New Left,' that perhaps the most dominant 'trait' of Jewish self-deception in politics is narcissism, and many of the 'enablers' outlined in earlier parts of this essay are employed to that end.

In modern politics, self-deception and narcissism have been predominant in Jewish participations in movements or on behalf of causes that clearly benefit Jewish interests or act to undermine the ideological or culture supports of the surrounding society. These participations are invariably accompanied by vigorous denials that the Jewishness of the individuals concerned has anything to do with such participation beyond the fact that **Judaism's 'moral code'** or the Jews' historical identity 'as victim' demands that they work to 'improve' the world around them.

The 'moral code' argument is essentially a theologically-derived argument for the moral superiority of Jews. The more secular variation on this theme is the sociologically-derived fiction that Jews possess superior insight and judgment capabilities because of their unique place within historical and contemporary society. I pointed to an excellent example of this line of thinking in the **Part 1** of this essay:

> In *Creating a Judaism without Religion: A Postmodern Jewish Possibility*, S. Daniel Breslauer states that American Jews see themselves "as insiders who are also outsiders," and that this ambiguous status gives them a unique insight into American society and the world at large. Breslauer claims that "as both insiders and outsiders Jews can look at both sides of [a given social problem],"[4] lauds American Jewry an "ethical hero" which thanks to its uniquely objective take on American society can "be discriminating in the choice of heroic action."[5]

Jews have been at the forefront of what they see as 'heroic action' action in the nation-states of the European peoples, and nowhere has this been more in evidence in recent times that in the era of the 'New Left.' Some time ago I read a 1980 study conducted by the Jewish academics S. Robert Lichter and Stanley Rothman on 'Jewish Ethnicity and Radical Culture: A Social Psychological Study of Political Activists.' I found the 'study' particularly interesting reading because of what it told me about its subjects *and* its authors. The first point to remark upon is the fact that in its random sampling of rank-and-file individuals associated with the New Left Lichter and Rothman found that "75% of the radical subjects were ethnic Jews compared to…3% of the American populace."[6]

This is certainly an astonishing level of over-representation, but what I found even more intriguing was the self-deception engaged in by these Jews and the Jewish academics behind the study. There is a flat denial regarding the role of Jewishness in driving the 'heroic' participation of Jews in the movement, and both subject and the academics studying them seem keen to deny that ethnic solidarity or interests played any role in it. Lichter and Rothman write that "the critical mass for the creation of the New Left consisted of *deracinated* American Jews, who had rejected their *religious heritage*" [emphasis added].

Lichter and Rothman's implication that a specifically Jewish identity can only be religious should be seen as part of what Michael Neumann has called "the venerable shell-game of

Jewish identity: Look! We’re a religion! No! A race! No! A cultural identity! Sorry – a religion!”[7] Lichter and Rothman employ “the shell game” to argue that these Jews were “deracinated” as well as secular, but the study in fact failed to systematically, or critically, probe how the respondents felt about their ethnic or racial heritage. That these Jews who renounced their religion to become unattached, ‘universalist’ world-citizens is simply taken for granted. The academics weakly claim that “we lack the statistical power to examine the effect of Jewishness within the adult sample,” neatly avoiding having to venture deeper into the role of race and ethnicity.[8] In *CofC*, Kevin MacDonald noted similar untested assertions being employed by Jewish scholars in relation to Jewish involvement in the Bolshevik party and early Soviet governments. MacDonald points out that such assertions, given the evidence, “are questionable at best.”[9] Equally interesting are the assertions of those Jewish subjects who apparently volunteered information about their identification with Judaism. The vast majority argued that they “no longer identified with their ethnic or religious heritage.”[10] The Jewish ‘New Left,’ thus appears strikingly similar to the German-Jewish subculture of the Auerbach era — a community of Jews, whose actions are tainted and driven by Jewishness and Jewish interests which somehow remains “invisible to itself.”

That the New Left, indisputably a Jewish subculture, could retain a vision of itself as devoid of ethnic character is really a great indicator of the strength of self-deception within the group. Take, for example, the figure of Jerry Rubin who was prone to portraying himself as an “an all-American kid” and claimed he was more influenced by the *Lone Ranger* than Lenin.[11] Indeed, Rafael Medoff notes that Rubin very seldom identified himself as Jewish.[12] However, Catherine Albanese states that Rubin had “solidly Jewish roots” and that after receiving his baccalaureate “he attended Hebrew University and later returned to Israel to spend a year there with his brother.”[13] During the 1960s Rubin was an anti-war activist, a ‘Black power’ advocate, and a campaigner for the legalization of marijuana. His ‘Youth International Party,’ or Yippies, was co-founded with fellow Jewish radicals Abbie Hoffman and Paul Krassner. He married a Jewish woman, Mimi Leonard.

When Rubin’s mask did slip, it often did so in spectacular style, and his conception of himself as a Jew, and his view of the ‘obligations’ inherent in that Jewishness, became starkly apparent. Most clearly, Rubin conceived of himself as being at war with the White race—hatred by any other name. By his own admission, Rubin stated that in forming the ‘Yippie’ movement he had “dropped out of the white race and the Amerikan [sic] nation.”[14] Rubin believed that Jews in particular were “obligated to resist the fascism of whiteness.”[15] Despite the palpable hatred, he was clearly motivated by narcissistic notions of Jewish moral superiority, indicating a strong identification with his fellows Jews.

However, his self-deception remained to some extent in his weak insistence that Jewish radicals were both “ex-Amerikans” and, crucially, “ex-Jews.” In a book he wrote while in County Jail, he noted that “It is the Jew who should always be on the side of the poor, the oppressed, the underdog, the wretched of the earth. … And thousands of ex-Amerikan, ex-

Jews are. Three of the kids killed at Kent State were Jews. An unusually high proportion of hippies and revolutionaries are Jews."[16]

So here Rubin is fluctuating wildly in his interpretation of what exactly is going on in the New Left: are these hippies "Jews" fulfilling their role as moral paragons, or are they participating as "ex-Amerikan ex-Jews"? Rubin is himself confused or in denial about the role of Jewishness in their activism.

The self-deception engaged in by the Yippies' co-founder, Abbie Hoffman, is equally clear. Hoffman too was said to have "considered himself an American,"[17] and it's fascinating that, like Rubin, he also appealed to superheroes in American popular culture to express how he perceived his own 'heroic' role in society. Whereas Rubin said he was motivated by *The Lone Ranger*, Hoffman claimed "I'm just the guy who flies around in a cape and has the hots for Lois Lane."[18]

Obviously there's a narcissistic hero-messiah complex here. In terms of identity, despite having no attachment to the religious content of Judaism, Hoffman was undoubtedly deeply connected to his Jewishness and the "invisible" Jewish subculture. Indeed, in Hoffman we can detect tangible, organic links between the Frankfurt School and the New Left. He attended Brandeis University at a time when it was basically a refuge for blacklisted Jewish academics, such as the Frankfurt School's Herbert Marcuse, that had been rooted out from Harvard and MIT as 'subversive' by McCarthy. Brandeis survived the purge unscathed because McCarthy refused to target the university for fear of being branded anti-Semitic.[19] One of his psychology professors was Abraham Maslow, who imparted to the young Hoffman that society needed changing, and that nonconformity was "a positive sign of mental health."[20]

Marty Jezer indicates that Maslow was a typical Jewish guru figure, idolized by his Jewish students, and convinced of his own potential to save the world. For example, Maslow claimed that he could teach humans "how to be brotherly, cooperative, peaceful, courageous, and just," and during a speech to the American Psychological Association in 1955 said that "I sometimes think that the world will either be saved by psychologists, or it will not be saved at all."[21] It doesn't take much of an intellectual stretch to surmise that Maslow was referring to Frankfurt School psychologists. Hoffman adored Maslow, later reflecting on his Brandeis days by stating, "Most of all I loved Abe Maslow."[22] During Hoffman's attendance at Brandeis, Maslow formed a committee of correspondence which widened the circle of Jewish intellectuals who would essentially incubate the younger generation of Jewish radicals who would comprise the new Jewish subculture. As Gerald Sorin puts it, "Jewish overrepresentation in New Left movements looked like Jewish overrepresentation in old left movements."[23]

Maslow began corresponding with fellow Jewish gurus Eric Fromm, Kurt Goldstein, Paul Goodman, Ashley Montagu, and David Reisman among others, and together they founded

The Journal of Humanistic Psychology. As just one example from this group, when not comparing himself to Erasmus, Paul Goodman convened his “little band of disciples.”[24] Josh Lambert writes that Goodman was “embraced by the radical student movements of the 1960s. With *Growing up Absurd* (1960), and other works of cultural criticism, … Goodman provided intellectual and psychological inspiration for much of what was done on college campuses during the tumultuous 1960s.”[25] Lambert writes that “Jewish experience underwrote his philosophy.”[26] Hoffman, awed by these fellow-ethnic subculture figures, referred to them as “giants” who “walked in the space of my intellectual world.”[27] Despite never dabbling at all in the religious content of Judaism, Hoffman was clearly engrossed in other expressions of Jewish identity and in the Jewish subculture. He wrote in his autobiography that “I came into this world acutely aware of being Jewish and I’m sure I’ll go out that way.”[28] Hoffman ‘went out’ via a drug overdose in 1989.

It’s equally difficult to deny the strong Jewish identity of Lee Weiner, another leading member of the ‘counterculture,’ and one of the six Jews (including Rubin and Hoffman) who formed the bulk of the Chicago Seven. The Chicago Seven were a collection of anti-war agitators who mounted a protest in an attempt to disrupt the Democratic National Convention in the summer of 1968 and subsequently went on trial for crossing state lines with the intent to incite and carry on a riot. Weiner, a Northwestern University sociology professor who had been a street organizer for the group, was known as “the quiet one” during the trial because unlike Rubin and Hoffman he didn’t engage in theatrics. Weiner has remained “quiet” in the sense that he hasn’t written a great deal about his involvement in the New Left. A 1976 article in *Mother Jones* reported that Weiner “is said to be somewhere near New York, leading a quiet life, sorting out what being Jewish means to him.”[29]

Obviously it meant a great deal. Our ‘quiet’ Mr. Weiner later began working for the Anti-Defamation League where, according to Spencer Tucker, he has been directing “special projects” for years.[30] Still self-deluded, when contacted in 2007 by Jeff Kisseloff for a phone interview, Weiner responded that he was still serving purely universal ideals by “raising money to fight hate.”[31] Far from regarding himself as assimilated into American culture, Weiner states that his family is “the diversity” in Fairfield, Connecticut, a predominantly White area where he lives.[32]

Even David Dellinger, a gentile from North Carolina who was one of the older members of the Chicago Seven, appears to have been immersed to an unusual extent in Judaism and a Jewish milieu. As a student he visited Berlin during the Olympic games of 1936, where he scoured “Jewish bookstores searching for the works of Heinrich Heine, one of my favorite poets.”[33] In the spring of 1937 he returned to Germany, where he stayed with Jews.[34] While at Yale, Dellinger came under the tutelage of Walt Rostow, a leftist Jew, and the pair formed a “sort of student-teacher relationship with Dellinger acting as the pupil and Rostow the instructor.”[35] Andrew Hunt writes that Rostow “routinely lent Dellinger books and articles presenting the orthodox Marxist position on some of the most important political subjects of the day."[36] Hunt adds that "Rostow's influence on Dellinger's thinking was undeniable."[37] During the 1940s, Dellinger and his wife socialized almost exclusively with Jews, particularly Austrian socialists Julius and Esther Eichel.[38]

* * *

Despite the overwhelming evidence for the role of Jewish identity in shaping and directing intellectual and political involvement in the New Left, self-deception remains rampant among Jewish scholars examining the phenomenon. Andrew Heinze argues explicitly that the concept of the Jewish 'subculture' may be valid in some parts of European history, but that it should be "avoided in American history."[39] Heinze, rather strangely, describes modernization in Europe as "grudging and fitful," and that "rational" European Jews only formed subcultures to escape from "irrational" gentile romanticism and volkish nationalism.[40] Heinze argues that there were never Jewish subcultures in America because modernization in the United States was more rapid and complete.

Thus, in Heinze's reading, the 'responsibility' for the creation of Jewish subcultures lies with non-Jews, specifically those in Europe. Heinze vehemently argues against the "false idea of American Jews existing in a more internally cogent social and cultural world than was possible for most people of European descent in the U.S."[41]

Jewish historians who have touched on the New Left have been at pains to play the "shell game" of Jewish identity, pointing out the lack of religious convictions among this Jewish network of subversives or corrupters as evidence of a lack of Jewish identity. David Forman argues weakly that Hoffman and his ilk were "uninformed" about Judaism,[42] and others are keen to emphasize their unorthodox upbringing — as if a family tale about eating seafood on a Saturday can overcome the weight of evidence that the Jewish identity of these figures remained *crucial* to their catastrophic participation in bringing about the greatest wave of cultural decay the European peoples have ever been subjected to.

Given the nature of the subculture, these historians and political activists may be doing a great job at lying to themselves — all the better to lie to us.

End of Part 5 of 5.

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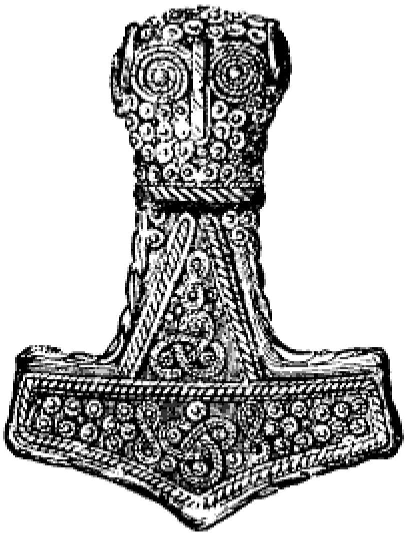
Tales of Blood and Gods: Some Thoughts on Religion and Race

theoccidentalobserver.net/2014/06/17/tales-of-blood-and-gods-some-thoughts-on-religion-and-race

Andrew Joyce, Ph.D.

June 17, 2014



Mjolnir, the hammer of Thor; one of the major symbols of Ásatrú.

"How strangely things grow, and die, and do not die! There are twigs of that great world-tree of Norse belief still curiously traceable."
Thomas Carlyle, *Lectures on Heroes*, 1841.

I come from a long line of atheists, heretics, and breakers of convention. I'm sceptical about anything related to what's considered the paranormal or supernatural. I don't think I've ever held an honest religious belief. I consider myself, above all, to be an ardent rationalist. I look for facts, I weigh evidence, and I attempt to come to measured conclusions.

Despite this, I've never had a problem with religion *qua* religion. I like the *idea* that there is more to our existence than what can be seen, and I am happy for any collection of sky-searchers to worry about my soul so long as those who believe in their chosen deity or deities refrain from interfering in my "real" interests. A Muslim in Riyadh can dictate to the females around him as he pleases; it doesn't concern me. It does concern me, however, when that Muslim wishes to import his beliefs and attending actions (not to mention about one hundred equally 'pious' relatives) into my locality.

Closer to home, I can't say I've had much of a problem with Christianity among my fellow Whites. In fact, I have a number of Christian friends; as a group they're a polite bunch, and normally seem quite cheerful. A few of them had struggled with depression and myriad social difficulties until they "found Jesus," so perhaps there is something to be said for the palliative benefits of that faith; and perhaps this explains, more than any other fact, its endurance and appeal in all ages.

However, controversial though it may be to say it, it occurs to me that Christianity is coming more and more into conflict with what I perceive to be my interests and those of my ethnic group. Curiously, for a religion which grew like a weed from the rabidly ethno-centric soil of Judaism, Christianity has been anything but a friend to the ethnic group which breathed life into it, energized it for centuries, and took it to the four corners of the earth. The source of almost unceasing fratricidal conflict for centuries, the Church now reveals itself a party to the abolition of the European peoples. In the past, when Europe, North America and other White nations were ethnically homogenous (and confidently so) some of the fundamental conflicts between ideas of the "universal man under God," and an acknowledgement that one was part of a specific ethnic community with concrete interests, could be masked. Not so in this brave new world. Only since the 1950s can we assess the utility of the Christian faith in acting as a boon to the folk who for centuries granted it lordship over them. And in the assessment of this writer, it has been found wanting.

Recent intelligence from a correspondent of mine in England relates that the venerable Church of England, a law unto itself since the corpulent Henry VIII decided that divorce came before Pope, has essentially **banned its clergy** from being members of the British National Party (BNP) or the National Front (NF). Some investigation reveals that discussions of race had been ongoing within the Church for some time. The Church's teaching in relation to the equality of persons or groups of different races was set out in the House of Bishops' theological statement *Affirming our Common Humanity* published in 2010. Important principles set out in that teaching document included:

- "Christians should celebrate the diversity found in the human family. We acknowledge the universal bond that human beings are all made in the image of God, equal in dignity, sharing a common humanity in which God shows no partiality or favouritism."
- "…biblical teaching does not support the idea that any nation is superior to any other, or a notion of separate development involving the segregation of people belonging to different tribes, nations or religions."
- "St Paul taught 'there is no such thing as Jew and Greek, slave and freeman, male and female, for you are all one person in Christ Jesus'."
- "There is a theological imperative that equality must be practised and taught by the Church, and racism condemned as a 'blatant denial of the Christian faith'."
- "Racism and prejudice in regard to ethnicity are sins that have an injurious impact on many others in society and undermine the proclamation and practice of God's kingdom. Christians should 'nurture a loathing of the sin of racism'."

Equality should be taught? Diversity should be celebrated? There's no such thing as a Jew? I had to read it twice to make sure I hadn't clicked on the ADL website by mistake. It appears the Church took the recent step to effectively ban membership in the BNP and the

NF because of statements in their manifestos. By the Church's own admission, **the BNP was deemed un-Christian** because on page sixteen of its 2010 election manifesto it stated:

- "At current immigration and birth rates, indigenous British people are set to become a minority well within 50 years. This will result in the extinction of the British people, culture, heritage and identity."
- "The BNP will take all steps necessary to halt and reverse this process."
- "Britain's existence is in grave peril, threatened by immigration and multiculturalism. In the absence of urgent action, we, the indigenous British people shall be reduced to minority status in our own ancestral homeland within two generations."

The National Front was deemed un-Christian because its manifesto articulated that: "The National Front is the movement of British Racial Nationalism. It is committed to preservation of the national and ethnic character of the British people and recognises that the nation must be exclusively of European and predominantly British racial descent." This was simply too much for the Church of England, which apparently cares for the 'souls' of the British, but not for their right to avoid extinction. The Church seems oblivious to the fact that demographic change will result in it too going the way of the dinosaurs, since the rapidly rising Muslim population of Britain is going hand-in-hand with the conversion of churches to mosques — mirroring a **development across Europe**.

Although I've just mentioned one example here, the betrayal of White Christians by their religious leaders and organizations on the subject of race and immigration is widespread. Furthermore, as the ***TOQ special issue*** on White pathology showed, any treatment of White pathology cannot avoid the central role of Christianity in the 19th-century moral movements which gradually ate like a cancer into such robust bodies as the British Empire. Despite the seriousness of the problem, as a movement and a community, we in White advocacy more often than not avoid giving it the attention it deserves. Some of the reasons for this are obvious. Religion is something many people take very personally and very seriously — we don't want to alienate any of those among us who may cherish certain beliefs. Additionally, as we struggle and fight for legitimacy in the mainstream, or even just for the visibility of our point of view, we hesitate to take on a subject or make criticisms which we know may bring us into conflict with vast numbers of our fellow Whites. But silence can't obscure the fact that organized Christianity is, in theory as well as practice, currently opposed to the preservation of the European peoples. It opposes the very idea that Europeans conceive of themselves as a racial group with their own interests. In the view of the Church of England, and other major Christian bodies, Europeans are committing a "sin" simply by asserting that they are a member of a race with interests and ties of kinship, rather than some generic human vessel which houses a "soul" destined to enjoy a multicultural paradise in this life and the putative next.

I find myself in the most vigorous opposition to this stance.

Incensed and intrigued by the actions of the suicidal Christian Church, some time ago I began to do a little research on the subject of religion and the White advocacy movement. I eventually came across a far-from-perfect, but rather interesting, book titled *Gods of the Blood: The Pagan Revival and White Separatism*.[1] Penned by Swedish academic, and self-styled “anarchist,” Mattias Gardell, the work looks at how White advocates of varying backgrounds have struggled with the problem posed by the failures of Christianity in this, our Age of the Deluge. These struggles have thrown up numerous viewpoints and alternative approaches to the issues of faith.

At one end of the spectrum, we find the hard-line atheism of Tom Metzger who argued that “Whites must deal with reality and the world around them. We must demand evidence of those who attempt to control us with unsubstantiated stories from the Middle East.”[2] The middle ground has been occupied by figures like Ben Klassen and William Pierce, who argued that although racial awareness was an imperative to the survival of Europeans, a spiritual element to life was indispensable and a substitute to theism could be found in nature itself. Klassen and Pierce developed the Church of the Creator and Cosmotheism respectively. Gardell describes both as “nontheistic religions that reject the notion of a transcendent divinity of a nature that is fundamentally Other than man. Aryan man needs to understand that he is part of nature and subject to the laws of nature, interpreted in terms of social Darwinism. And above all, man must realize that redemption will only come from himself.”[3]

At the opposing end of the spectrum from Metzger are those who believe that religion is of key consequence for the future of the European peoples. The religion of choice among this group of people appears to be Ásatrú, or Odinism. Considering myself an ardent rationalist and evolutionist I have to confess to having scoffed in the past at the idea of the continued practice of this ancient faith. Largely ignorant of what the practice of Ásatrú actually entailed, I tended towards agreeing with Klassen’s summation that Odinism was “a silly hangover from our Stone Age ancestors.”[4] However, I try to keep an open mind and decided to do some research into both the ancient and modern practice of the religion.

Although not straightforward, it’s worth attempting a useable definition of Ásatrú. Ásatrú literally means “faith of the Aesir” (Norse gods), describing a loose polytheism practiced in the Germanic northern regions before the coming of Christianity in the 9th century. As modern Ásatrú is a reconstruction of this faith, it is important to understand the components that comprise this reconstruction. What we know of old Norse religion comes primarily from the Sagas and the Eddas scribed in the 13th century by Christian monks. Officially the Northern lands became Christian around the year 1000; hence the legends and myths contained in these writings are largely the product of Norse Christian culture in Iceland and Norway. The most famous of these writings is the Prose Edda written by Snorri Sturluson (d. 1241). There are some archaeological finds that contribute to this knowledge, but it is primarily the Sagas and Eddas which inform the practice of Odinism today.

However, there is more to it than that in Ásatrú today, especially in the growing racialist community of Ásatrú. Gardell defines Ásatrú as one of several modern "reconstructions" of ancient European religions, one that focuses on Norse and Germanic religions from ancient times.[5] Further, Gardell describes this "racist paganism" as part of a "biologization of spirituality," which is itself an outgrowth of Nationalist opposition to globalization. In 'reconstructing' Ásatrú, practitioners have acknowledged the necessity to emphasize existing facets that are particularly useful to modern Europeans. The most relevant of these facets is the central role Ásatrú afforded to the relationship between an individual and his kinsmen or 'folk.' It also places great emphasis on the acknowledgement of one's ancestors and heritage, key components of the concept of peoplehood. Crucially, Ásatrú is connected to the past, but it is also deeply connected to a concept of biological taxonomy or race. In this it differs radically from Christianity.

Odinist, and former Air Force pilot, Ed Fitch, author of *The Rites of Odin*, describes Odinism as "the old ways continued and recreated."[6] Fitch states, "We know our Gods and we know our people."[7] The literature for ***The Ásatrú Kindred***concurs with this emphasis on the folk. It is stated in the introduction that, "we must work hard to rebuild our ancestral tribes. The Kindred is vital to our survival as an indigenous people." On **Odinic-rite.org** this emphasis on the "folk" is given more detail. It is stated on their article "What Is Odinism?" that all "peoples" have their own "natural religion" and that of the "Indo European peoples" is Ásatrú. This is seen by them as the "path" that is "ideally suited for [their] folk."

Ásatrú is also for them a "living religion" — one that is changing and evolving. On **Odin.org** there is an **article** in which the author states that all "religion" is "natural and ancestral," that "genuine religion" comes from the "pre-history of a particular people or race." Because of its countercultural roots and its opposition to established religion, 'neopaganism' is for the most part imagined to be aligned with left-wing, alternative, and ecological politics. While much of the research seems to bear this out, there are political and ideological traditions within 'neopaganism' which come startlingly close to, or mirror entirely, conceptions of 'blood and soil' espoused in White advocacy. Regardless of whether many of these people, groups or websites are explicitly connected to White advocacy (and the majority are not), Ásatrú in the ethnocentric community of Odinists, as it is presented on web-sites, is concerned about the Aesir, but always in conjunction with the people they represent or are connected to. Thus while it may be quite tempting to scoff, based on ignorance or misconception (and I myself was guilty of this), it is important to understand that Ásatrú as it is largely defined among practitioners is largely about the people or the "Folk."

Gardell sees Ásatrú as "an earth-based polytheist 'tribal' spiritual worldview."[8] Examining Ásatrú from a strictly rationalist perspective, I couldn't help be struck by one or two elements of its modern manifestation which, consciously or not, mirror Judaism. Both are, to a great extent, tribal religions which reject proselytizing outside the group. Ásatrú, like

Judaism, is not a universalist faith and is concerned primarily with the well-being of the group. Gardell states that it is in “opposition to the global ambitions of Christianity as spiritual imperialism, Ásatrú has no missionaries and is generally hostile to the notion of universal religious truth.”[9] Significant moral decisions are not based on abstract principles, but rather on what best serves the interests of the kinship group.

There is a special emphasis in both religions on ancestors and the documenting of lineages. Far from being a new feature, in Old Norse communities this emphasis on being able to determine the worth of an individual by lineage led to a situation where “the orphan enjoyed no status in society whatsoever.”[10]

Beyond these elements, differences between Ásatrú and Judaism reflect the differing natures and societies of the two peoples who developed them. I was struck by the lack of authoritarianism, and incredible fluidity in class barriers, in the Old Norse society and in the tenets and practice of Ásatrú. Indeed even the Norse pantheon, while honored, was never ‘worshipped.’ Unlike Judaism, Ásatrú has never been dogmatic, and this weakness undoubtedly left it vulnerable to the 10th-century encroachment of Christianity which carried a substantial Middle Eastern legacy of dogmatism and authoritarianism into Europe. Unlike the Jewish god, the Aesir were to be regarded more as “elder kin” than tyrants to be feared, and they reflected key aspects of contemporary Indo-European society in that they exuded an aristocratic air, scorned the vulgar, and were stridently anti-materialistic.[11] These ‘gods,’ as C.G. Jung argued in his famed essay ‘**Wotan**,’ were to be seen less as independent transcendental beings, and more as exemplary models of consciousness, or archetypes, which serve as patterns for human development.

In its modern practice, Ásatrúans are “politically conservative, and may not be comfortable with feminism, diversity in sexuality and lifestyle, or anarchism.”[12] Predictably, the conservative nature of its practitioners and its concern with the preservation of ‘Odin’s folk’ has brought Ásatrú under attack. In a 2005 review of Gardell’s book Stefanie von Schnurbein, a Professor of Literature at the Humboldt University of Berlin, argued that “a religion based on categories such as heritage or soil might have underlying racist or ethnic-nationalist tendencies.”[13] Unsurprisingly, the emphasis Judaism places on heritage and soil escapes the attention of Ms. von Schnurbein, who instead clutches clumsily at comparisons with “violently anti-Semitic German *volkisch* ideology.”

The purpose of this essay has not been to attack Christianity *qua* Christianity, or to promote any particular faith or point of view. I should probably state that much as I admire aspects of Ásatrú I feel that it is “not for me.” Although I am not an Ásatrúan, I hope I have presented a balanced assessment of it here. I certainly view its continued practice as a valuable part of the cultural life of our people, and I highly esteem the protective concern it has for the ‘folk.’ Even the most hardened evolutionist will struggle to deny the ongoing influence of religion and religious ‘need’ among all peoples, including our own. This essay should instead be seen as an attempt to acknowledge some of the difficulties which continue to be presented by major Christian institutions in regard to issues of race and immigration, and some of the creative, earnest, and deeply felt attempts by some of our people to restore a kind of faith-life which is more conducive to our survival.

[1] M. Gardell, *Gods of the Blood: The Pagan Revival and White Separatism* (Duke University Press, 2003). The book was given a brief review by Robert S, Griffin in *TOQ*, Vol.7, No.1, 107-112.

[2] Ibid, p.129.

[3] Ibid, p.136.

[4] Ibid, p.131.

[5] Ibid, p.31.

[6] E. Fitch, *The Rites of Odin* (Llewellyn Publications; 2002), p.xxii.

[7] Ibid, p.2.

[8] Gardell, p.154.

[9] Ibid.

[10] T.A. DuBois, *Norse Religions in the Viking Age*, (University of Pennsylvania Press, 1999), p.19.

[11] E. Bonnefoy (ed), *American, African, and Old European Mythologies*, (University of Chicago Press, 1993), p.238

[12] B.A. Dobratz, *The White Separatist Movement in the United States*, (John Hopkins University Press, 2000), p.138

[13] S.v. Schnurbein, *History of Religions*, Vol.45. No.2. (2005), 191-194.

Varg Vikernes — Persecution of a Nordic Patriot

theoccidentalobserver.net/2014/06/24/varg-vikernes-persecution-of-a-nordic-patriot

Andrew Joyce, Ph.D. June 24, 2014

Musician Kristian 'Varg' (Wolf) Vikernes, who recently **went on trial** in France for 'inciting racial hatred and glorifying war crimes,' isn't a household name. Even within the extreme heavy metal scene he helped create back in the early 90s his name is slowly diminishing if not into oblivion, then into ignominy. He is, however, an interesting character and the story of his persecution, first in his native Norway and now in France, is worth chronicling for *TOO* readers.

Born in 1973, Vikernes was the son of an electronics engineer and an oil company employee. When he was about 6 years old, the family moved for about a year to Baghdad, Iraq, because Vikernes' father was then working for the Iraqi regime developing a computer program. Since there were no places available in the English school in Baghdad, the young Vikernes went to an Iraqi elementary school during this time. Vikernes claims it was then that he became aware of racial matters. Corporal punishment was not uncommon in the school, and on one occasion Vikernes had a quarrel with a teacher and called him "a monkey." But, as Vikernes perceived it, the teachers "didn't dare to hit me because I was white." Vikernes' mother also recalls how they spent a year in Iraq, and that "the other children in his class would get slapped by their teachers; he would not." In general, both of his parents appear to have been racially conscious. His father would frequently express anxieties about the increasingly multi-ethnic makeup of their hometown. About his mother, Vikernes says that she was "very race conscious," in the sense that she was afraid that Vikernes "was going to come home with a black girl."

The teenaged Vikernes founded the one man music project *Burzum* in 1991, quickly establishing himself as a precocious and formidable musical talent. In doing so he became part of an emerging Norwegian black metal scene. Although now dominated by often ridiculous pageantry, kitsch and costuming, the early black metal scene was a reaction against the bloated commercialism of American metal music. Superficially, the music was thematically pre-occupied with anti-Christian lyrics, but beneath this tactical move for shock-value were deeper ideas and inspirations: disillusionment with the direction of modern society, hypocrisy in religion, the loss of European identities, the dark and foreboding Nordic landscape, and even the harsh northern weather itself.

Above all it was a reaction by Norwegian youth against 'equality' and the bland tyranny of Social Democracy. It represented the creation of a postwar subculture by a youth which still strove for individualism and elitism — for a new world and a new way of life. Many of its earliest lyricists looked to the past for a viable alternative to the banality of contemporary life in Social Democratic Norway, finding inspiration and expression in 'volkisch' celebrations of pre-modern, pre-Christian Scandinavia, particularly the Viking age. Writing in 2012, Vikernes, who was at the forefront of this development, recalled the profound disillusionment and apathy he felt at the time, and shared with a large contingent of Norwegian youth:

> *Burzum* came about not because I *wanted* to make music or indeed sought fame and fortune (as if I have any of that now…). No. Instead *Burzum* came about because I had nothing better to do. Nothing interested me. Nothing was worth working for or fighting for. And — dear Pagan God — I certainly did *not* want to spend the rest of my life amongst domesticated people. "Sheeple". Naturally I had a hope the world would be destroyed completely in a WWIII, so that we could start fresh and build something better instead on the ruins of the old world, and whilst waiting I played the guitars in my boy's room. But as we all know that hope was crushed when the Berlin Wall fell and the Soviet Union ceased to exist. All I was left with was that old guitar and nothing else to do. I honestly wish I had done something else instead. Something more private. Something that I didn't need to share with the world in order to make a living of it. The only problem is that I really cannot tell what that could have been. It was already too late to enlist in the *Waffen-SS*, and those guys were pretty uniform, so I probably wouldn't have fitted in very well anyhow, and it was certainly too late to embark on a long-ship and teach those wanna-be-Jews elsewhere in Europe that Europeans are not supposed to kneel in front of any foreign false "gods."

After recording two *Burzum* demo tapes, he attracted the attention of Øystein "Euronymous" Aarseth of *Mayhem*, who had just recently formed Deathlike Silence Productions. Euronymous then signed *Burzum* to the label, and shortly after, Vikernes — under the pseudonym of Count Grishnackh, began to record *Burzum*'s self-titled debut album. *Burzum*'s eponymous debut album was released in 1992, being the second album released on Deathlike Silence Productions. However, relations between Vikernes and the unusual and profoundly antisocial Euronymous were tense. Five years older than Vikernes, Euronymous viewed the purpose and ethos of the black metal scene very differently, seeing it primarily as a vehicle for hedonism and Satanism. He frequently disturbed his fellow bandmates, and played music and fired a shotgun in frenzied efforts to prevent them from sleeping. When lead singer, Per 'Dead' Ohlin committed suicide with a shotgun in the band's forest cabin in 1991, Euronymous went to a store and bought a disposable camera to take pictures of the scene before deciding to call the police. He later used one of the photographs of Ohlin's corpse as an album cover, and made necklaces with recovered pieces of Ohlin's skull. In a 1993 interview Euronymous stated that "there is NOTHING which is too evil, sick or perverted."

The younger, more idealistic, Vikernes and Euronymous began to clash. In early 1993, animosity arose between Euronymous and Vikernes. On the night of August 10 1993, Vikernes drove from Bergen to Euronymous's apartment at Tøyengatain Oslo. Upon his arrival a confrontation began and Vikernes fatally stabbed Euronymous. Vikernes has always claimed that he attacked Euronymous in self-defense, and that an increasingly demented Euronymous had plotted to stun him with an electroshock weapon, tie him up and torture him to death while videotaping the event. Vikernes explained: “If he was talking about it to everybody and anybody I wouldn’t have taken it seriously. But he just told a select group of friends, and one of them told me.” He said Euronymous planned to use a meeting about an unsigned contract to ambush him. A bandmate stood outside smoking while Vikernes climbed the stairs to Euronymous’s apartment on the fourth floor. Vikernes said he met Euronymous at the door and handed him the contract, but when he stepped forward and confronted Euronymous, Euronymous panicked and kicked him in the chest. The two got into a struggle.

The fight moved to the kitchen, where both grasped for a knife on the table, and Vikernes stabbed Euronymous to death. Vikernes was arrested on 19 August 1993 in Bergen. On 16 May 1994, Vikernes was sentenced to 21 years in prison (Norway’s maximum penalty) for the slaying. Many of Euronymous’s friends and bandmates were indifferent to the killing, seeing Euronymous as a dangerous liability who was drinking too much of his own Kool-Aid. Anders Odden (a friend of Euronymous at the time) said of the murder: “It wasn’t odd that he ended up getting killed. He thought he could threaten to kill people without it having any consequences.” He added: “I think many people felt relief once he was gone.”

Despite the extenuating circumstances surrounding the death of Euronymous, the involvement of black metal and Vikernes’ own outspoken anti-establishment views led to his portrayal as perhaps the original Norwegian media boogeyman, replaced only recently by Anders Breivik. (And interestingly **Vikernes was one of the 530 individuals** to receive a mailed copy of Breivik’s manifesto). Vikernes trial was suspect for a number of reasons, and shortly after his term of imprisonment began several anti-fascist organizations began monitoring the writings that he produced from behind bars, in particular *Antifa*, *Monitor* (a private intelligence service dedicated to monitoring all so-called right-wing activity and dissidents in Norway) and *Antirasistisk Senter* (Anti-Racist Centre).

After being paroled in May 2009, Vikernes moved to France with his wife where the couple has been under almost constant surveillance since arriving in the country. On 16 July 2013 French police arrested the pair in the southern region of Correze after Vikernes’ wife, Marie Cachet, bought a small number of shotguns. The French police informed the media that they were arrested on suspicions they were planning a Breivik-like assault. The couple were released after Cachet had a valid firearms permit, and that there was nothing suspicious about the purchases. At the time Vikernes expressed his outrage at the authorities for, “arresting us for no good reason whatsoever, doing so in the most brutal way possible and with children present, and also for without any reason taking away our right to own or even possess weapons.”

Varg wrote shortly after his July arrest that “The only problem is that we cannot afford to sue them.” He stated that during subsequent raids at his home, French authorities seized his firearms as well as antique and ceremonial weaponry from numerous historical eras, and that officials had refused to return any of his property. French authorities then responded by stating that they would still bring Vikernes to trial, though now charging him with ‘incitement to racial hatred and glorifying war crimes,’ a crime which carries a punishment of up to five years in a French prison. As well as finding “**racist and anti-Semitic material on his computer**,” French authorities state that Vikernes faces imprisonment for several autobiographical entries on his **website**.

French authorities have yet to make it clear precisely which passages of his blogs are to blame, but have alleged that his writings are racist and anti-Semitic. Having trawled his blog I present here some of the sections which have most likely been singled out. Vikernes promotes what he calls “Odalism,” an ideology based on the idea that White Europeans should re-adopt “native European values.” In one entry, posted while he was still imprisoned, he complained that the music scene he helped create had degenerated into something that was as equally banal and materialistic as the society around it. Vikernes wrote:

> I don’t appreciate what it has turned into; just another unimaginative “sex, drugs, and rock’n’roll” subculture in and a part of the modern world. It has become part of the “bread and circus” of the oppressors — it has become a part of the problem. My hope would be that *Burzum* could inspire people to wish for a new and better reality in the real world, and hopefully do something about it. Maybe revolt against the modern world, by refusing to participate in the rape of Mother Earth, by refusing to participate in the murder of our European race, by refusing to become a part of any of these artificial media-created ‘rock’n’roll’ subcultures, and by building new and healthy communities.

Regarding Euronymous and the dubious judicial circumstances of his trial for the killing, Vikernes wrote in 2004 that while he needed media support in order to have the case looked at again, “I am neither a ‘poor’ Afro-Asian immigrant nor a left-wing extremist, or a Christian weakling begging for mercy, so there is no way the media will ever give me any support. I am simply too much a *persona non grata* in Norway, a country many Western Europeans know as ‘the last Soviet state.’ I can still apply for a release after only 12 years, but given my experience with the justice system in Norway, I am not very optimistic about it.” He added that while some in the Norwegian nationalist scene had criticized him for slaying a fellow Norwegian, “Euronymous was actually Lappish, as can be clearly seen from the pictures of him. His Lappish (Mongolian) facial features are very visible, his hair was typical Lappish (thin and straight) and his stature was revealing too (like most Laps he was very short).”

The French may try to pin a ‘Holocaust denial’ related charge on Vikernes for the following entry from 2005:

> When the “Western” powers support dissidents in other countries, whether it is in Burma, China, Zimbabwe or somewhere else, they call them dissidents or oppositionals, but all the dissidents in the “Western” world are called either criminals or simply terrorists. They don’t even acknowledge that there is a legitimate reason to revolt against the “Western” world, because they want to establish it as an *indisputable fact* that their so-called “democracy” is the best way to rule a country. To argue against that is like arguing against the theory of macroevolution with scientists, or even worse, question the veracity of the Holocaust theory in front of your history lecturer. No matter what you say they will see you as a complete idiot and refuse to even listen to what you have to say.

Further discussion of racial matters concern Vikernes’ 2005 explanation of the term ‘Odalism,’and one reason for his current legal difficulties may be his take on some aspects of WWII history:

> The *Norwegian* “nazis” never had a negative view on the Slavs, and even the Norwegian *SS*-volunteers reacted negatively to the Germans’ behaviour in the Soviet Union, so as a Norwegian I never really thought about the fact that it might offend Slavs when I — a *Norwegian* — occasionally used the term “nazism” to describe my ideological foundation. Naturally I never had the intention to offend or alienate *Slavs*. Personally I have a very *positive* view on Slavs and Slavonic culture, and I think it is sad if people think otherwise. The reason *I* have been drawn to and occasionally have expressed support for “nazism” is mainly because many of the Norwegian (and German) “nazis” embraced our Pagan religion as our blood-religion and they rejected Judeo-Christianity as Jewish heresy — and they were the first to do so in a long, long time!
>
> I have also experienced that most of the people supporting *me* or what I stand for are so-called “nazis” — while almost everybody else has just condemned me and then boycotted me and everything I have done. What makes me *different* from the “nazis” are basically three things; unlike them I am not socialistic (not even on a national level), I am not materialistic and I believe in (*the ancient Scandinavian*!) democracy.
>
> So, since I am not a “nazi” I began to use another term, in the late 90s. I did it not just to avoid confusion, but also to find a term more suitable and accurate than the other terms I had used. This new term was odalism, from Norse *óðal* (“homeland”, “allodium”, “allodial law”, “nobility”, “noble”, “inherited goods”, “fatherland”, “land property”, “distinguished family”, “distinguished”, “splendid”, “kin” and “the nation”). This term replaces everything positive about all the other -isms I have ever used, and in it lies Paganism, traditional nationalism, racialism *and* environmentalism. It is not only a more accurate but also a more inclusive term that can be used by *all* Europeans (and others too for that sake).

> Finally, and perhaps most importantly, it is not a term tainted by history. If we have a positive relationship to our homeland, to our blood, to our race, to our religion and to our culture we will not destroy any of this with modern “civilization” (*id est* capitalism, materialism, Judeo-Christianity, pollution, urbanization, race mixing, Americanization, socialism, globalization, *et cetera*). The “nazi ghost” has scared millions of Europeans from caring about their blood and homeland for sixty years now, and it is about time we banish this ghost and again start to think and care about the things that (whether we like it or not) *are* important to us.

In 2009 Vikernes infuriated more members of the establishment by complaining about modern “black metallers” who “will probably continue to ‘get loaded,’ ‘get high,’ and in all other manners too behave like the stereotypical Negro; they will probably continue to get foreign tribal tattoos, dress, walk, talk, look and act like homosexuals, and so forth.”

However, Vikernes probably faces most admonishment for a 2012 entry in which he explains that he is almost back to where he was as a teenager, hoping for the current system to come to a catastrophic end so that something more true and beautiful can be constructed in its place. He wrote:

> Today I am in a sense back where I started; waiting for this world to be destroyed, not by a WWIII fought between the NATO criminals and the Warsaw Pact criminals, but by increasing unrest, rioting, civil war and eventually total collapse of all the institutions in our society. I fear it, because I don’t think it will be a very easy change-over period for any of us, but I know that we need it, so I welcome it. Even the “sheeple” need it lest they will be destroyed by their Jewish masters. Of course the Jews will escape the sinking ship with all the gold they can carry, if they indeed have anywhere to go this time, but the rest of us, sheeple as well as good people, will suffer for a long time before it gets any better again. So, my dear friends and enemies, I am stuck with my guitar, and I am forced by circumstance to remain a mere musician. Not a Nordic Warrior defending my kin and tribe. Not an SS-soldier fighting the lackeys of the Jews in the East or West. Not anything honourable, fun or noble whatsoever; just a mere musician… another damn musician. As if we haven’t got enough of them already.

Controversial? Perhaps. But certainly not criminal. Regardless of whether one is a fan of his style of music or not, Vikernes’ writings are interesting and well worth reading. Vikernes himself is, if nothing else, a very interesting individual. And since the man is now facing imprisonment for something that we might take for granted, I felt that sharing some of his words more widely would be but one modest way to frustrate his persecutors.

Development of Jewish Strategies for Survival in the Multicultural World

theoccidentalobserver.net/2014/07/03/development-of-jewish-strategies-for-survival-in-the-multicultural-world

Andrew Joyce, Ph.D. July 3, 2014

For an entity which allegedly only exists in the minds of pathological racists, international Jewry seems very much alive and kicking. *JTA*, the "global Jewish news source," **reports** that Israel's government has approved "an initiative to strengthen the connection between Israel and world Jewry, as well as to strengthen the Jewish identity of young Diaspora Jews."

The Government of Israel-World Jewry Joint Initiative, which may be a figment of my imagination, is a comprehensive, multi-year plan will be based on joint initiatives to be developed by the State of Israel and world Jewry. Jewish Agency Chairman Natan Sharansky addressed a government Cabinet meeting on Sunday in support of the plan: "The State of Israel needs a strong Jewish world and the Jewish world needs a strong Israel. This government decision, which comes during a difficult period of budget cuts, is the strongest expression of the centrality of Jewish identity as the cornerstone of Israel-Diaspora relations." The total budget to implement the initiative is around $168 million, and will come one-third from the Israeli government and two-thirds from international Jewry.

Unofficial sources state that a White advocate using a $20 budget to distribute flyers promoting European ethnic identity will still be treated as pond scum.

The initiative comes following a two-year planning process that involved thousands of Jewish leaders from Israel and around the world, resulting in a short draft report produced in February 2014 and viewable **here**. The draft report plays host to tropes, delusions and aspects of Jewish behavior that will be familiar to *TOO* readers. The report opens by outlining the basic problem:

> Since the encounter with modernity, Jews — individually and collectively — have been ever more able to join in the general societies that surround them. The Enlightenment motto "you should be a Jew at home and a Frenchman on the street" framed much of the way in which Jewish identity has emerged in our times. The open society and the global village, beckoning Jews to participate energetically with the non-Jewish world, have dramatically affected the Jewish future, around the Jewish world and in Israel as well.

Reading between the lines it's clear that what is really being produced here is a template for Jewish survival in the coming global ethnic miasma. Jewish elites are clearly aware that although they have been at the forefront of engineering the modern multicultural state in White nations, Jews are not entirely immune themselves from the perils of identity dilution and miscegenation. In fact the report clearly states that the current situation, which will only intensify with time, threatens to “dramatically” affect the Jewish future.

Of course, we feel the same threat even more acutely — the difference is that we aren’t allowed to discuss “the White future,” and we certainly aren’t allowed to spend hundreds of millions of dollars researching and strategizing how to protect it.

Justifications for the protection of “the Jewish future” are rooted in familiar tropes and delusions. There is no outward or explicit mention of ethnic interests, or of race. Instead, “the Jewish future” is to be protected because:

> We believe that there is a purpose to Jewish existence that includes bringing our particular spiritual and cultural experience, insight and wisdom, and our collective identity anchored in a strong connection with Israel into the encounter with the world.

This is a straightforward regurgitation of the ‘light unto the nations’ delusion which has been used since the Enlightenment as a smokescreen for the protection of Jewish racial identity. Jewry has had centuries to provide the world with some benefit from its “particular spiritual and cultural experience, insight and wisdom.” It is rather telling that in the course of these centuries, this group of benevolent, altruistic, wise and moral people has found remarkably few friends among ‘the nations.’ Jews nonetheless convince themselves that they are the gift that keeps on giving.

The report continues by stressing that the focus of its efforts will be on Jewish youth, and outlines a need to intervene in the lives of young Diaspora Jews in an effort to heighten their sense of Jewish identity. It states:

> We face a daunting personal challenge: how to Jewishly engage a cohort motivated by two basic impulses — personal and professional advancement and the desire to make a difference in the world? Young adults seek their own networks and communities of engagement and spend prolonged periods forming personal and career choices. How can we best engage them Jewishly?

The report concludes by stating that “in order to foster a robust sense of Jewish peoplehood across the Jewish world, it is critically important to cultivate a strong sense of belonging and commitment to the Jewish people and heritage.” The unstated but expected outcome of these efforts will be a strongly identified next generation, which has married and reproduced within the group, and will remain loyal to Israel and to broader Jewish goals. In effect, the measures currently being devised by world Jewry are the beginnings of what will inevitably be a well-funded, well-organized effort to inoculate young Jews against many of the effects of multiculturalism which continue to ravage young Whites.

I must confess to a sense of despair in seeing Jews so clearly take the lead in such initiatives, and continuing to mute our efforts to protect our own future.

Kishinev: In Jewish History and Jewish Memory

theoccidentalobserver.net/2014/07/11/kishinev-in-jewish-history-and-jewish-memory

Andrew Joyce, Ph.D. July 11, 2014

Israeli Prime Minister Benjamin Netanyahu has recently attracted **some attention** for a tweet he penned following the discovery of the bodies of three missing Israeli yeshiva students. The students, Gil-Ad Shaer,16, Eyal Yifrah, 19, and Naftali Fraenkel, 16, were kidnapped late at night on Thursday June 12 from a hitchhiking point in Gush Etzion, before being found dead on June 30. At this writing, the facts concerning those behind the slayings remain obscure, though there is a growing consensus that Hamas was behind it. Soon after the discovery of the bodies, Netanyahu tweeted: “Vengeance for the blood of a small child, Satan has not yet created. Neither has vengeance for the blood of 3 pure youths who were on their way to parents who will not see them anymore. Hamas is responsible and Hamas will pay. May the memories of the three boys be blessed.”

Although most of the commentary thus far on this tweet has revolved around its inflammatory nature (the cry for ‘vengeance’ rather than ‘justice’) I have been more intrigued by the lesser appreciated literary allusion made by Netanyahu. The first line of the tweet appeals directly to Chaim Nahman Bialik’s poem, “On the Slaughter,” which was composed in the aftermath of the Kishinev ‘pogrom’ in 1903. I believe that Bialik’s role as Israel’s unofficial ‘national poet,’ and Netanyahu’s drawing upon the literary motifs in Bialik’s work, reveal something about the thought processes, self-perceptions, and siege mentality of Jews more generally. In this essay I want to examine two of Bialik’s poems, with particular attention paid to the manner in which Bialik interpreted non-Jews, and the nature of Jewish-Gentile hostilities. I’ll conclude with some remarks on Bialik’s legacy in Israel and Jewish thought.

Chaim Naḥman Bialik (1873–1934), was born in Radi, Volhynia, Ukraine, then a part of the expansive Jewish Pale of Settlement. Born into poverty, Bialik was left fatherless when he was five or six years old and was brought up by his rigid and pious grandfather. After an intensive education in the Jewish classics, he attended for a short time the Jewish academy in Volozhin (now Valozhyn, Belarus). These three influences — his poverty, his being an orphan, and his study of Jewish religious classics — were the inspiration for much of Bialik’s early **poetry**. In 1891 he went to Odessa, then the center of Jewish modernism, where he struck up a lifelong friendship with the Jewish author **Aḥad Haʿam**, who encouraged Bialik in his creative writing.

The following year Bialik moved to Zhitomir (now Zhytomyr, Ukraine) and to a small town in Poland. He worked unsuccessfully as a lumber merchant, then taught for a few years in a Hebrew school. The publication of his first long poem, “Ha-matmid” (“The Diligent Talmud Student”), in the periodical *Ha-shiloah* (edited by Aḥad Haʿam) established his reputation as a popular Hebrew poet. The poem is a sympathetic portrait of a student whose singleminded dedication to Talmudic study is presented as awe-inspiring, and its positive portrayal of dogged commitment to Jewish identity was eagerly taken up by an Eastern European Jewish population increasingly coming into conflict with the non-Jewish population they lived among.

His writing career assured, Bialik returned to Odessa as a teacher in a Hebrew school, at the same time continuing to publish poetry. After inter-ethnic hostilities in Kishinev boiled over into public disturbances and violence in 1903, Bialik was asked by Odessa's Jewish Historical Commission to visit the scene and interview (Jewish) witnesses. The poems he subsequently produced contain some of the fiercest and most ethno-centric prose in Hebrew poetry.

The historical background to events in Kishinev is very similar to that of the earlier riots which took place in other parts of the Russian Empire during the 1880s, and which I discussed at length two years ago in **my series** on that topic. Exploitative economic practices, a Jewish population explosion, and a delicate political situation all contributed to the raising of tensions and antagonisms between Jews and Christians. Between 1860 and 1897 the Jewish proportion of the population of Kishinev had risen from 20% to 45%. According to Edward Judge's classic *Easter in Kishinev: Anatomy of a Pogrom*, across Bessarabia, "over 80% of the merchants were Jews, and the crucial grain trade was almost entirely in Jewish hands. This circumstance not only increased Jewish influence and visibility; it also added to the concerns of those who feared that the province's economy, especially in the cities, was coming increasingly under Jewish control."[1]

Not only had the Jewish population of Kishinev more than doubled, the non-Jewish population had actually declined. Furthermore, as Edward Judge points out, even the large figures for the Jewish population, fail to explain the full picture on the ground in the city: "In economic terms, the Jews were even more influential than their numbers would indicate. The majority of Kishinev's commercial, financial, and industrial enterprises, including three-fourths of the city's factories, were in Jewish hands. Jewish-owned businesses included four mills, wineries, tobacco processing plants, credit and loan agencies, trading companies, and the like. The skilled trades, especially sewing, tailoring, shoemaking, and cabinetmaking were likewise dominated by Jews."[2] The Jews of Kishinev were "a traditional lot who tended to dress in distinctive garb, discourage inter-marriage with non-Jews, and keep their social and cultural life within their community."[3]

The situation was further complicated by the publication of a local tabloid newspaper, *Bessarabets*, which was stridently and unashamedly nationalist in its outlook, and openly called for a reduction in the scale of Jewish influence in various aspects of life in the region. The publisher of the newspaper, P.A. Krushevan, believed that liberals, radicals, and Jews were a threat to the autocracy, and ran articles suggesting that Jews be removed from municipal jobs, and calling on Jews to renounce Judaism and convert to Christianity. However, violence was never advocated.

Between February and April 1903 the situation was complicated further by the suspicious death of a Christian boy who had been found stabbed in a bizarre fashion, and the apparent suicide of a young Christian woman who worked as a live-in servant for a Jewish family.

Finally, on Easter Sunday, Christian youths began throwing stones at a small number of Jewish homes and stores. Economic frustrations found an outlet soon afterward when a group of working class adults joined the youths and looted some of the more lucrative Jewish-owned stores.

The tone of the situation changed when the small group of Christians was confronted by a larger group of Jewish workers and merchants armed with crude weapons. The Jewish contingent attacked the looters, and a Christian woman and her baby were injured in the process. The Jews successfully defended their property, but simultaneously increased tensions and raised the level and character of the violence.

Word quickly spread among both communities, and the number of individuals involved on both sides increased dramatically. Meanwhile confusion about jurisdiction prevented both the police and the military from intervening efficiently at an early stage, allowing the situation to escalate still further. At the end of three days there were casualties on both sides, though international press attention focussed to an enormous extent on alleged Jewish victimhood, as it had during the earlier disturbances of the 1880s. Reports were produced by Jewish journalists and disseminated in influential Western newspapers in much the same way as had been done before. Many of the same motifs, which had been **debunked** several times over in the intervening two decades, were again repeated.

A common theme in the reports, and subsequently in the poems of Chaim Nahman Bialik, is a pornographic level of violence. Yael Remen's *Sea of Lights*, summarizes the picture emerging from such reports:

> In Kishinev, burnt homes smoldering like festering wounds, and charred attics were crowded with eyes and souls of men, women and children, who had been hacked to death and hung on the rafters, their slashed stomachs stuffed with bedfeathers, their nostrils crammed with nails, and their skulls smashed with hammers. In Kishinev, the soil was quivering with trembling bodies, and the air was saturated with the smell of blood. In Kishinev, cowardly husbands, fathers and brothers had hidden in cellars, watching wives, and sisters and daughters being raped and murdered."[4]

But such accounts were almost entirely fictitious. Even the most generous historians put the number of casualties suffered by Jews during the disturbances at between 30 and 40, and the vast majority were males killed during hand to hand fighting over property and loot. The numbers are not insignificant, but given the fact the city had a population of 125,000 divided equally between the two communities, and that what occurred was essentially a small, localized, ethnic civil war, representations of Kishinev's streets as swimming with blood were considerably out of touch with reality.

Russian perceptions of the cause of the disturbances in Kishinev were clear. The Russian ambassador in the United States Count Cassini stated in an interview on May 18, 1903:

> There is in Russia, as in Germany and Austria, a feeling against certain of the Jews. The reason for this unfriendly attitude is found in the fact that the Jews will not work in the field or engage in agriculture. They prefer to be money lenders. … The situation in Russia, so far as the Jews are concerned is just this: It is the peasant against the money lender, and not the Russians against the Jews. There is no feeling against the Jew in Russia because of religion. It is as I have said—the Jew ruins the peasants, with the result that conflicts occur when the latter have lost all their worldly possessions and have nothing to live upon. … But notwithstanding these conflicts the Jews continue to do the very things which have been responsible for the troubles which involve them.[5]

Jewish perceptions of events were markedly different, and are strongly in evidence in the poems of Chaim Nahman Bialik. In the first of these, "**On the Slaughter**," which Netanyahu has recently drawn upon, Bialik employed motifs of pornographic violence and helpless, outnumbered and victimized Jews. The poem accuses the Jewish God of being an executioner, with the whole earth a scaffold upon which innocent Jews have been unfairly brought upon for execution. Bialik writes:

You, executioner! Here's my neck –

Go to it, slaughter me! Behead me like a dog,

yours is the almighty arm and the axe, and the whole earth is my scaffold – and we, we are the few!

My blood is fair game — strike the skull, and murder's blood, the blood of nurslings and old men, will spurt onto your clothes and will never, never be wiped off.

Bialik finishes the poem by expressing frustrations at the inability of Jews to exact revenge, and by expressing the wish that Jewish deaths bring the very earth to destruction. He writes:

And cursed be the man who says: Avenge! No such revenge — revenge for the blood of a little child — has yet been devised by Satan. Let the blood pierce through the abyss! Let the blood seep down into the depths of darkness, and eat away there, in the dark, and breach all the rotting foundations of the earth.

When riots, though of an even smaller scale, took place in Kishinev again in 1905, Bialik produced an even more bitter and self-deluding piece of work titled "**The City of**

Slaughter." In this work, there is no attempt at understanding of the causes of conflict, or the hugely consequential Jewish role in fomenting tensions. Instead Bialik appealed to the same grotesquery as his journalistic ethnic comrades, writing of innocent Jews given up to senseless "slaughter," and "the spattered blood and dried brains of the dead." He continues by drawing on the same old vile and fictitious motifs which had been circulating the Western press for two decades:

His eyes beheld these things; and with his web he can A tale unfold horrific to the ear of man: A tale of cloven belly, feather-filled; Of nostrils nailed, of skull-bones bashed and spilled; Of murdered men who from the beams were hung, And of a babe beside its mother flung, Its mother speared, the poor chick finding rest Upon its mother's cold and milkless breast; Of how a dagger halved an infant's word, Its ma was heard, its mama never heard.

But not a single Jewish child fatality was ever recorded. Just as in the 'pogrom' narratives of the 1880s, another common fictional motif was the rape of women and the hacking off of breasts. Again, there was never any evidence found that this actually occurred. As I noted in my earlier series on "pogrom" narratives in Jewish history, eminent scholar John Klier commented on the fictions produced by one prominent Jewish journalist, arguing that his most influential accounts, given their effect on world opinion, were his accounts of the rape and torture of girls as young as ten or twelve." In 1881 this Jewish story-teller reported 25 rapes in Kiev, of which five were said to have resulted in fatalities, in Odessa he claimed 11, and in Elizavetgrad he claimed 30.

This was purely a propaganda device. Rape featured prominently in the reports, not because rapes were common, but because rape "even more than murder and looting" was known to "generate particular outrage abroad." Klier states that "Jewish intermediaries who were channelling pogrom reports abroad were well aware of the impact of reports of rape, and it featured prominently in their accounts." In Kishinev 20 years later, the same old lines were regurgitated and Bialik incorporated these fictions into his poetry writing:

Descend then, to the cellars of the town, There where the virginal daughters of thy folk were fouled, Where seven heathen flung a woman down, The daughter in the presence of her mother, The mother in the presence of her daughter, Before slaughter, during slaughter, and after slaughter! Touch with thy hand the cushion stained; touch The pillow incarnadined: This is the place the wild ones of the wood, the beasts of the field With bloody axes in their paws compelled thy daughters yield: Beasted and swiped!

Note the descriptive treatment of non-Jews in this fictional scenario. They are "the wild ones of the wood, the beasts of the field." Rather than being a novel literary invention, these words directly echo Isaiah 56:9, "All ye beasts of the field, come to devour, yea, all ye beasts in the forest," a verse which has been traditionally interpreted in Judaism as describing the threat posed by "the nations" to "God's chosen."

Bialik, however, takes it further later in the poem, describing Gentiles as a “lecherous rabble,” jostling for loot and “stifled in filth.” The works of Bialik are an example of the quintessential perpetuation of the Jewish “victim paradigm.” Jewish culture and historiography are saturated with allusions to the “unique” status of Jews, who have suffered a “unique” hatred at the hands of successive generations of Europeans.

In essence, it is the notion that Jews stand alone in the world as the quintessential “blameless victim;” or as Bialik would have it, as innocent lambs to the slaughter. To allow for any sense of Jewish agency — any argument that Jews may have in some way contributed to anti-Jewish sentiment — is to harm the perpetuation of this paradigm.

It thus offers no place to non-Jewish suffering. Non-Jews in Jewish victim narratives are often described with allusions to beasts, animals, filth, stupidity, and depravity. By contrast, Jews are often portrayed with an almost comical level of passivity, even when we know that in any given incident there were armed Jews committing violence against non-Jews, and that disturbances often came following decades of intense inter-ethnic competition and exploitation. Based solely on the Jewish narratives, one would think the Jews of Kishinev were a tiny minority, outnumbered and helpless. They were in fact evenly matched, and the disturbances were focused on attacking the symbols of outsized Jewish wealth and influence in the city.

I have also commented in earlier works on the fact that omission of the Jewish contribution to the development of anti-Semitism (be it in a village setting or a national setting), leaves the spotlight burning all the more ferociously on the “aggressor.” Within this context, the blameless victim is free to make the most ghastly accusations, basking in the assurance that his own role, and by extension his own character, is unimpeachable. The word of this untainted, unique, blameless victim is taken as fact — to doubt his account is to be in league with the aggressor.

Generally speaking, exaggerated tales of brutality by non-Jews are commonplace in Jewish literature and historiography, and go hand in hand with images of dove-like Jews. For example, Finkelstein has pointed to Jerzy Kosinski’s *The Painted Bird*, a work now widely acknowledged as “the first major Holocaust hoax,” as an example of this “pornography of violence.” The twin concepts of Jewish blamelessness and extreme Gentile brutality are inextricably bound up together, and supporters of one strand of the ‘victim paradigm’ are invariably supporters of the other. Take for example that high priest of Jewish chosenness, Elie Wiesel, who praised Kosinki’s pastiche of sadomasochistic fantasies as “written with deep sincerity and sensitivity.”

Thus, while Bialik’s work is a product of a certain time and place, the motifs and attitudes he drew upon are part of the shared mental furniture of Jews more generally. It is therefore not surprising that he is regarded as Israel’s national poet, or that his works have been drawn upon time and time again by Jewish politicians and public figures. Noam Chomsky has noted that the phrase “no revenge for the blood of a little child has yet been devised by Satan” has been repeated many times in Israel in the past years, by Menachim Begin and many others, with reference to the terrorist acts of the “two-legged beasts.”[6]

Benjamin Netanyahu is just the latest to draw upon the same work. So the deaths of the three Israeli teenagers, probably at the hands of Hamas, will not provide the vast majority of Israelis with the impetus to question their own attitudes or actions, much less consider how Israeli oppression of the Palestinians could motivate such an incident.

As is typical in **Jewish self-deception**, the background, context and motives are ignored in favor presenting a simple tale of good versus evil. The young men will simply be chalked up as another few members of the blameless race, butchered meaninglessly by the beasts of the field.

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Jews, Hollywood, and Gaza: Some Thoughts

theoccidentalobserver.net/2014/09/01/jews-hollywood-and-gaza-some-thoughts

Andrew Joyce, Ph.D. September 1, 2014

A few days ago I noticed the appearance of a truly remarkable full-page ad in the ***Hollywood Reporter***. The ad, which I initially saw as a piece of poorly conceived propaganda, was concocted by the Anti-Defamation League, and called upon world leaders and 'decent people everywhere' to make sure that 'Hamas terrorists' cannot be rearmed so the 'people of Gaza and Israel can move toward a more peaceful future.'

My immediate impression was that the ad failed on two levels. The first is the quote from the truly hideous Golda Meir: "We can forgive [them] for killing our children. We cannot forgive them for forcing us to kill their children. We will only have peace with [them] when they love their children more than they hate us."

Presented in bold, the quote reeks of an ADL desperate to counter the images of slaughtered children that continue to fill our television screens. A couple of important textual and contextual changes have been made to the quote — note the substitution of "the Arabs" from the original quote with the less pejorative "them." But even more significantly, the original quote was referring to the deaths of sons and daughters on either side — soldiers rather than infants. The ADL has simply adapted the quote contextually in order to fit the current Israeli policy of mass child murder.

Even examining it in its new context, the central message being conveyed is that Israel is being *forced* to kill Palestinian children, and further, that Israel is distraught at being *made* to do this. Such a claim is ridiculous given world has seen images of Israelis making the bombing of Gaza's schools and hospitals into **a social occasion complete with snacks, drinks and selfies**.

On top of this there is the sinister implication, **alluded to** by playwright Wallace Shawn, that "Golda Meir can be interpreted as saying here that she plans to kill the children of Arabs up until the moment when, in her sole judgment, the Arabs stop feeling 'hate' and become sufficiently unprovoking and pacified." As far as warm and fuzzy 'feel-good' quotes go, this one left a lot to be desired.

The second 'fail' in the ad is the ludicrous marching out of Hollywood Jewry against 'Hamas terrorists.' So much for the 'grain of truth' lie — that there is a mere 'grain of truth' to the idea that Jews control Hollywood. It was quite easy for tje ADL to bring out almost every single major Hollywood executive, and every one of them a strongly identified Jew. Among those signing the letter were MGM chairman and South African Jew Gary Barber, Lionsgate CEO Jon Feltheimer, Relativity Media CEO Ryan Kavanaugh (his original family name was Konitz), Nu Image/Millennium Films co-chairman Avi Lerner, Quentin Tarantino's personal Jewish mogul Lawrence Bender, Sony Pictures Entertainment co-chair Amy Pascal, Saban Capital Group chairman and CEO Haim Saban, and President of the CORE media group Marc Graboff.

The question begged: what do these figures know about the history of the conflict in Palestine? And so I was almost ready to dismiss it out of hand as another shoddy and pointless ADL production.

However, looked at more closely, and with some consideration for context, it quickly became apparent to me that such a question was irrelevant to the true aim of the ad: what was being presented here was not so much a claim for moral legitimacy as a Jewish ‘show of strength.’ Kevin MacDonald has **pointed out** that the recent slaughter in Gaza has presented “another situation where the public pronouncements of people who matter have to be squelched.” Indeed, the number of celebrities who dared to express sympathy with innocent Palestinians, even fleetingly, was remarkable. Some, such as Penelope Cruz and Javier Bardem, even went so far as to sign an open letter condemning “Israeli genocide” of the Gazans.

The response of organized Jewry to this mass expression of free-thinking was hurried and harsh. Nervous celebrities then clamoured to ‘clarify’ their initial statements of solidarity with the Palestinians, instead now uttering mealy-mouthed ‘hopes’ for peace and panicked refutations of anti-Semitism. Take, for example, Bardem’s **effort**:

> This week, along with a number of artists in my home country of Spain, I spoke out about the conflict in Gaza urging all governments to intervene in this escalating crisis. My signature was solely meant as a plea for peace. Destruction and hatred only generate more hatred and destruction. While I was critical of the Israeli military response, I have great respect for the people of Israel and deep compassion for their losses. I am now being labelled by some as anti-Semitic, as is my wife — which is the antithesis of who we are as human beings. We detest anti-Semitism as much as we detest the horrible and painful consequences of war.

Time will tell whether Bardem’s grovelling will be sufficient to stop his career going down the toilet — a consequence that Jackie Mason would like to see for any uppity goy actor who doesn’t know his place. MacDonald also noted that Mason has been quite clear that these people should suffer professional consequences—that the Jews who run Hollywood should punish celebrities who offend the pro-Israel crowd.

> They come from these kinds of anti-Semitic, low-class backgrounds where a Jew is the most disgusting thing in the world to them,” Mason answers, according to audio obtained by *The Hollywood Reporter*. “The ironic thing is that it’s Jewish people who own these Hollywood studios … And they all hire these people and they depend on them for a living. Every penny they made is made from Jews and they hate every Jew just by nature.

These celebrities are *justifiably* afraid that Hollywood Jews will act as Jews in exerting pressure on them to conform, because the idea that Hollywood executives are ‘just’ Americans who ‘happen’ to be Jewish ‘by faith’ is nonsense. In my **analysis of Jewish self-deception** regarding participation in the media, I pointed out that

Although not religious, moguls like Carl Laemmle, Louis Mayer, Harry Cohn, Irving Thalberg, and the Warner brothers moved in an almost exclusively Jewish social milieu. On a larger scale, ethnic “connections and sympathies opened the flourishing Hollywood commerce to thousands of transplanted New Yorkers, in turn offering possible escape routes to Jewish filmmakers in Europe.” There were so many Jews working for Mayer’s MGM that the company was known in Jewish circles as “Mayer’s Ganze Mishpokhe” (“Mayer’s entire family). RCA founder David Sarnoff struggled “to maintain Jewish cultural identity.” Almost all of the moguls maintained links with Jewish organized crime, particularly with Chicago’s Jewish mobster and former pimp, Willie Bioff. Although outwardly, and perhaps even inwardly, maintaining the pretence of an assimilated citizen of the world, Mayer himself was notorious for interfering on the set of the Andy Hardy series by issuing pronouncements on “how the Gentiles behave.” Despite these realities, there appears to have been a great deal of self-deception and hypocrisy at work in the group. Buhle notes that, despite the fact that these moguls operated in an almost exclusively Jewish world, they were at pains to present the image of “the benevolent melting pot, usually exaggerating its virtues on the screen.”

Little has changed. In fact, Jews might have more of a monopoly on the entertainment industry now than at any time in their history. However, self-deception regarding Jewish participation in the media today can only be said to be very weak at best. For a start, I think today’s moguls are more openly and unapologetically Jewish than before. Take Ryan Kavanaugh. Before signing his name to the ADL ad, Kavanaugh, described by *The Hollywood Reporter* as “an outspoken supporter of Israel” and a past recipient of the ADL’s Entertainment Industry Award, claimed **in an open letter to renegade celebrities** that “Israel is perhaps the closest free-thinking place to Hollywood.” After a rambling, and very clumsy defense of Israeli actions, Kavanaugh then brings out a classic Jewish argument-ender:

> My grandmother, a Holocaust survivor, used to say, “Remember Ryan … remember this happened. Remember that the U.S. stood by and allowed Hitler to take over Poland and so many other countries, and slaughter 6 million Jews.” It took five years before the U.S. did anything, and one-third of the Jewish population was captured and killed. Remember the very streets in London with rallies chanting “Free Palestine” are the same streets where some British citizens rallied and chanted in favor of the Nazis. And remember our government did nothing.

Yes, that’s right, Kavanaugh is actually drawing a parallel between people protesting against the killing of Palestinian children and support for Nazi Germany. As an exercise in logic, it's little more than an ADL special served up with a side of irony. It means nothing beyond the emotive response the trigger words 'Holocaust' and 'Nazis' might elicit from the indoctrinated, the uninformed, and the unsuspecting. But it says a lot about the mentality of your typical Jewish media mogul. Note the resented and 'not forgotten' failure of the United States to intervene in World War II at a speed sufficiently pleasing to the Jews. This is the classic, and often stereotyped, Jewish sense of entitlement together with that notorious sense of historical grievance.

Kavanaugh was also **among the first to bring Bardem and Cruz under fire**, at one point stating that he didn't want to work with them again. Kavanaugh told the *Holywood Reporter* that their expression of sympathy with Gaza "makes my blood boil… As the grandson of Holocaust survivors, anyone calling it Israeli 'genocide' vs. protecting themselves are either the most ignorant people about the situation and shouldn't be commenting, or are truly anti-Semitic."

Never a guy to miss an opportunity to dwell on the past, Kavanaugh went on to say that the lack of support for Israel "is akin to the silence when concentration camps started during World War II." Kavanaugh, who has produced such cultural treasures as *Fast & Furious 6*, *21 Jump Street* and *The Social Network*, has spent a great deal of time in Israel, and works to strengthen American Jewish identity by arranging trips for business leaders, politicians and fellow industryites to tour the region. His statement: "As a Jew, I'm shocked that other Jews in America and our industry aren't being more proactive," stands in marked contrast to the denials of moguls in my essay on self-deception, particularly that of producer David Selznick who was always eager to superficially maintain "I am an American, not a Jew."

The 'media Jew' has evolved, and he is certainly now more assertive and aggressive in protecting Jewish interests. Gary Barber, (Chairman and CEO, Metro-Goldwyn-Mayer Pictures), Jon Feltheimer (CEO, Lionsgate Entertainment),Jeffrey Katzenberg (CEO, DreamWorks Animation), and Avi Lerner (Chairman and Founder, Nu Image/Millennium Films) have all had open associations with the ADL in the past.

The reason for this disparity is that we live in a different age. In the **postscript** to my exploration of the manufactured rise of Spinoza in academia I commented that

> It appears that Jews are becoming more and more flamboyant and confident (or aggressive) in asserting their dominance. While the ADL would like us not to think of Jewish power and influence at all, there are recurrent examples where Jews unabashedly assert their influence. … Jews see their future in a world where their claims of Jewish superiority are met with mere acceptance or apathy from the White population. This is neatly summed up in the 1979 ADL-sponsored book *Anti-Semitism in America* (by Harold Quinley and Charles Glock; New York: The Free Press). The authors state (p. 2) in relation to accusations that Jews are a moneyed

> elite that “a majority of Jews are in fact moneyed in the sense of having above-average incomes.” The writer added (p. 2) that 97% of American respondents to a survey on this fact said they weren’t bothered by it because they attributed it to individual merit, rather than seeing Jews as a group. This is precisely the goal sought by organizations like the ADL. The ADL’s enmity is aroused when, as Quinley and Glock put it (p. 3), discussion of such facts goes “beyond a simple recognition.”

So the ADL will be quite happy to place its name beside a list comprising the big-hitters of Hollywood Jewry — especially if it includes such loyal and hardworking members of the Tribe as the pathological Ryan Kavanaugh.

Just don’t question the deeper significance of that list, or Jewish control of Hollywood. Because *that*, dear friends, would be anti-Semitic.

Jewish assertiveness in Hollywood has also now culminated in a mirror image of the Gaza effort, with **a pro-Israel open letter** now claiming the signatures of 190 Hollywood celebrities. It’s clear even from a quick glance that around 95% of individuals on the list are Jewish. The vast majority of the signatories are actors like Roseanne Barr, Seth Rogen, and Aaron Sorkin. Some of the non-Jewish conformists included Minnie Driver, Arnold Schwarzenegger, and Sylvester Stallone who apparently has some Jewish ancestry. As a publicity exercise this particular effort struck me as empty and derivative, even a little immature. But again, this isn’t about scoring moral points with the masses — this is about putting non-Jewish Hollywood in its place.

When it comes to putting the uppity goy actors in their place there has been no hesitation at all on the part of Jews like Mason, Kavanaugh, or the ADL to making very explicit the scale of Jewish power and influence in Hollywood, and the kind of consequences a renegade can expect. Organized Jewry and its muzzling arm, the ADL, are fully aware of the power they wield in Hollywood. The ADL stalks its prey with the term ‘anti-Semite’ as a safari hunter would a trophy with a high-powered rifle. One shot, one kill.

In the world of entertainment, there are few recoveries. In terms of raw power, the eighteen names on the ADL ad are more than match for the hundreds of celebrities who have signed open letters or penned offending tweets. The message might be lost on the public at large, but to those entertainers it is crystal clear — “We own you.”

Reflections on Hilaire Belloc's "The Jews" (1922) [Part One of Three]

theoccidentalobserver.net/2014/09/17/reflections-on-hilaire-bellocs-the-jews-1922-part-one-of-three

Andrew Joyce, Ph.D. September 17, 2014

Of all the fallacies that one confronts when engaging with the theme of relations between Jews and Europeans, one of the most easily disproven is the idea that antagonism towards Jews is constantly changing. In the 'mainstream' reading of the history of European-Jewish interactions, the friction that exists between Jews and other elements of the society is argued to be linked solely to a Christianity-induced communal psychosis on the part of Europeans. This psychosis is said to undergo almost ceaseless metamorphoses.

The idea is so deep-rooted among organized Jewry that, even today, we are forced to listen to endless bleating about the emergence of a "**new anti-Semitism**"? This redundant cry resounds almost weekly even though, to the informed observer, it is clear that there isn't, and has never been, any real change in the essence of the friction between Jews and Europeans. The 'Jewish Problem,' if one wishes to employ that archaic terminology, is seemingly as timeless and unchanging as the Jews themselves.

In my **examination** of Robert Wistrich's *Antisemitism: The Longest Hatred*, I pointed to that author's typically contorted argument that a "virus" existed in Europe, in which "pagan, pre-Christian anti-Semitism grafted on to the stem of medieval Christian stereotypes of the Jew which then passed over into the post-Christian rationalist anti-Judaism of the eighteenth and nineteenth centuries." Needless to say Wistrich's phantasm, and similar poorly-fabricated 'theories,' are prejudiced at a very early stage by the employment of that fundamentally meaningless term: 'anti-Semitism.' By its very nature the term places the Jew or the 'Semitism' immediately in the passive position, thereby avoiding confrontation with the true essence of the problem — that there is a mutual friction between two essentially different entities, with divergent group interests and goals.

Concurrent with such prejudices, in mainstream ‘histories’ one finds a wholesale condemnation of many historical writers and their work on the subject of ‘the Jews.’ The gravest sin of these authors was their emphasis on the causes and nature of the inter-ethnic friction, rather than on the ‘martyr-ology’ which today passes for Jewish ‘history.’ Too much analysis, and not enough sympathy. The efforts of these authors were intended to point out the differences, transgressions, and secrecy which together combined to ensure a periodic, and often chaotic, resurgence of Gentile exasperation. I am thinking in particular of specific works produced by Voltaire, Wagner, Bauer, and von Treitschke.

Today, much of the basic meaning of these writings is lost amidst the jargon and squabble of obviously-biased scholars. However, one striking and enduring feature of these works is the uniformity of their argument that, specific provocations aside, the ‘Jewish Problem’ was unchanging. None of these authors operated on the assumption or pretence, made fashionable by western Liberalism, that Jews *as a group* did not exist. These authors defied an age in which the wisdom was passed down from above that nationality and citizenship was a purely voluntary affair. They dared to insist that ‘the Jew remains a Jew,’ and it is this element that gives such writings a timeless quality and a defiant relevance. The majority of these writings have passed through the centuries unscathed, even their anecdotes finding resonance and familiarity in the present. In this essay I want to share some reflections on one of the lesser-known of these important authors whom ‘history’ would rather we forget. Although now largely forgotten, Hilaire Belloc (1870–1953) was a poet and author of some eminence during his lifetime, and his notable 1922 work, ***The Jews***, remains one of the most lucid, relevant, and balanced examinations of the nature of Jewish-Gentile relations available to us today.

A Brief Biographical Summary

Hilaire Belloc was born at La Celle St Cloud, near Paris, the younger child of Louis Belloc and his wife, Elizabeth Rayner Parkes, daughter of a successful English lawyer. Louis Belloc was French (although with Irish blood from his maternal grandfather); his father was a well-known portrait painter. Hilaire Belloc was born just before the outbreak of the Franco-Prussian war and a few weeks later the family retreated to England, having taken the last train out of Paris. When the Bellocs returned to the family home after the war they found that it had been ransacked and pillaged. The fortunes of the family declined further when, aged only two years, Hilaire’s father died. Elizabeth and her two children moved to London, later settling in Sussex, where the family lived a life of genteel poverty.

After he left school, Belloc’s energy and restlessness made it hard for him to settle to a career. In succession he attempted to train for the French navy, to become a farmer, and then a draughtsman. In 1892 Belloc undertook military service in the French army as an artilleryman — a necessity if he wished to retain French nationality. It was a highly formative experience, which gave him a lifelong interest in military matters. It also made him aware that he was by now more of an Englishman than a Frenchman. A few years later he decided to become a British subject.

After he returned from France, Belloc was admitted to Balliol College, Oxford, with the financial support of his sister and her fiancé. Belloc excelled and quickly became a star performer in debates at the Oxford Union. He graduated in modern history with first class honors in 1895. After graduation, he applied for a prize fellowship at All Souls College, which would have given him a financially secure niche in Oxford, but his assertive and argumentative demeanor had already made him enemies in the small world of the university. For a while Belloc remained at Oxford, making money by tutoring while unsuccessfully applying for academic posts. He was also launching himself as a writer, and it was in this early phase of his career that, beginning with *The Bad Child's Book of Beasts* in 1896, he started to produce the comic and satirical verse which for many readers is his best-known work. He soon began making a living by the labors of his pen, and as a man of immense energy, versatile talents, and wide reading, he worked in many genres.

Belloc eventually reconciled himself to the fact that he would never get a college fellowship in Oxford. In 1899 the family moved to London. Belloc's literary career was by now gaining momentum, and he began producing a stream of books and articles. He had a sharp, penetrating, dogmatic intelligence, and there were few subjects on which he did not have strong opinions. Belloc soon acquired public literary fame. Most famously, he became known as a polemical apologist for the Roman Catholic Church, which he regarded as the only source of sanity and order in the world. Although Roman Catholicism was central to Belloc's life and his writings, his beliefs and attitudes were often out of step with the spirit of the Church. His religion was a disciplined matter of the will and the intelligence, but his subjective stance to the world was essentially pessimistic and strikes one as more pagan than Christian.

In 1906 Belloc entered politics as a Member of Parliament on the radical wing of the Liberal Party. It was an unsatisfactory and disillusioning experience. Belloc was never at ease with the practice and assumptions of the British parliamentary system and turned sharply against it after he left the House of Commons in 1910. He was later outraged by the Marconi scandal of 1913, in which several Jewish members of the Liberal government were accused of improper trading in the shares of the Marconi Company. Belloc gradually came to the belief that true democracy was feasible only in small communities such as the Greek city state, and that in large modern societies it inevitably degenerated into an unaccountable oligarchy. He had originally described himself as a republican and supported the ideals of the French Revolution; he now shifted towards a belief in absolute monarchy, or, in effect, dictatorship, as he expounded in *The House of Commons and Monarchy* (1920).

In 1912 Belloc published a critique of modern society, ***The Servile State***, in which he attacks both capitalism and socialism. His argument was that modern civilization combines *notional* political freedom with economic slavery, since most people in the modern period possess little or no 'rooted' property, and such property is essential for both freedom and well-being. Belloc believed that a rooted life, close to nature, was humanly superior to the massification produced by modern civilization. His ideal was a society of peasant proprietors or craftsmen, negotiating with each other by free contract, where property is widely distributed and not concentrated in a few hands. Two books from the 1920s developed further some of his basic political ideas. The first, *Europe and the Faith* (1920) sets out his personal reading of European history. The other work is *The Jews* (1922), an analysis of which will form the main body of this essay.

In his final years Belloc was a public figure with many friends and admirers, though he was lonely, and increasingly wearied by the need to continually write books for money. His despair at personal and national tragedy deepened during the Second World War when his son Peter died on active service in the Royal Marines. After a stroke in 1942 his health declined and he became senile within a few years. He struggled defiantly to retain independence until his death in 1953. Many of Belloc's numerous books are now forgotten, though Amazon very recently reissued a few, including *The Jews*, under their cut-price *Forgotten Books* imprint.

The Jews (1922)

One of my first impressions of *The Jews* was how closely it seemed to fit the psychological, and even physical, attributes ascribed to its author by some of his earliest biographers. C. Creighton Mandell **describes** a forceful, rapid, orderly and energetic man whose vigor "appears, in his person, in the massive breadth of his shoulders and the solidity of his neck." Like its author, *The Jews* is a compact, powerful, and solidly-built treatise on "the relation between the Jews and the nations around them (vii)". The book is characterized by its directness and its urgency. This is not a work of prose or literature. It is a work of argument and action. There are few words wasted. Each chapter arrives like a hammer blow against convention.

Belloc begins by outlining in simple language the thesis of his book: the need to address the problem of reducing or accommodating the strain produced by the presence of an alien body, in this case the "small but intense" Jewish population (12), within European culture and society. Belloc writes: "The alien body sets up strains, or to change the metaphor, produces a friction, which is evil both to itself and to the organism which it inhabits (4)." The author then outlines the only two ways whereby the easing of these strains can be achieved. "The first is by the elimination of what is alien. The second is by its segregation. There is no other way (4)." Belloc states that elimination can take three forms: destruction, expulsion or absorption. Segregation can take two forms: a hostile form which takes no account of the needs of that which is segregated, and an alternative form which considers the good of both parties and may be better described by the term “recognition.” Belloc’s book is intended to advocate for the ‘recognition’ solution.

Solution by way of destruction is condemned as “abominable in morals” and “futile in practice (5).” Belloc briefly lists historical instances where angry popular masses have vented violent frustration upon Jews, arguing that this has led to “a dreadful inheritance of hatred upon the one side and of shame upon the other (5).” Expulsion is no better a solution because, although theoretically sustainable, it is weak in practice and “only one degree less odious than the first (6).” It would involve “a mass of individual injustice” and it would be “almost impossible to dissociate it from violence and ill deeds of all kinds (6).” Expulsion is also something that can never be complete. Belloc points out that expulsion has only ever been attempted “at moments and in places where the strength of the Jews has declined; and this invariably means their corresponding strength in some other quarter (6).” Absorption, while vastly gentler than the other means of elimination, is declared impossible. Belloc writes that “there have been generations and even centuries where every opportunity for absorption existed; yet that absorption has never taken place (9).” The body of Jewry “as a whole has remained separate, differentiated, with a strong identity of its own under all conditions and in all places (10).”

Hostile segregation is little more than static expulsion. This is contrasted with the more amicable form of segregation which may be by mutual arrangement: “a recognition, with mutual advantage, of a reality which is unavoidable by other party (10).” Societal recognition would involve a scenario wherein “the Jews on their side shall openly recognize their wholly separate nationality and we on ours shall equally recognize that separate nationality, treat it without reserve as an alien thing, and respect it as a province of society outside our own (5).” Belloc powerfully concludes his opening chapter by arguing that:

> If the Jewish nation comes to express its own pride and patriotism openly, and equally openly to admit the necessary limitations imposed by that expression; if we on our side frankly accept the presence of this nation as a thing utterly different from ourselves but with just as good a right to existence as we have; if we renounce our pretences in the matter; if we talk of and recognize the Jewish people freely and without fear as a separate body; if upon both sides the realities of the situation are admitted, with the consequent and necessary definitions which those realities imply, we shall have peace (11).

Belloc argues that opposition to a solution to the problem among Gentiles is for the most part rooted in three falsehoods, which are based on flawed western Liberal conceptions of nationality and citizenship (12):

- Denial of the existence of the problem.

- Defining the problem in false terms — e.g., proclaiming it as a religious matter rather than as a national/racial one.
- Conceding truths by accompanying this with contradictory statements e.g. admitting that the Jew is international but arguing that one can be a patriot and at the same time international.

The second chapter consists of a breakdown of these forms of denial. In the first instance we see those who earnestly hold the conviction “that no Jewish problem exists (18).” Here one finds an ignorant mind beholden to the post-Enlightenment dogma that a Jew is “a full member of whatever society he happened to inhabit during whatever space of time he happened to sojourn there in his wanderings across the earth (18).” Since there is no Jewish nation, so the thinking goes, there can be no friction between it and the society in which it dwells. We are all simply individuals. Without friction between groups, there is no problem.

Aside from that seen in simple minds, denial also takes more deliberate and insidious forms. In one piercingly insightful paragraph, Belloc points out the hypocrisy of Western governments who castigated Poles and Romanians for entertaining the idea that Jews were a separate nation and lectured them on ‘minority’ rights, while at the same time proceeding “to erect a brand-new highly-distinct Jewish state in Palestine, with the threat behind it of ruthlessly suppressing a *majority* by the use of Western arms (19).”

The illogical and contradictory nature of denial enabled “the position that there is no Jewish nation when the admission of it may inconvenience the Jew, but very much of a Jewish nation when it can advantage him (19).” Of course, Jews were more than keen to support and encourage the non-ethnocentric view of nationality held by Europeans, because it granted them entry to European societies on very weak terms. These weak terms, which ask next to nothing of Jews, were based on the equally weak principles that all men are equal and that the nation is merely a construct. To Jews, citizenship was a path to the security and special treatment which, Belloc argues, ‘the Jew’ feels “to be his due.”

> Without it he feels handicapped. He is, in his own view, only saved from the disadvantage of a latent hostility when he is thus protected, and he is therefore convinced that the world owes him this singular privilege of full citizenship in any community where he happens for the moment to be, while at the same time retaining full citizenship of his own nation. … What the Jew wanted was not the proud privilege of being called an Englishman, a Frenchman, an Italian, or a Dutchman. To this he was completely indifferent. What the Jew wanted was not the feeling that he was just like the others — that would have been odious to him — what he wanted was *security*.(26).

Belloc raises an interesting point: the incessant search of Jews for security remains a stark but often overlooked reality in the present. The rise of the National Socialists, and the wave of pent-up exasperation which swept through Europe during World War Two, revealed to Jews the weakness of citizenship, in and of itself, to maintain the fiction of equality and to offer the deep level of security they crave. Confronted with a mass expression of European ethnocentrism, the Jew could find no appropriate mask. Not one of religion, for the guise of 'Christian' no longer offered protection and the opportunity of crypsis. The state now comprised a citizenry of racial brothers rather than 'fellow citizens' of the Jews. For the first time in the long game of musical chairs they had played since arriving in Europe, the music had stopped playing — and the Jews were left without a chair.

From the rubble of World War II, a new world was to be fashioned. No longer was citizenship for the Jews enough — now Jewish security was to be sought by regulating non-Jews and imposing limits on the exercise of *their* citizenship. Since World War II this has taken the form of everything from engineering the demographic profile of Western nations, to 'hate speech' laws and lobbying for gun control. One of the crucial functions of *The Occidental Observer* has been to catalog instances where, under the guise of equal citizenship and other Western liberal fads, Jewish organizations have been moving towards achieving immunity from criticism, and water-tight levels of Jewish security, in the **United States**, **Canada, Australia**, **Britain**, **Germany**, **France** and many other nations. Thus a process which began following the Enlightenment with Jewish admission to citizenship, has slowly evolved to the gradual diminution of the citizenship of non-Jews and the ascendance of Jews to privileged protected status throughout the West.

The parallel with the position of Jews under feudalism is astonishing. Rather than ensuring the equality of everyone under the law, Western Liberalism's non-ethnocentric citizenship has simply acted as the conduit for the transfer of power within society.

Further, I would argue that no amount of repressive legislation would satisfy these Jewish organizations or make them feel truly safe. The craving they feel is so deep-rooted it seems more like an unquenchable thirst. The slow chipping away of our freedoms suggest that the continued indulgence of this thirst by our own elites will only be to our detriment in the long run.

But, of course, the problem is not simply one of our own making, and Belloc has much to say on the Jews themselves.

Go to Part 2 of 3.

Reflections on Hilaire Belloc's "The Jews" (1922) [Part Two of Three]

theoccidentalobserver.net/2014/09/19/reflections-on-hilaire-bellocs-the-jews-1922-part-two-of-three

Andrew Joyce, Ph.D. September 19, 2014

After discussing denial among non-Jews on the issue of the "Jewish problem," Belloc moves in the third chapter to his thoughts on how that problem had manifested in his lifetime. He describes Jewry as a "political organism" which, like any independent organism, seeks after its own interests. The author writes (44):

> It is objected of the Jew in finance, in industry, in commerce — where he is ubiquitous and powerful out of all proportion to his numbers — that he seeks, and has already reached, dominion. It is objected that he acts everywhere against the interests of his hosts; that these are being interfered with, guided, run against their will; that a power is present which acts either with indifference to what we love or in active opposition to what we love. Notably it is said to be indifferent to, or in active opposition against our national feelings, our religious traditions, and the general cultural and morals of Christendom which we have inherited and desire to preserve: that power is Israel.

Although these objections had, for the most part, merely simmered under the surface of Western liberal convention, Belloc argues that the Bolshevik revolution shocked Europeans. The leading role of Jews in the Russian catastrophe "struck both at the benevolent who would near no harm of the Jews, and those who had hitherto shielded or obeyed them as identified only with the interest of large Capital (45)." Although liberal convention on the Jews officially held the field, the Bolshevik menace "compelled attention. Bolshevism stated the Jewish problem with a violence and an insistence such that it could no longer be denied either by the blindest fanatic or the most resolute liar (46)."

However, the Bolshevik shock was only part of a gradual change in the Jewish interaction with Europe. Belloc describes early modern Jewish settlement in the West as involving very small numbers of Jews in a given location. These Jews belonged to classes which kept them out of direct competition with the poor of the large towns. They were absent from the countryside. They refrained from interference in politics or in the press. It was relatively easy to admit such a collection of non-descript characters to equal citizenship. But changes were afoot. Religion declined and with it some of the last barriers to certain professions and avenues to power. This small number of Jews now entered the liberal professions, but still in numbers too small to dominate or influence. Conflicts were minimal. But with time, even this small group acquired influence vastly out of proportion to its numbers. Between 1830 and 1870,

> the weight and position of the Jew in Western Civilization increased out of all knowledge and yet without shock, and almost without attracting attention. They entered the Parliaments everywhere, the English Peerage as well, and the Universities in very large numbers. A Jew became Prime Minister of Great Britain, another a principal leader of the Italian insurrection; another led the opposition to Napoleon III. They were present in increasing numbers in the chief institutions of every country. (47)

Within the same period, the Papal States were broken up, and the Pope confined to the Vatican. “Within a few years Rome was to see a Jewish Mayor who supported with all his might the unchristianizing of the city and especially of its educational system (48).” Jews like **Paul Reuter** began to take the lead in international news transmission and became owners, editors, and journalists of many European newspapers.

The perennial friction between Jews and non-Jews had increased to intolerable levels. The first writings on the increasing friction — what would today be called “hate speech” — emerged in Germany and France in the 1870s. In 1879 the famous and respected German historian Heinrich von Treitschke complained publicly about “the unjust influence of the Jews in the press,” but was shouted down as an anti-Semite. Belloc states that men like von Treitschke had their writings denounced as “the extravagancies of fanatics (49).” But, argues Belloc, “fanatics” like von Treitschke frustrated their opponents “by the quotation of an immense quantity of facts which could not but remain in the mind (49).” The object of many of these early writers was to expose “crypto-Judaism,” and the conscious secrecy which lay behind Jewish networking in Europe’s corridors of power.

Such work was necessary given the increasing number of international Jewish financial scandals. These included a war between the British and the Boers in South Africa in 1899 — a conflict Belloc argues was “openly and undeniably provoked and promoted by Jewish interests (50).” Jewish politicians in France and Britain were also exposed by brave writers as participating in **large-scale fraud** in conjunction with their cousins in finance:

> The Panama scandals in the French Parliament had already fed the movement in France. The later Parliamentary scandals in England, Marconi and the rest, afforded so astonishing a parallel to Panama that the similarity was of universal comment [see also “**Free to Cheat: ‘Jewish Emancipation’ and the Anglo-Jewish Cousinhood**“] They might have passed as isolated things a generation before. They were now connected, often unjustly, with the uneasy sense of a general financial conspiracy. They were, at any rate, connected with an atmosphere essentially Jewish in character. (51)

Then, on top of the rise to power of those Jews already settled in the West, the great Eastern reservoir of the Jewish race was opened up in the 1880s, and the borders of the Western states were pried open with **fabricated tales** of pogroms and persecution. By the time Westerners became attuned to the fact that those “ignorant Slavs” might have had good reason to resent the “poor innocent victims” now calling for revolution on the streets of New York and London, their mouths had been muzzled. Belloc writes that “The Jews were in every place of advantage: they taught in the Universities of all Europe; they were everywhere in the Press; everywhere in finance. They were continually to be found in the highest places of Government and in the chanceries of Christendom they had acquired a dominant power which none could question (53).” Following this was the Russian catastrophe, which was motivated by the Jewish communists’ “sincere hatred of national feeling, save, of course, where the Jewish nation was concerned (59).” Such was the “Present Phase of the Problem” when Belloc penned his work, and with this he concludes his third chapter.

Having discussed the immediate context of his own times, Belloc moves in his fourth chapter to an examination of the more timeless qualities of conflict: “The General Causes of Friction.” I found this to be one of the better chapters in the book. Here Belloc is careful to point out that the “Jewish Problem” is more than the contemporary context he described in the previous chapter: “The friction between the Jews and the nations among which they are dispersed is far older, far more profound, far more universal (69).” It is a force which has been “permanently at work everywhere and at all times (71).” The causes of this friction, argues Belloc, are both “general” and “special.” The general cause is summed up “in the truth that the whole texture of the Jewish nation, their corporate tradition, their social mind, is at issue with the people among whom they live (71).” The special causes are “the use of secrecy by the Jews as a method of action and the open expression of superiority over his neighbors which the Jew cannot help but feeling but is wrong to emphasize (71).”

Belloc argues that the different ‘texture’ of the Jewish nation from our own is self-evident. He takes three common charges levelled against the Jews — cowardice, avarice and treason — and argues that these have the opposite qualities but with a “special national *timbre*.” Thus among the Jews you will find “innumerable instances of the highest courage, the greatest generosity and the most devoted loyalty: but courage, generosity and loyalty of a Jewish kind, directed to Jewish ends, and stamped with a highly distinctive Jewish mark (73).” It is upon the non-Jew to realize that the Jew will be courageous on behalf of his own people, that he will be generous toward his own people, and that he will be loyal to his own people. His defects to us, are his virtues to his own. Belloc writes that “there is no race which has produced so few traitors. It is not treason in the Jew to be international. It is not treason in the Jew to work now for one interest among those who are not of his people, now for another. He can only be charged with treason when he acts against the interests of Israel, and there is no nation nor ever has been one in which the national solidarity was greater or national weakness in the shape of traitors less (78).”

Thus, to use an example from the present, Jonathan Pollard is a loyal Jewish hero who has attracted **unceasing support** from global Jewry since his arrest by the US government for “treason.” Belloc urges us to see that such cases are to be expected.

Pollard, as a Jew, did not commit treason. He was in fact very loyal — to his own people. Our crime is in adopting a dog and expecting it not to bark. In permitting loyal Jews, such as Pollard, to positions of power and influence in *our* society, it is we who harbor the greater amount of traitors, and it is we who commit treason daily by ceding power, influence, and money to a foreign nation.

Belloc moves on to a survey of Jewish traits which again are similar to our own but differ in quality or direction. Thus "his tenacity, which all know and all in a sense admire and which is far superior to our own, is also a narrower tenacity, or at any rate a tenacity of a different kind. He will follow one end where we will follow many. His wonderful loyalty to all family relations we know: but we do not appreciate it because it is outside our own circle. Even his intellectual gifts, which are less affected by this matter of *timbre*, have something alien to us in them. They are undeniable but we feel them to be used for other ends than ours (80)."

I found this last sentence quite haunting. Bear in mind that Belloc was writing prior to the rise of Jewish intellectual movements, and that 'Jewish *timbre*' was not so clearly evident in academia during his lifetime.

In a further example of the unchanging nature of the friction between Jews and non-Jews, and the observations of difference at the core of that friction, Belloc precedes scholars like Kevin MacDonald in identifying **psychological intensity** as a background trait of Jewish ethnocentrism and activism. In addition to a marked single-mindedness, Belloc describes "a certain intensity of action which is very noticeable and which again is a cause of friction between himself and those about him. Hear a Jew speaking upon the revolutionary platform, and note the high voltage at which the current is working. … He is not eloquent in our fashion; but he is at any rate astonishingly effective in his own (82)."

This intensity, argues Belloc, is most often employed in "a corporate capacity for hiding or for advertising at will: a power of 'pushing' whatever the whole race desires advanced, or of suppressing what the whole race desires to suppress (82)." Such corporate action "will always remain a permanent irritant in its effect upon those to whom it is applied."

Belloc uses the example of the nausea which is eventually felt following the incessant Jewish propaganda about "the talents of some particular Jew [see, e.g., my series on the promotion of Spinoza, "**Pariah to Messiah: The Engineered Apotheosis of Baruch Spinoza**"], or the scientific discovery of another, or the misfortunes of another (83)." And conversely, when men discover "that some important matter has been suppressed, some bad scandal in the State or some trick in commerce, because Jewry desired it to be suppressed," they will not suffer the operation as quietly the second time as they did they first.

A final significant cause of friction is also related to the intensity of the Jewish corporate capacity — the strong tendency toward monopoly (94). Belloc contends that "the Jew is international, tenacious and determined upon reaching the very end of his task. He is not satisfied in any trade until that trade is, as far as possible, under his complete control, and he has for the extension of that control the support of his brethren throughout the world (94).”

The increase of Jewish monopolies in various public, political and financial spheres is dangerous for everyone, including Jews. Belloc closes his fourth chapter by prophetically anticipating the rise of a dictatorial mode of government and the backlash against the Jews:

> To put an end to this state of affairs is impossible so long as parliamentary government, with its profound corruption, endures. The only force capable of dealing with the plutocratic evil of an alien monopoly upon this scale is a king; but a king we have not among the modern nations. But the parliamentary system will not last forever. It is already in active dissolution among ourselves, and badly hit elsewhere. The king may not be so far off as people think him to be. At any rate, in one way or another the thing will cease, and will probably cease in violence. (96)

The fifth chapter concerns the “special” causes of friction. These are the Jewish reliance upon secrecy, and the Jewish expression of superiority. Belloc states that the centuries-old Jewish habit of secrecy has now almost become an instinct. This is expressed in “secret societies, a language kept as far as possible secret, the use of false names in order to hide secret movements, and secret relations between various parts of the Jewish body (99).” Such behavior should be deplored because it “feeds and intensifies the antagonism already excited by racial contrast (100).” In particular, the author singles out the Jewish habit of denying the influence of his nationality upon his thoughts, beliefs, and actions. Belloc writes:

> If a man tells me that he hates the English, and in reply I say, ‘That’s because you are an Irishman,’ he does not fly at my throat. He takes it as a matter of course that the history of the English government in Ireland excuses his expression. So far from being insulted at being called an Irishman he would be insulted if you said he was not an Irishman. And so it is with many another nationality which has suffered oppression and persecution. I can find no rational basis for a contrary policy in the case of the Jews (106).

But the Jews do, of course, pursue a different line of thought altogether. Accuse of Jew of bearing a grudge against Europeans for past conflict, and you will quickly find yourself accused of being a “rabid anti-Semite” or some such nonsense. Your crime has been to pierce the veil of secrecy thrown over Jewish nationality. His membership of the Jewish nation is a matter of *private* pride, and only the mask of outward patriotism to the goy State is permitted to be up for discussion. Thus, during World War II, New York Jews were protesting as democracy-loving *Americans* against the Jewish policies of National Socialist

Germany. People like Charles Lindbergh, who dared to rip off the mask and describe the situation plainly, were monitored and attacked by the distinctly *Hebraic* Anti-Defamation League.[1]

Although he concedes that a great deal more could be written on the subject of Jewish secrecy, Belloc moves on to a discussion of expressions of Jewish superiority. He writes that “the Jew individually feels himself superior to his non-Jewish contemporary and neighbour of whatever race; the Jew feels his nation immeasurably superior to any other human community (108).” This fixed idea of superiority, linked to the concept of Jews as “a light unto the nations,” often creates friction.

> The Jew will write of our religion, taking for granted that it is folly, and will marvel that we are offended. He will appear in our national affairs, not only giving advice, but attempting to direct policy, and will be puzzled to discover that his indifference to national feeling is annoying. He will postulate the Jewish temperament as something which, if different from ours, must, whether we like it or not, be thrust upon us. He acts in all these things as everyone acts instinctively in the presence of those whom they take for granted to be inferiors. (113)

This superiority also connects with Jewish contempt for the masses of non-Jews, particularly the rural folk.[2] Belloc writes that it is an overwhelming and incontrovertible truth that the bulk of Jewry makes no effort to get in touch with the race in the midst of which he may be living. He is content to remain separate from it, and deludes himself into the belief that he cannot help but remain separate from it. “He associates with the *elite*, with those who direct, with those who have some sort of special function (114).” But to him it seems, at best, a waste of time to attempt communion with the rest.

Jewish resentment is increased when his sense of superiority is forced to contend with the European’s own sense of superiority. He loathes this as insolence. (One is reminded of the hatred of Franz Boas toward the idea that Europeans were the pinnacle of humanity, a major motivation for his theory of cultural relativism; **here**, p. 24.) He feels his position and his security threatened. He attempts to gain a more solid position by extending his power, but succeeds only in provoking stronger assertions of superiority by the European, indignant at having to fight for mastery on his own soil. Friction escalates, and sometimes violence ensues.

Belloc concludes the chapter by urging the restraint of the sense of superiority by both parties, and the adoption of more natural and truthful societal positions — that of host and guest — with impermeable boundaries. Only by doing so can we avoid “falling back into the old circle of submission, consequent anger accompanied by shame and violence, and these followed by remorse (119).”

Go to Part 3 of 3.

[1] B. Ginsberg, *How The Jews Defeated Hitler: Exploding the Myth of Jewish Passivity in the Face of Nazism* (Rowman & Littlefield, 2013), p.46.

[2] A good example of the hostility toward rural folk by Jewish intellectuals can be seen in the New York Intellectuals. The New York Intellectuals associated rural America with

nativism, anti-Semitism, nationalism, and fascism as well as with anti-intellectualism and provincialism; the urban was associated antithetically with ethnic and cultural tolerance, with internationalism, and with advanced ideas. . . . The New York Intellectuals simply *began* with the assumption that the rural—with which they associated much of American tradition and most of the territory beyond New York—had little to contribute to a cosmopolitan culture. . . . By interpreting cultural and political issues through the urban-rural lens, writers could even mask assertions of superiority and expressions of anti-democratic sentiments as the judgments of an objective expertise. (Terry Cooney, ***The Rise of the New York Intellectuals*** 1986, 267–268; italics in text)

Reflections on Hilaire Belloc’s “The Jews” (1922) [Part Three of Three]

theoccidentalobserver.net/2014/09/21/reflections-on-hilaire-bellocs-the-jews-1922-part-three-of-three

Andrew Joyce, Ph.D. September 21, 2014

As Belloc moves into the second half of his book, I personally feel that the work becomes weaker. His characteristic style remains powerful, but it is in the second half of the book that Belloc’s attempt to come across as balanced goes too far. The sixth chapter examines “The Causes of Friction upon Our Side.” Here Belloc neglects to concede that the great mass of Europeans has never urged the Jews to settle among them, that they have never held them captive, and certainly never sought out conflict with them. As Martin Luther once so insightfully **pointed** out:

> Now behold what a nice, thick, fat lie it is when they complain about being captives among us. … [W]e do not know to this day which Devil brought them into our country. We did not fetch them from Jerusalem! On top of that, no-one is holding them now. Land and highways are open to them; they may move to their country whenever they wish to do so.

This is a fundamental issue in the history of Jewish-European relations that Belloc fails to recognize. Purposeful or not, the presence of a powerful but separate foreign, political entity exerting influence to its own ends in the elite strata of a given society amounts to one thing and one thing only: colonialism. In such a scenario, one would be hard-pressed to find fault with the colonized. Jews have remained in European society out of choice and with purpose and goals; not out of captivity. There are no passive partners. We are not locked into a fateful and unceasing struggle with all exits blocked. But instead Belloc strains to keep a balance which loses touch with the reality of the situation. He argues that “it is certain that we play a part ourselves in this quarrel between us and the Jews (124).” While certain actions on our part may escalate tensions, I would argue you that no fully accurate assessment of the situation can be made without having as a foundation an acknowledgement of the scenario I have just outlined.

This aside, Belloc has some insightful comments on how the European peoples deal with Jews. He argues that only two types of people show perfect honesty in their dealings with Jews: “the completely ignorant dupe who can hardly tell a Jew when he sees one and who accepts as a reality the old fiction of there being no difference except a different of religion,” and “the person called an ‘anti-Semite’ (126).” Both these types are rare, says Belloc. The majority of men “are grossly disingenuous in all their dealings with the Jews (127).” In this camp Belloc would place the likes of **John Derbyshire**, who on the one hand concedes and shows awareness that Jews *as a group* hold incredible levels of influence and power within his own profession, but who levels heavy criticism against those who dare to speak explicitly on the subject. Belloc describes such activity as “the great fault of our side which corresponds to the fault of secrecy upon theirs (127).”

Both types inhibit the ultimate goal of achieving openness and honesty. Jews, of course, are aware of the disingenuous nature of much of the contact they have with non-Jews. Afraid that at any second that hidden awareness may be made explicit, his infamous sense of insecurity grows and he becomes ever more paranoid. His paranoia breeds further friction. Only with the dupe and the so-called “anti-Semite” do Jews think “At least I know where I am.” For this reason, Belloc argues, “in their heart of hearts the Jews are grateful to both (126).”

This may well be the case, but I’m not holding my breath for a thank you card from Abe Foxman. Belloc also astutely recognizes that the great vice of disingenuous dealings with the Jews is “particularly rife among the wealthy and middle classes,” being far less common among the working class and the poor (131).

Falsehood also extends to the historical record of the Jews among us. Belloc writes that “we throw the story of these relations, which are among the half-dozen leading factors in history, right into the background even when we do mention it (131).” The vast and omnipresent nature of this subject “is deliberately suppressed (132).”

> There took place in Cyprus and in the Libyan cities under Hadrian a Jewish movement against the surrounding non-Jewish society far exceeding in violence the late wreckage of Russia, which to-day fills all our thoughts. The massacres were wholesale and so were the reprisals. The Jews killed a quarter of a million of the people of Cyprus alone, and the Roman authorities answered with a repression which was a pitiless war. One might pile up instances indefinitely. The point is, that the average educated man has never been allowed to hear of them (132).

These epoch-defining events, unless they can be adapted in some fashion to clearly show the Jew as victim, are relegated to mere footnotes or insignificant details in the vast catalogues of our history. The same falsehood then extends into our contemporary record in the media reports, produced by knowing non-Jews, which insist on describing Jonathan Pollard as an American, or which portray the activities of the ADL or SPLC as in any way consistent with “American” values.

Belloc pours scorn on this falsehood not only because it “corrodes the souls of those who indulge in it (134),” but also because it “produces in the Jew a false sense of security and a completely distorted phantasm of the way in which he is really received in our society (134).” The more this falsehood is pursued, “the more the surprise which follows upon its discovery and the more legitimate the bitterness and hatred which that surprise occasions in those of whom we are the hosts (134).”

This is a good point. Studying Jewish reactions to the rising tide of inter-ethnic friction in Central Europe at the start of the twentieth century, one is indeed struck by the “profound shock, the utter disbelief, among the Jews.”[1]

Aside from falsehood on our part, Belloc also condemns the “unintelligence of our dealing with the Jews (134).” We stand at a particular disadvantage because “*their* dealings with *us* are always intelligent. They know what they are driving at in those relations, though they often misunderstand the material with which they deal (135).”

This unintelligence manifested in a number of ways in Belloc’s lifetime in the form of inept defenses of the Jews. He particular loathed the masking of Jewish immigration under the title of “the alien question,” or “Russian immigration.” He also castigated authors who, having been scolded for including less than positive Jewish characters in their novels, rushed to put “imaginary Jew heroes in their books.” Using the example of Dickens and the Fagin of *Oliver Twist*, and later his Riah of *Our Mutual Friend*, Belloc writes:

> He disliked Jews instinctively; when he wrote of a Jew according to his inclination he made him out a criminal. Hearing that he must make amends for this action, he introduced a Jew who is like nothing on earth — a sort of compound of an Arab Sheik and a Family Bible picture from the Old Testament, and the whole embroidered on an utterly non-Jewish — a purely English character (136).

This unintelligence can generally be summed up in the idea that we too readily read ourselves into others, becoming shocked and acting stupidly when we discover otherwise. Rather “we ought to take it for granted that the Jew is nomadic, international, and spread all over the world (137).” We need to become attuned to the reality that “the Jew feels among us, only with far greater intensity, what we feel when we are in a foreign country — a sense of exile, a sense of irritation against alien things, merely because they are alien; a great desire for companionship and for understanding, yet a great indifference to the fate of those among whom he finds himself; an added attachment, no, indeed, to his territorial home, for he has none, but to his nation (138).” The modern reader can accept such a thesis, though obviously with the acknowledgment that a steady loyalty to the Israeli state has now been woven into the mentality of the Diaspora Jew.

With the close of this chapter, the book moves toward progressively shorter sections on ‘The anti-Semite,’ ‘Bolshevism,’ ‘The Position in the World as a Whole,’ ‘Zionism,’ and some concluding remarks. Belloc’s chapter on ‘The anti-Semite’ is particularly weak, based as it is on the assumption that there is in fact a sizeable portion of men who “hate Jews *in themselves* (147).” Belloc subscribes to the Jewish notion that the motives of those they label ‘anti-Semites’ are not related to a “hatred of concealment, falsehood, hypocrisy, corruption and all the other incidental evils of the false position. These things, indeed, irritate him, but they are not his leading motive. His leading motive is a hatred of the Jewish people (148).”

The bankruptcy of Belloc's adoption of such weak analysis is nowhere more evident than in the reception of his book, and the manner in which history has recorded him and his works. For, despite what he may have thought, his focus on attempting to achieve an extreme level of balance and a focus on those "evils of the false position," did not prevent him from being labelled an "anti-Semite" in his own lifetime and in mainstream history since his death.[2] This is perhaps the greatest condemnation of his theories on the "anti-Semite," and I will offer no further comment on the subject other than to remark that an "anti-Semite" has been, and always will be, *any* individual deemed by Jewry to be in opposition to Jewish interests.

Belloc's chapter on Bolshevism has been superseded in more recent decades by more insightful works on the Russian catastrophe. It remains, however, a coherent and concise contribution to honest discussion of Jewish involvement in those events. Belloc describes the rise of Bolshevism as "a field in which we can study the evil effect of secrecy, and one in which we can analyse all the various forces which tend to bring Israel into such ceaseless conflict with the society around it (167)." His general theory of the Bolshevik explosion can be summed up in his description of the destruction of old Russian society as "an act of racial revenge (169)."

In his thoughts on "The Position in the World as a Whole," Belloc points out that "the Jew has collectively a power today, in the white world, altogether excessive. It is not only an excessive power, it is inevitably a corporate power and, therefore, a semi-organized power (191)." This power has been acquired

> out of all proportion to his numbers, out of all proportion to his ability; certainly out of proportion to any right of his to interfere in our affairs. It was a Jew who produced the divorce laws in France, the Jew who nourished anti-clericalism in that country and also in Italy; the Jew who called in the forces of Occidental nations to protect his compatriots in the East, and the Jew whose spirit has so largely permeated the Universities and the Press(199).

Belloc observed that the "regular and organized Jewish emigration" to the United States was having an effect. He noted "the growth of the financial monopoly and of monopolies in particular trades (202)." He noted a corresponding "clamour for toleration in the form of 'neutralizing' religious teaching in schools; there was the appearance of the Jewish revolutionary and of the Jewish critic in every tradition of Christian life (202)." The United States was ultimately left more prone because here "this Liberal tradition or convention, this conception that the Jew must be treated as a full citizen, was far stronger even than it was in the West of Europe. It was in the very soul of the Constitution, and, what is more important, in the very soul of the people (206)."

In terms of viable opponents to the growth of Jewish power and influence, Belloc posited only the Catholic Church. He argued that "the Catholic Church is the conservator of an age-long European tradition, and that tradition will never compromise with the fiction that a Jew can be other than a Jew. Wherever the Catholic Church has power, and in proportion to its power, the Jewish problem will be recognized to the full. … The Catholic Church will always maintain reality, including the reality of that sharp distinction between the Jew and his hosts (210).”

Here we encounter another of Belloc’s great and unfortunate errors. The Catholic Church was **not invulnerable** to Jewish influence. Nor, contrary to the opinion of those who wish to make a fetish of the link between the Church and our way of life, has it ever explicitly or implicitly been a protector of European traditions or peoples. The Catholic Church and Christianity in general are concerned solely with the fate of the “faith.” When Christianity came to Scandinavia, did it respect the existing culture? Did it accommodate those perfectly upstanding European folk who declined to kneel before the Nazarene? As I have written previously, it was Europe and Europeans that gave life and success to Christianity and not the other way around. It was *we* who took *it* to the four corners of the earth, on routes long since established by the pagan and the heathen. As the heart of Catholicism **moves slowly south** of the equator, we need only look at the shift of power and demography within Catholicism to see that it has, and always has had, a life distinct from our racial vitality.

Belloc returns to form in his chapter on Zionism, which is prophetic to say the least. With the creation of a Jewish state not yet a reality, he was left to ponder solely theoretical scenarios. He begins by asking “whether the Zionist experiment will tend to increase or to relax the strain created by the presence of the Jew in the midst of the non-Jewish world (231).” Pondering the creation of a Jewish state, Belloc was particularly interested in “the status of the Jew outside this territorial unit, which he had chosen to be much more than a symbol of his national unity — its actual seat and establishment (232).” He correctly predicted that the majority of Jews would continue to live outside such a state because they live “and desire to live the semi-nomadic life, the international life, which has becomes theirs by every tradition, and which one might now almost call instinctive to them (233).”

The new Zion, then, is to be “no more than a fixed rallying point, an established but small territorial nationhood (234).” Faced with the questioning of their political character, diaspora Jews would cling to insisting that he is “to be regarded as the full national in the nation in which he happens to be for a time (234).” In an astonishingly clear prediction of modern Jewry’s relationship with Israel, Belloc argues that “He shall in every respect be regarded, by a legal fiction, as identical with the community in which he happens to be settled for the moment, *but at the same time he is to have some special relation with the Jewish State* (234).” [Italics in original]. Belloc also heavily doubted that a Jewish state would rely upon its own military strength to ensure its security (241).

The conclusion of the book commences with an account of “Our Duty.” Here Belloc urges non-Jews to rid ourselves of the Liberal conventions and the falsehoods by which the

Jewish problem is obscured. The author acknowledges that this is not easy. The greatest obstacle in this respect, he argues, is fear. There is first the European's fear of breaking convention. He is secondly faced with fear of social and economic consequences. Belloc writes that "Men dread lest hostility to the Jewish Domination should bring them into the grip of some unknown but suspected world-wide power which can destroy the individual who shall be so rash as to challenge it (262)." There are "innumerable men who would express publicly on Jews what they continually express in private, but who conceal their feelings for fear that their salaries may be lost or their modest enterprises wrecked, their investments lowered, and their position ruined (263)." Jews, of course, are aware of this fear, and are adept at manipulating it. I've noted precisely this behavior in my **recent article** on Jewish Hollywood's show of strength over Gaza.

However, Belloc correctly points out that the "fear strategy" will only work for so long, and that in the longer-term Jews are pursuing a very dangerous course of conduct. Based on a false sense of power and relative security, the use of fear only "dams up and enormously increases the latent force of anger against Jewish power. … It is like the piling up of a head of water when a river valley is obstructed, or like introducing of resistance into an electric current (263)." It is a "fierce irritant and accounts for the high pressure at which attack escapes when once it is loosened (263)."

Essentially, Belloc is questioning the rationality and wisdom of Jews who would seek the oppression of a grumbling peasantry, only to be later expelled *en masse* by a king; or who would shout down and intimidate a von Treitschke, only to be confronted later by a Hitler. In all cases, this elaborate game of "chicken" is taken too far.

The author argues that Jews too have a duty to perform in ceasing the ethnic conflict. They must end their "foolish and dangerous habit of secrecy and the irritating expression of superiority (271)." They may remain among us, but must form Jewish institutions that openly speak for Jewish interests, with no claims or pretensions to any other interests or values (273). They should permit open scrutiny of their interests if they wish to participate in the national, political and economic life of their host nation. Special courts of mixed character should be established to deal with conflicts and disputes between Jews and non-Jews, and these courts should be founded on acknowledgment of the mutual causes of friction between the two peoples. To ensure the endurance of this state of affairs, these developments should arise from a social movement before they are made law. It should not be imposed from above, but arise from the will of the people.

Are Belloc's proposals practical? That remains to be seen. But *The Jews*, his general assessment of the longest ethnic conflict engaged in by the European peoples, is, almost a century after it was written, a prophetic, informative, concise and powerful summary of issues which retain a painful relevance. It deserves more recognition and deeper study. For my part, I have been inspired by Belloc's work to produce a kind of companion book, which will offer greater detail, and some correctives to the original, in light of the century which has since passed.

End of Part 3 of 3.

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[1] Y. M. Bodemann, *Jews, Germans, Memory: Reconstructions of Jewish Life in Germany* (University of Michigan Press, 1996), p.266.

[2] See for example R.S. Levy, *Antisemitism: An Historical Encyclopaedia of Prejudice and Persecution, Vol. 1* (ABC-CLIO, 2005), p.65.

Joe Biden and the Ghost of Shylock

theoccidentalobserver.net/2014/09/30/joe-biden-and-the-ghost-of-shylock

Andrew Joyce, Ph.D. September 30, 2014

Napoleon once famously remarked that "in politics, stupidity is not a handicap." In few cases does this seem more apt than in that of Vice-President Joe Biden, perennial lapdog to the ADL's Abraham Foxman. Biden has recently added to last year's **faux pas** by recently committing the egregious sin of using the word "Shylocks" to describe mortgage lenders. The slip came in **a speech to the Legal Services Corporation**, which provides lawyers to Americans who could not afford them otherwise. In his remarks, the Vice-President described the experience of his son, Delaware Attorney General Beau Biden, who was deployed for one year in Iraq:

> People would come to him and talk about what was happening to them at home in terms of foreclosures, in terms of bad loans that were being — I mean, these Shylocks who took advantage of these women and men while overseas.

This accurate and innocuous remark drew a rebuke from the all-seeing, all-knowing, Anti-Defamation League (ADL) National Director Abraham Foxman, who will presumably continue to stalk the verbally careless right up until his retirement on July 20 2015. A rankled Foxman **told Yahoo News** that "Shylock represents the medieval stereotype about Jews and remains an offensive characterization to this day. The Vice President should have been more careful. … When someone as friendly to the Jewish community and open and tolerant an individual as is Vice President Joe Biden, uses the term 'Shylocked' to describe unscrupulous moneylenders dealing with service men and women, we see once again how deeply embedded this stereotype about Jews is in society."

Biden, ever-aware of who his masters are, quickly reached out to Foxman by telephone, and his grovelling seems to have been sufficient for all to be forgiven. An unbelievably condescending Foxman said in a later statement that while the Vice-President "needs to bone up on his Shakespeare," he ultimately "turned a rhetorical gaffe into a teachable moment. … There is no truer friend of the Jewish people than Joe Biden. Not only has he been a stalwart against anti-Semitism and bigotry, but he has the courage and forthrightness to admit a mistake and use it as an opportunity to learn and to teach others about the harmful effects of stereotypes." In a later statement, Biden continued to crawl on his belly by proclaiming that, "Abe Foxman has been a friend and advisor of mine for a long time. He's correct, it was a poor choice of words."

At the heart of the issue, of course, is the continued employment of that irksome term "Shylock" to describe the financially rapacious. Abe Foxman and the commissars of the ADL would very much like to see it wiped from literature, from public discourse, and from popular memory. In 2009 Florida Governor Charlie Crist signed a bill **removing the terms**

“shylock” and “shylocking” from state law. State lawmakers had inserted the term, synonymous with loan shark, into Florida’s usury laws in 1969. The Anti-Defamation League, keen to completely cleanse American life of even the slightest source of Jew-awareness, urged lawmakers to repeal the language, arguing it reinforced negative stereotypes about Jews as money hungry. Serving Jewish interests by sponsoring the bill to remove the terms was Democratic member of the Florida State Senate, **and strongly-identified Jew**, Eleanor Sobel. As far as the deeper motives behind the move, Brooklyn-born Sobel let the cat out of the bag somewhat by expressing a normally un-stated Jewish grudge — that among the finest and most celebrated writers in English literature there are more than a few statements or representations unfriendly to the Jews. Sobel stated that “Shylock is dead, but Shakespeare isn’t really dead. We’ll still be reading Shakespeare. … This state did the right thing by eliminating shylock from state statutes, which really is pejorative and demeaning to all Jewish people.”

It’s very clear that Jews would love to see the death of Shakespeare and subsequently the burial of the ghost of Shylock once and for all.

In my **analysis** of Anthony Julius’ atrocious *Trials of the Diaspora* I noted the fanatical obsession of Jewish scholars with deconstructing and condemning huge swathes of the English literary canon. What Julius and the horde of other Jewish activists are really asserting in such efforts is their antagonism towards anything but positive reflections of Jews in literature and public discourse. I wrote that these efforts “have the dual function of staining the legacy of the English literary past, and shackling authors in the present, who would feel constrained to avoid having a negatively portrayed Jewish character in their works.” Looking at events in Florida and now the Biden incident, it is clear that it really goes much further than this. Terms, similes, or allusions derived from works deemed un-kosher by the Hebrew hierarchy are to be purged from public language.

As far as Mr Foxman informing Biden that he needs to “bone up on his Shakespeare,” I am assuming that what Foxman really means is that Biden should indoctrinate himself with a Jewish take on Shakespeare — perhaps a perusal through the kind of intellectual travesty produced by the noxious Julius. Pathological Gentile-hater that he is, I very much doubt that Foxman has read much Shakespeare at all. Even if he has, I even more strongly doubt that he is capable of appreciating the mastery and beauty of the written word contained therein. It is clear that Jews like Foxman and Sobel much more readily subscribe to Julius’ claim that *The Merchant of Venice* has been used through the centuries “to promote ignoble elation at the spectacle of a Jew’s humiliation.” That it shows “a bad Jew; it encourages us to think badly of him; it encourages us to regard him as broadly representative of all Jews, it encourages us therefore to think badly of all Jews; further, it encourages us to think badly of Judaism.” As I remarked in my own dissection of Julius’s flimsy work, the author doesn’t see fit to elaborate upon or justify this logically tendentious syllogism. Instead, in a section intended to enlighten us on the *English* reception of the play, he quoted the decidedly non-English August Wilhelm von Schlegel as saying that he could detect “a light touch of Judaism” in everything Shylock says and does. I continued by demonstrating Julius’ shameless manipulation of sources:

> The problems with this citation are not limited to the referencing of a German who never set foot in England, and the strong impression we get that Julius doesn’t have a clue who von Schlegel was. In fact, that is the least of the problems here, because Julius is once more wilfully misleading his readers. The quote is derived and cited as being from Jonathan Bate’s *The Romantics on Shakespeare*. I happen to own the book, so a brief check of the quote was easy. Our good friend Mr. Julius has once again been doctoring and omitting sources according to his own taste. The reference to “a light touch of Judaism” is only the latter part of a full sentence, the former being altogether at odds with Julius’ thesis (183-4) that the character is meant to be broadly representative of all Jews; for it reads: “Shylock, however, is everything but a common Jew: he possesses a strongly-marked and original individuality.”[25]
>
> Why doesn’t Julius quote the *English* Romantics whose comments on *The Merchant of Venice* are freely available in the same chapter? Because his thesis stands condemned by their analysis. William Hazlitt pronounces (Bate: 450) that Shakespeare’s “Jew is more than half Christian. Certainly our sympathies are much oftener with him than with his enemies.”
>
> What of the reception of the play by its audience? Is there evidence that confirms Julius’ imaginings of English men and women gloating at a Jew’s humiliation? Julius himself read the chapter in which Heinrich Heine, who watched a performance in London, has this (Bate: 456) to say: “When I saw the play acted at Drury Lane, a beautiful pale Englishwoman standing beside me burst into tears at the end of the forth act, crying out several times, ‘the poor man is wronged.’ She had a classical face and large dark eyes which I could not forget, for they had wept for Shylock.”

The simple fact of the matter is that there is little in the substance of the play or the character of Shylock which is in any way unfair to Jews. The real grievance Jews have with the play, and with the character, is that it provided an easy and unambiguous reference to the link between Jews and moneylending. Even more devastating to organized Jewry, this link was provided by a cultural figure, in the form of Shakespeare, so great in popular esteem as to be almost unassailable. While Jewish organizations continue to **assault the distribution and performance** of works like Geoffrey Chaucer’s *The Canterbury Tales*, Shakespeare stands impervious and *The Merchant of Venice* continues to be read in schools, colleges and homes across the world. Jews are left with the sole option of preventing the ghost of Shylock from slipping into mainstream language, and they do so by ruthlessly policing what can be publicly said and by administering chastisement to the careless.

Seen in this light, we can almost taste in the bitterness in Sobel's remark that "Shylock is dead, but Shakespeare isn't really dead. We'll still be reading Shakespeare." Given the generally privileged position of Jews in American society despite the continued reverence for Shakespeare and his works, it's really about hatred toward the traditional culture of the West and yet another illustration of Jewish power to get even the most prominent politicians to grovel.

One gets the impression that the ADL would love nothing more than to gather up the works of the Bard of Avon and cast them upon a Purim bonfire.

Jews, ‘Israelis’ and the Israel Lobby

theoccidentalobserver.net/2014/10/16/jews-israelis-and-the-israel-lobby

Andrew Joyce, Ph.D. October 16, 2014

News from England conveys that Andrew Bridgen, a Member of Parliament for the so-called Conservative Party, has troubled those of the Hebrew persuasion by daring to mention that there is a link between the Jewish people and the State of Israel. During an exchange in the House of Commons on proposals to recognize a State of Palestine, Bridgen is alleged to have said:

> Does my hon. Friend agree that, given that the political system of the world’s superpower and our great ally the United States is very susceptible to well-funded powerful lobbying groups and the power of the Jewish lobby in America, it falls to this country and to this House to be the good but critical friend that Israel needs, and this motion tonight just might lift that logjam on this very troubled area?

A **report** at *Breitbart.com* is illustrative of irrational and pathological responses to any acknowledgement that Jewish lobbying groups (of which the Israel Lobby is only one) are well-funded and highly influential. Despite the measured tone of Bridgen’s comments, Breitbart’s journalist described the statement as a “scathing, anti-Semitic attack on pro-Israel groups in the United States. … Mr Bridgen’s comments give fuel to the anti-Israel lobby in the UK, and echo statements made by a number of anti-Semites. According to the European Monitoring Centre’s definition on Anti-Semitism, equating the actions of the State of Israel with Jewish people as a race is classed as anti-Semitism.”

Bridgen’s sin, we can deduce, is deemed to be two-fold. The first element was that he dared to state that a Jewish lobby existed and that the government of the United States is “very susceptible” to its influence. Although this is a **clear and demonstrable** fact, it is off-limits for public discussion. His second sin was to dare to suggest that Britain should be a “critical” friend, and that Israel “needs” friends who will carefully point out when it has committed wrongs or errors — another perfectly reasonable statement, that is, unless you are Jewish in which case anyone who criticizes you or blames you for anything is an “anti-Semite.”

Israel’s actions are clearly blameworthy, and have cost it support. The ***Guardian*** reported that in the same debate, Sir Richard Ottaway, the Conservative chairman of the foreign affairs select committee, said the Netanyahu government’s recent appropriation of land in the Etzion Bloc area of the West Bank had cost Israel his support. He said he had long been a supporter of Israel but “I realize now Israel has slowly been drifting away from world public opinion. The annexation of the 950 acres of the West Bank just a few months ago has outraged me more than anything else in my political life. It has made me look a fool and that is something I deeply resent." A significant problem is that there are many more fools, with a variety of motives, who will persist in their support for Israel.

The comments made by British politicians and the response to them, reminded me strongly of some of the predictions made by Hilaire Belloc in *The Jews*, recently **reviewed** here at *TOO*. With the creation of a Jewish state not yet a reality in his lifetime Belloc was left to ponder solely theoretical scenarios, but his predictions were astonishingly accurate. Crucially, he asked "whether the Zionist experiment will tend to increase or to relax the strain created by the presence of the Jew in the midst of the non-Jewish world" (p.231). It's obvious that the strain has not been relaxed. Some early Zionist thinkers acknowledged that Jews create and contribute to friction between themselves and their host populations. Indeed, Herzl and his followers insisted that it is the presence of Jews in European societies that caused anti-Semitism. The early Zionists called for the exit of Jews from host populations in order to normalize their abnormal situation, in the hope that it would transform them into a nation like other nations. Through the creation of a Jewish state and, theoretically, a Jewish population flow to that state, the pressure and friction between Jews and Europeans especially would be reduced. But Zionism, as a means of reducing anti-Semitism, is a project which has failed and will always fail.

The roots of this failure lie mainly in the incomplete nature of the population flow. Zionism, and the creation of the State of Israel, did not usher in the end of the Diaspora and its attending frictions. Jews continue to live among Europeans, and those of European descent, in large numbers. These Jews continue to act with a high level of ethnocentrism and to occupy many of the positions of power, influence, and wealth that have created friction with host populations in the past.

Belloc, of course, predicted just such a scenario. He foresaw that the majority of Jews would continue to live outside a 'Jewish' state because they live "and desire to live the semi-nomadic life, the international life, which has becomes theirs by every tradition, and which one might now almost call instinctive to them" (p. 233). According to an **article** in *Haaretz*, Israel has struggled for decades to keep 'The Wandering Jew' within its borders. Hebrew University Prof. Sergio Della Pergola, one of Israel's leading demographers, says that between 1986 and 2008, there were about 10,000 more emigrants than returnees a year, and between 1983 and 1995, the margin was approximately 15,000 a year. The trend has slowed recently, but Israel still sends more Jews out into the world than it receives. This is hardly the fulfilment of Herzl's plan for the amelioration of anti-Semitism. It is, however, the fulfilment of Belloc's prophecy that a Jewish state would be "no more than a fixed rallying point, an established but small territorial nationhood" (p. 234).

The ADL, and organizations like it, would like us this think that these Jewish emigrants are 'Israelis' and somehow something altogether different from the 'American of Jewish faith' or some such verbal concoction. These organizations work very hard to propagate the myth that there is no relationship between Israel and the somehow fundamentally different Jewish Diaspora.

But there clearly is, and there is no real distinction between a Jew who lives in New York and one who lives in Tel Aviv. There is no ‘Israeli people.’ A marriage between the two wouldn’t raise a single eyebrow in Orthodox Jewry. Empty propaganda arguing otherwise merely reminds one of the pains taken by “assimilated” Western European Jews, between 1880 and 1910, to argue that they were fundamentally different from the *Ostjuden* who swept across the globe on a wave of atrocity fairy tales about the Tsar and his subjects. And all the while a tangled web of philanthropy and political support bound the two populations tightly together.

Jews, Israel, and ‘Israelis’ are equally bound together. The Jewish emigrants from Israel **interact with and reinforce** the Jewishness of those in the Diaspora. Most estimates place the number of ‘Israelis’ in the United States at over half a million, with some estimates going as high as one million. Marianne Sanua, of the Jewish Studies Program at Florida Atlantic University in Boca Raton, discovered that the ‘Israelis’ “belong to synagogues and Jewish community centers, and 75 percent are married to other Jews,” a much higher rate than for American Jews. “By all other criteria, the expats are more “Jewish” than native-born Jews, including number of visits to Israel, sending their kids to Jewish schools, going to Jewish museums, attending Jewish cultural events and observing Jewish rituals. “In many ways, when so many American Jews are being lost to assimilation and intermarriage, Israeli-Americans are seen as having a vital role to play in maintaining American-Jewish communal life,” Sanua concluded.

These Jews epitomize the reciprocal relationship between Israel and the Diaspora, because Israel and Diaspora Jewry are mutually reinforcing entities. Jewish arrivals from Israel help reinforce Jewish identity and demographics in the Diaspora. Their significantly lower rate of intermarriage also ensures the continuance of a ‘purer’ gene pool at that all-important strongly identified core of Diaspora Jewish populations. In turn, Diaspora Jewry supports Israel by fighting ceaselessly to disrupt criticism of its actions, and to ensure that it receives the maximum possible unconditional support from the host government. There will always be dissent, and not all Jews support Israeli actions, but the core of organized Jewry and the core of Israeli Jewry will always be in sync.

Despite the obvious nature of this relationship, discussing it remains **strictly taboo** in public conversation. Any suggestion that ‘Israeli’ actions implicate Jews is met with fierce condemnation. For example, the European Monitoring Centre’s definition of anti-Semitism includes equating the actions of the State of Israel with Jewish people as a race. Nowhere is it mentioned that, for example, that Britain’s Jewish Policy Research organization conducted a **survey** showing that “the vast majority of respondents exhibit strong personal support for, and affinity with, Israel: 95% have visited the country, 90% see it as ‘the ancestral homeland’ of the Jewish people, and 86% feel that Jews have a special responsibility for its survival.” For 82% of surveyed Jews, Israel played a ‘central’ or ‘important’ role in their Jewish identities, 72% described themselves as Zionists, 87% said that although they lived in Britain, they were part of a larger Jewish Diaspora, 76% said that Israel was relevant to their day-to-day lives in Britain.”

Jews are ‘Israelis, and ‘Israelis’ are Jews. Just as a Jew who is born and raised in New York remains a Jew, and a Jew born and raised in Moscow remains a Jew — so a Jew born and raised in Tel Aviv remains a Jew. Israel exists to serve Jewish interests, and its actions clearly and justifiably inflame public opinion against Jews — wherever they may reside.

This was even acknowledged during the above-mentioned parliamentary debate by the anti-Israel (and ethnically Jewish) M.P. Gerald Kaufman. Kaufman remarked: “I call on right hon. and hon. members on both sides of the House to give the Palestinians their rights and show the Israelis that they cannot suppress another people all the time. It is not Jewish for the Israelis to do that. They are harming the image of Judaism, and terrible outbreaks of anti-Semitism are taking place. I want to see an end to anti-Semitism, and I want to see a Palestinian state.”

Now, I might quibble with Kaufman on his claim that Israeli actions are “not Jewish,” but he is fundamentally correct in asserting that Jewish actions in Israel have provoked negative responses to Jews more generally.

But Kaufman has himself been castigated because to state that the actions of Israel contribute to anti-Semitism is to utter another forbidden truth. After all, our masters would like us to believe that anti-Semitism is in *no way, shape, or form* connected to Jewish behavior. Thus, the countless demonstrations outside Israeli embassies in July had nothing to do with Jewish actions in Gaza, but were rather just more expressions of the irrational hatred of the barbaric goyim.

Kaufman, being Jewish, probably won’t face the fate of Bruce Shipman, who was effectively **forced from his post at Yale** for making much the same point. Jews will, however, continue to strictly police criticism of Israel by blurring and contorting every debate on Israeli actions with talk of ‘anti-Semitism.’ In fact, Jews in both Israel and inside Europe have been **lobbying** the EU to class anti-Israel demonstrations as inherently ‘anti-Semitic,’ and therefore to be subject to a ban. The complete detachment from reality in such thinking is starkly illustrated by the comments of Israeli Jewish Congress president Vladimir Sloutsker, who informed an audience at a special session of the Knesset that “if left unchecked, such behavior could lead to another European genocide.” This ties in quite well with **Kevin MacDonald’s assertion** last month that “the organized Jewish community presents itself as the ultimate victim at the same time that Israel’s brutality toward the Palestinians is there for everyone to see.”

None of this would have surprised Hilaire Belloc, who based his predictions not on the early plans of the Zionists, or the pipe dreams of Liberals who argued that Jews would eventually be assimilated beyond recognition, but rather on the patterns of Jewish behavior over a long stretch of historical time. Belloc accurately predicted that Diaspora Jewry would twist and turn when faced with the questioning of its political character, and cling to insist that Jews are "to be regarded as the full national in the nation in which they happen to be for a time" (p. 234). In an astonishingly clear prediction of modern Jewry's relationship with Israel, Belloc argues that "He shall in every respect be regarded, by a legal fiction, as identical with the community in which he happens to be settled for the moment, *but at the same time he is to have some special relation with the Jewish State"* (*Ibid.*).

Zionism has failed to ameliorate friction because it merely opened up another front in the conflict between Jewry and the nations. The conflict among the Europeans persists because Jews, and therefore Jewish behavior, persists among the Europeans. The conflict now also takes place in a different theatre, in the Middle East, because Jews, and therefore Jewish behavior, exists in that place also. Jews will continue to provoke criticism and aggression until they either depart from, or are forced from, the location of their activities, or until they abandon the fiction that they are blameless and alter their behavior. History, as always, indicates the likely outcome.

Jewish Journalism: A TOO Case File, Part 1

theoccidentalobserver.net/2014/10/28/jewish-journalism-a-too-case-file-part-1

Andrew Joyce, Ph.D. October 28, 2014

One of the favored tactics of our Hebrew friends at the ADL, the SPLC, and similar organizations is the 'Intelligence Report,' or 'Case File,' on a particular individual who engages in activities unconducive to Jewish aims and aspirations. These 'Intelligence Reports' are normally, in fact, far from intelligent, and usually consist of a mug-shot like photograph accompanied by several quotes taken out of context, clumsy clichés, and more than a little blatant falsehood. The aim, however, is fairly obvious — to mimic in every fashion the feel and style of a criminal case-file and thereby taint the reputation of even the most law-abiding citizen.

For some time now I have felt that something similar might be useful to have at *TOO*. At this site we have no shortage of excellent and well-informed commentary on the problems faced by Whites not just in the United States but also internationally. But what I'd like to contribute here is something just a little different from the usual — an illustrative but individual case file examining the work of a particular Jewish journalist. Other, similar, reports on other individuals will follow over time. Unlike the ADL or the SPLC, the aim of the report provided here is not to mimic a criminal case file, but instead to contextualize, explain and, most importantly, expose the aims and methods of certain Jewish activists. I also diverge from the path taken by the above-mentioned organizations in that I rely heavily on scholarly sources, checkable facts, and verifiable and contextualized quotations.

Jews and Journalism: Some Historical Context

In 1868 the Prussian romance writer Hermann Goedsche published a popular novel, *Biarritz*, under the pseudonym Sir John Retcliffe. The book related the tale of an occult meeting of representatives of the twelve tribes of Israel in a Prague cemetery, and has since become notorious as providing *the* template for the much-maligned *Protocols of the Elders of Zion*. In one of the novel's more notable passages, a rabbi in charge of the meeting muses on Jewish ambitions for seizure and use of the press. The rabbi informs his co-conspirators:

> If gold is the first power in this world, the second is undeniably the press. … Our people must become the editors of all daily newspapers in all countries. Our possession of gold, our skill in devising means of exploiting mercenary instincts, will make us the arbiters of public opinion and enable us to dominate the masses. … We shall dictate to the world what it is to have faith in, what it is to honor, and what it is to curse. … Once we are absolute masters of the press, we will be able to transform ideas about honor, about virtue, about uprightness of character, we will be able to

> deal a blow against the family, and we will be able to achieve its disintegration. … We shall declare open war on everything that people respect and venerate.[1]

Goedsche's work has gone down in mainstream, Jewish-endorsed, history as the twisted imaginings of a borderline psychopath. Norman Cohn, for example, describes *Biarritz* as a "pathological fantasy."[2] Receiving considerably less scholarly attention are the very real events which inspired Goedsche — the dramatic seizure of the European mass press in its infancy by Jews. Steven Beller, one of the few academics to devote serious attention to the activities of Jews in the press in mid-nineteenth century Central Europe writes that:

> It is almost a cliché to say that the Viennese liberal press was very Jewish. The problem with anti-Semitic attacks on the 'Jewish press' was that, in Vienna at least, they were based on hard fact. All the major daily newspapers of the liberal press were either owned or edited by people of Jewish descent.[3]

Outside of ownership and editorship, the presence of Jews in the lower ranks of the press was also at an astonishing level. Beller analyzed the *Festschrift* of the journalists' and writers' society in Vienna, *Concordia*, which contains a list of all the members of the society from its inception in 1859 to the year 1909 — the year of the *Festschrift*'s publication. The results indicated that 51.5 per cent of members were indisputably Jews. Including just half of those with surnames that indicated they were 'probably' Jewish, the figure jumps to 63.2 per cent.[4] The figures are remarkable given that the Jewish population of Vienna never exceeded nine per cent of the city's total during the same period.

In Germany, the situation was no different. Peter Pulzer writes that in Wilhelmine-era Germany "there was no profession that was more completely dominated by Jews than journalism."[5] Crucially, many of these journalists departed from the practice of merely 'reporting' news, and became what the contemporary Jewish writer Karl Kraus described as "Creators," or manipulators of the public mood and public tastes.[6]

Internationally, the Jewish Paul Reuter had founded the Reuter's news agency and Jews more generally had assumed a dominant position in the telegraphic agencies. In the United States, Jewish dominance of the news media formed a major aspect of Henry Ford's ***The International Jew***, with Ford remarking:

> The number of Jewish contributors to the Press of the United States makes another interesting statistical bit. It would be sheer prejudice to make objectionable mention of many Jewish journalists and writers, and they come within the scope of this study only as they have shown themselves to be the watchful agents and active servants of the System. This is what many of them are.

In England during the same period Joseph Moses Levy, owner of the *Sunday Times*, bought *The Daily Telegraph*. Levy's acquisition of *The Daily Telegraph* was merely the start of a wider trend — the passing of the English press into the hands of Jewish, or Jewish-dominated financial syndicates. As one historian has noted:

> Mrs Rachel Beer née Sassoon owned and edited the *Sunday Times* between 1893 and 1904 and had an interest in the *Observer*. We also know that Harry Oppenheim was a prominent shareholder and a member of the financial syndicate which ran the Liberal *Daily News.* … Harry Marks founded the *Financial News* in 1884 and edited it himself. … More significant to hostile critics interested in the role of Jews in Britain was the fact that the Levy-Lawson family ran the *Daily Telegraph*, that Sir Alfred Mond provided the finance for the *Westminster Gazette* and after 1910 controlled the *English Review*, and that Reuter's news agency was the principal supplier of information on world events to the British press.[7]

England, too, had its share of "watchful agents and active servants of the System." One of the most notable examples was the journalist **Lucien Wolf** (1857–1930). Wolf wrote for several British newspapers, often under pseudonyms, and styled himself as an expert on foreign affairs and diplomacy. It was Wolf, an arch journalistic illusionist, who brought an international cast of Jewish contacts into play in order to orchestrate the monumental magic trick of convincing the world that Jews were being massacred across the Russian empire. It was Wolf who wrote, from first word to last, the defamatory and fictitious pamphlet "Darkest Russia," and who used his position at the *London Times* and in the international telegraph agencies to give his fabrication legitimacy and popularity among the gullible masses.[8] But, of course, although it has deep roots, the problem of "watchful agents and active servants of the System," is not merely historical. It is contemporary. And we now turn our attention to one such agent, still plying his trade today.

Go to Part 2 of 2.

1 Quoted in S.J. Whitfield, *American Space, Jewish Time: Essays in Modern Culture and Politics* (M.E. Sharpe, 1996), p.131.

2 Quoted in L. Donskis, *Forms of Hatred: The Troubled Imagination in Modern Philosophy and Literature* (Value Inquiry Book, 2003), p.41.

3 S. Beller, *Vienna and the Jews, 1867-1938: A Cultural History* (Cambridge University Press, 1989), p.38.

4 Ibid, p.39.

5 P. Reitter, *The Anti-Journalist:Karl Kraus and Jewish Self-Fashioning in Fin-de-Siecle Europe* (University of Chicago Press, 2008), p.61.

6 Ibid, p.59.

7 H.A. Strauss, *Hostages of Modernization: Current Research on Antisemitism* (Walter de Gruyter, 1992), p.335.

8 B. Pinkus, *The Jews of the Soviet Union: The History of a National Minority* (Cambridge University Press, 1988), p.47.

Jewish Journalism: A TOO Case File, Part 2

theoccidentalobserver.net/2014/10/29/jewish-journalism-a-too-case-file-part-2

Andrew Joyce, Ph.D. October 29, 2014

Now executive editor at the *Guardian*, the work of Jonathan Freedland (1967–) may not be greatly familiar to *TOO* readers, at least when compared to some other high-profile Jewish journalists active in the United States. However, it is for precisely that reason that I felt he should number among the earliest of the individuals I will discuss in this planned series of case files.

Journalism and a strong sense of Jewish identity seem to run in the Freedland blood. Jonathan is the son of Michael Freedland (1934–), a biographer and journalist who specializes in Hollywood biographies and recently produced the scathing anti-McCarthy screed *Witch Hunt in Hollywood: McCarthyism's War on Tinseltown*. The basic thesis of *Witch Hunt in Hollywood* is that Sen. Joe McCarthy and the House Un-American Affairs Committee were engaged in an irrational and purely "anti-Semitic" purge of Hollywood. The elder Freedland wrote: "For Communist read Jew. … The hearings were as (some would say more) anti-Semitic as anti-Communist. Hollywood was chosen for the attack because of the great publicity value the movie capital offered. It was also a great opportunity to get at the Jews of Hollywood."[1] Freedland Senior is also one of those Jews who, as Kevin MacDonald elucidates in *CofC*, viewed supporters of McCarthy as "intellectual and cultural primitives."[2]

The younger Freedland began his own writing career at the short-lived *Sunday Correspondent*, a London newspaper backed by Rothschild Ventures, and which also launched the career of current *Newsnight* editor Ian Katz. In 1990 Freedland joined the BBC, working as a news reporter across radio and television. In the summer of 1992, he was awarded the Laurence Stern fellowship at *The Washington Post*, serving as a staff writer on the national news section. In what almost appears like the choreography of their careers, Freedland's *Sunday Correspondent* cohort Ian Katz received the same fellowship the following year. Freedland became Washington Correspondent for *The Guardian* in 1993, remaining in that post until 1997. On his return Freedland launched an attack on British traditions and the system of constitutional monarchy, in his *Bring Home the Revolution: The Case for a British Republic* (1998). One of Freedland's primary inspirations was that he felt that, unlike most European states, America "most — though not all — of its citizens feel like they belong."[3] The "old" Britain, symbolized in the monarchy and out of touch with its citizens, should be annihilated.

Between 2002 and 2004, Freedland was an occasional columnist for the *Daily Mirror* and from 2005 to 2007 he wrote a weekly column for the London *Evening Standard*. Freedland has maintained a very strong Jewish identity. In 2005 he produced *Jacob's Gift*, a memoir recounting the lives of three generations of his own family. In 2008, he broadcast a two-part series for BBC Radio 4 — *British Jews and the Dream of Zion*. Although it is not mentioned in his Wikipedia entry, and his Jewishness is only extremely rarely made explicit in his articles for the major British or American newspapers, Freedland is also a regular contributor to the *Jewish Chronicle*. Freedland has published six books: two non-fiction works and four thrillers under the assumed name Sam Bourne. *The Righteous Men*, published in 2006, is a trashy religious thriller which derives from Jewish folklore and has "a faction of the Christian Church" in the "bad guy" role. The book was later followed by *The Final Reckoning* (2008), a revenge fantasy about a group of so-called "Holocaust survivors" who set out to assassinate former National Socialists.

Jewish interests permeate Freedland's journalism, most obviously in his ardent advocacy for the end of White ethnic predominance in Britain. He is highly active in promoting the demographic decline of Whites in England. At the conclusion of the 2012 Olympics, Freedland responded to the 2011 British census, **pointing out** that "the country is now less white and less Christian. In 2001, white people accounted for 91% of the total population. In the latest census, that figure is down five points to 86%." He expressed the belief that 1948 was a pivotal year in British history, because it "saw the arrival of the Windrush, the ship bearing the Caribbean migrants who would change the face of Britain." He cajoles his readers into the belief he is a jolly old Anglo-Saxon with clever references to "we" and "us," arguing that "we should love the country we have become — informal, mixed, quirky — rather than the one we used to be." Freedland was part of the multicultural journalistic establishment which lavished panegyrics on the Mogadishu-born runner Mohamed Farah, and insisted on the skeletal Somali's 'Britishness' even when the opportunistic African moved to Portland, Oregon as soon as his profile reached a level sufficient for him to gain a US visa.

Freedland was also part of the large-scale propaganda effort to inculcate in the British the notion that because the mixed-race athlete Jessica Ennis was capable of running a certain distance at a certain speed, that mass miscegenation would be a progressive step for the nation. In the same article, Freedland reported gleefully that "White Britons have become a minority in London, accounting for only 45% of the city's population," and ended with the astonishing remark that "the main story is surely that this country has undergone a radical transformation in this last decade and the ones before — and it has done so with relative peace and relative calm. No one will hand out any gold medals for that, but it's a kind of triumph all the same."

Just to repeat: Freedland is stating openly, in the internationally circulated *Guardian*, that the decline of White Britons to minority status in the capital of their own ancient nation is a "triumph." Freedland lays special emphasis on the fact that the British have allowed this to happen without reaction, and with "relative peace and relative calm."

But Freedland has himself been part of the 'System' which maintains calm among the slowly diminishing Whites of Britain. At *TOO* we have **commented extensively** on the victimization of young White girls in Rotherham by vast networks of Pakistanis, and the disgraceful neglect of these children by White enablers. Eventually the events came to be seen as evidence of “political correctness” taken to the point of insanity, and many Whites began to grow vexed at the way in which “acceptable” discourse effectively gagged them from criticizing minority groups.

In August this year, however, Jonathan Freedland waded into the debate with a ***Guardian* article** which argued that “political correctness is blamed for Rotherham, but that betrays a contempt for those of Pakistani heritage.” According to Freedland, the statement that Rotherham was enabled by “PC gone mad” “is itself a form of racism.”

The message Freedland was conveying boiled down to: “You might believe that it was a lack of ‘getting mad’ because of fears of accusations of racism that led to Rotherham — but if you get angry now you will still be guilty of racism.” So shut up, stay quiet, and let Britain be transformed with “relative peace and relative calm.”

Freedland is also, to use Henry Ford’s term, a “watchful agent” when it comes to remarks or actions deemed ‘anti-Semitic.’ In October 2013 he wrote another *Guardian* article titled “**Antisemitism doesn’t always come doing a Hitler salute**.” Freedland was apparently provoked to write by a *Daily Mail* article on the late Jewish Marxist, and father of the current Labour Party leader, Ralph Miliband. The article was headed “**The Man Who Hated Britain**,” and explored the bitterness with which Miliband resented the nation which had ostensibly given him refuge from the tumult of Continental Europe. For example, aged just 17 Miliband had written: “The Englishman is a rabid nationalist. They are perhaps the most nationalist people in the world. . . . [Y]ou sometimes want them almost to lose (the war) to show them how things are.”

Miliband’s bitter hatred of the English, simply for having pride and identity, was almost pathologically irrational — he loathed it so much he was prepared to countenance a National Socialist victory.

Although the article on Miliband only mentioned his Jewishness once and in passing, and was in fact penned by the Jewish Geoffrey Levy, Freedland took the opportunity to rail against “anti-Semitism” in British society. To Freedland “the Mail’s insistence that Miliband Snr was not only disloyal but actively hated his country fits comfortably” into a “traditional” belief that Jews are disloyal. The facts, and Miliband’s own diary entries are discarded, and Freedland instead raged: “In the anti-Semitic imagination, Jews are constantly working for some other, hidden goal.”

Freedland was apoplectic that the *Mail* article had highlighted Miliband’s links to the monumentally ugly **Eric Hobsbawm** and Harold Laski, writing that “of all Miliband’s many colleagues and comrades, the paper highlighted two who happened to be Jewish.” But they didn’t just “happen” to be Jewish. Both Hobsbawm and Laski were the intellectual leaders of the radical Left in Britain at that time. Miliband had other colleagues, many of whom were also Jewish, but the trifecta of Hobsbawm, Laski and Miliband was the engine-room of the anti-positivist, counter-cultural Left in Britain during the 1960s. All three played the public role of secular, atheist, unattached cosmopolitans while at the same time marrying and socializing exclusively within their race and pursuing Jewish interests with every written and spoken word.

By their deeds and their works, Hobsbawm, Laski and Miliband were known. And so it is also the case with Freedland, whose works and writings epitomize the Jewish journalist.

To finish, we might once more cast an eye over Freedland's work — his call for the dissolution of the monarchy and of the "old" Britain. We might ponder his cajoling appeal for an "informal, mixed, quirky" Britain. We might pause for reflection over his soothing palliatives over Rotherham, and his urge to maintain that "relative peace and relative calm." And having done so, we might think once more about the words of Hermann Goedsche:

> *We shall dictate to the world what it is to have faith in, what it is to honor, and what it is to curse. … Once we are absolute masters of the press, we will be able to transform ideas about honor, about virtue, about uprightness of character, we will be able to deal a blow against the family, and we will be able to achieve its disintegration. … We shall declare open war on everything that people respect and venerate*.

[1] M. Freedland, *Witch Hunt in Hollywood: McCarthyism's War on Tinseltown* (Aurum Press, 2014).

[2] K. MacDonald, *The Culture of Critique* (1st Books, 2002), p.75.

[3] J. Freedland, *Bring Home the Revolution: The case for a British Republic*, p.15.

Jews, Multiculturalism, and the War on Free Speech: A TOO Case File

theoccidentalobserver.net/2014/11/20/jews-multiculturalism-and-the-war-on-free-speech-a-too-case-file

Andrew Joyce, Ph.D. November 20, 2014

One of the most important functions that *TOO* has played in recent years has been to catalogue Jewish efforts to promote multiculturalism and muzzle with extremely repressive legal measures any speech critical of multiculturalism and the Jewish role in relentlessly pushing it. At the beginning of this year, Brenton Sanderson offered stunning further insight into the **Jewish war on White Australia**, remarking that "in addition to opening the floodgates to mass non-White immigration, a key part of this Jewish campaign to radically reengineer Australian society in their own interests has been to shut down speech critical of this immigration and multiculturalism — and particularly of the role of Jews in foisting these disastrous policies on a resentful White Australian population."

Sanderson indicated the primary methods by which organized Jewry developed and employed their influence on both fronts, for example, through the formation of "think-tanks" and the dissemination of "reports," which were then carried into government. The influence of unelected Jews in this process is not only breath-taking in scope, but also exposes the fiction that we live in democratic societies. For example, Sanderson noted that

> under the chairmanship (and behind the scenes influence) of the Jewish activist Walter Lippmann, the influential Committee on Community Relations delivered a report to the Australian Parliament in 1975 which placed "multiculturalism" at the heart of Australian government policy. It recommended that Australian social policy be formulated on the basis of four key elements. One of these recommendations, as summarised by the Jewish academic Andrew Markus, was that: "legislation was required to outlaw racial discrimination and uphold and promote rights through the establishment of a human rights commission. In response to this and the Committee's other recommendations, which were essentially Lippmann's recommendations, "multiculturalism" was adopted as official government policy in Australia in the 1970s, and extended under the Fraser [1975–1983] and Hawke governments [1983-1991] in the 1980s. Thus, in order to achieve the goals of multiculturalism, Jewish activists were determined from the beginning to bar and punish any speech that was critical of non-White immigration and multiculturalism. The new politically correct speech code was soon enforced by the weight of law with the enactment of racial and religious vilification laws that criminalized dissenting speech.

At the outset of my series of essays on the **Jewish effort to raise Spinoza** to almost cosmic importance in the intellectual history of the West, I indicated the importance of acknowledging patterns, trends and commonalities in how Jews, as a group, approach a given task. In the case of Spinoza, I linked Jewish efforts to exaggerate his legacy with broader Jewish efforts to perpetuate the notion of 'Jewish genius.' I took extra care to point to the precise processes, stages and methods involved.

Similarly, I believe that it is extremely important for us, as intellectuals and writers working within White advocacy, to maintain a focus on the processes of Jewish activism more generally, and in particular to remark upon the way in which these processes are replicated over historical time and in different geographic areas. In my own personal experience, during discussions with friends, relatives, and colleagues about issues of race and Jewish influence, I enjoy most success when I focus not on the statement of certain facts about the extent of Jewish influence, but rather on the *processes* by which this influence has been attained. A simple fact is that many well-meaning White people have been conditioned by a corrupted educational and media environment to regard as 'conspiracy theory' any statement un-conducive to the status and well-being of Jewry. The taint of 'conspiracy theory,' in my experience, is only overcome by explaining, sometimes exhaustively, the complex but actually very 'normal' methods by which influence is attained and utilized by Jews in the pursuit of Jewish interests. Demonstrating that these methods have been employed *repeatedly, uniformly and in different areas*, reinforces the point that while there is certainly a tremendous amount of conspiracy involved, there is very little need for 'theory' on our part. The facts speak for themselves and there is no need to plug 'gaps' with spurious guesswork or, as is commonly supposed, with 'scapegoats.' With careful, time-consuming research, and by teasing out the various strands which comprise Jewish activism, we *can* arrive at a narrative capable of stunning even the most blinkered of liberal Whites.

In this vein, and toward this end, in this essay I want to build on work by Brenton Sanderson on Australia and by Kevin MacDonald on the **general pattern** by shifting the focus of analysis to Britain. I will demonstrate that the processes and features of Jewish activism since the 1950s on behalf of multiculturalism and the curtailing of free speech were replicated there in a manner *perfectly* similar to the Australian experience. We will see the same level of influence exerted by unelected Jewish academics and lawyers. We will see the same Jewish formation of subversive 'think-tanks.' We will see the same production of 'reports' which were then taken, like an explosive device, into the heart of government, where they 'detonated' with devastating consequences for Whites. We will hear the same phrases, recognize the same dogma, and witness the same betrayals. Behind it all we will see the same hand.

Contrary to what is commonly assumed, there are no clearly defined 'hate speech' laws in Britain. This is, in part, a legacy of the fact that the majority of British laws concerning race and the restriction of free speech have been introduced and imposed by subversive and decidedly un-democratic means. There were no votes, and there were no officials identifiably culpable to the electorate. As has occurred throughout the West, this has been a top-down revolution. We live in an age where the laws that matter are crafted in the shadows, and slipped into the statute books under any guise but truth. The primary means by which speech is curtailed in Britain is through the innocuously titled Public Order Act (1986), part of which forbids “racial hatred against individuals of groups including colour, race, ethnic origin and nationality. This can include threatening behaviour and written material that is designed to cause harassment and distress.” How exactly a government can ban something as intangible and abstract as “hatred” is left un-stated, but then we also live in an age when nations wage wars on ‘terror.” In 2006 the Public Order Act was amended to include religious hatred. Ostensibly this move was taken to deal with the phantom of ‘Islamophobia,’ but, as I will presently demonstrate, it owed more to decades-long efforts by Jews to protect both ‘sides’ of Jewish identity.

Jews had been active in the pursuit of such laws in Britain since at least the 1940s. In the aftermath of World War II, Britain still played host to a number of groups sympathetic to Fascism and racial nationalism. These groups, together with the growing prominence of vocal politicians like Enoch Powell, alarmed the Jewish population. Of course, this was the same Jewish population which had repaid British war-time assistance by supporting, in every conceivable way, the Irgun terrorist campaign against the British in Palestine. One Jewish historian has remarked that Jews in Britain lavishly funded “the purchase of arms for Jewish underground armies fighting against British troops.”[1] Jewish terrorism against the British had culminated in 1947 with the kidnapping of two **British army** **Intelligence Corps** **NCOs**, Sergeant Clifford Martin and Sergeant Mervyn Paice. Martin and Paice were beaten and bloodied by their Jewish captors, before being hanged in a eucalyptus grove near Netanya. Their bodies were booby-trapped with mines, causing them to be torn to pieces when efforts were made to retrieve them. The brutal and sadistic slayings comprising the ‘Sergeant’s Affair’ had followed the bombing of Jerusalem’s King David Hotel (British headquarters in Palestine) a year earlier. The new atrocity sparked a wave of revulsion throughout Britain. More specifically, the actions caused the British people to re-think Jewish loyalty. Following the hanging of Martin and Paice, a series of anti-Jewish riots broke out across Britain, further alarming Jews who still clung to empty professions of British patriotism. Jewish stores across the country were destroyed, or painted with slogans such as “Hitler was right.”

It was now that Jews made their first efforts to restrict free speech in Britain. The Labour Party, awash with Jewish communists, provided the main vehicle for these efforts during the 1940s and early 1950s. Following the bombing of the King David Hotel in 1946, Jewish delegates attempted to pass a resolution “outlawing anti-Semitism” at that year’s annual Labour Party Conference.[2] However, the bombing immediately cost the Zionists a great many non-Jewish friends within the Labour movement, and the proposal was emphatically crushed. Following the Sergeant’s Affair, however, another explicit proposal to outlaw anti-Semitism was introduced in the House of Commons, but was rejected at its first reading in 1948.[3] Direct and explicit efforts such as these continued to fail. In *Race Politics in Britain* *and France: Ideas and Policy Making Since the 1960s*, Erik Bleich notes that “during the late 1950s and early 1960s Jewish groups sought laws against anti-Semitic public speeches made during this era, but there is little evidence that this pressure achieved substantial results.”[4]

Further attempts to achieve such legislation were attempted through stealth, in that they concerned race more generally rather than Jews explicitly. These measures were also introduced, though unsuccessfully, with the assistance of willing White M.P.s with a track record of assisting Jews. Bleich notes that “a small number of individual Labour Party Members of Parliament repeatedly proposed antidiscrimination laws. In the early 1950s, Reginald Sorensen and Fenner Brockway each introduced ‘color bar bills’ designed to prevent discrimination against blacks on British soil.”[5] Brockway attempted no less than nine times over nine years to achieve laws against ‘discrimination’ and free speech. Although the full extent of the involvement of these politicians with Jews is unknown, a **record of Parliamentary debates** shows that Sorensen had been involved in assisting Jews since at least the 1930s, even **participating in a 1945 symposium** titled “The Future of the Jews,” where he gave a lecture to his mostly Jewish audience on “Our Common Humanity.” We have evidence that around the same time, Brockway was breaking the law by assisting Jews with forged passports and documents enabling them to enter Palestine.[6] Both Sorensen and Brockway were extremely liberal evangelical Christians, who showed all the signs of the ethno-masochism explored in last year’s special ***TOQ* issue on White pathology**.

Since 1945, the Board of Deputies of British Jews had also been working on drafting a “group libel law” that it eventually hoped to get passed in Parliament.[7] Efforts to further tighten libel laws were made in 1952 when Jewish M.P. Harold Lever, introduced a Private Members’ Bill modifying Britain’s libel laws for the first time in over fifty years. However, Lever’s efforts were later mauled by a hostile Parliament to such an extent that by the time his Bill became an Act of Parliament, his provisions were not extended, as he and his co-ethnics had hoped, to cover groups.[8]

Britain’s first legislation containing any such provision as prohibiting ‘group libel’ was introduced in Parliament by Frank Soskice, the son of David Soskice — a Russian-Jewish revolutionary exile.[9] Scholars Mark Donnelly and Ray Honeyford state that it was Soskice who “drew up the legislation” and “piloted the first Race Relations Act, 1965, through Parliament.”[10] The Act “aimed to outlaw racial discrimination in public places,” though it was soon felt, in Jewish circles, that it hadn’t gone far enough. Crucially, the 1965 Act created the ‘Race Relations Board’ and equipped it with the power to sponsor research for the purposes of monitoring race relations in Britain and, if necessary, extending legislation on the basis of the ‘findings’ of such research.

It was a clever tactic. The Board soon began sponsoring research from ‘independent’ bodies staffed by, and often explicitly created by, Jews.[11] One of the best examples of such bodies, and certainly the most influential, was ‘Political and Economic Planning’ (PEP) a supposedly “independent research organization whose philosophy and methodology are based on the principles and values of sociology.”[12] Ray Honeyford states that although PEP dabbled in other areas, “its most influential work has been in the field of race. It is no exaggeration to say that its work in this field is far and away the biggest source of information, ideas, and opinions about the state of race relations in Britain and the experience of discrimination by ethnic minorities.”[13] One of its 1977 publications has been called “the bible of the race relations lobby in Britain.”[14]

But PEP was never ‘independent.’ From its inception it was closely linked to the National Committee for Commonwealth Immigrants (NCCI), a body which worked to advance the cause (and demographics) of Blacks and South-East Asians in Britain, but which was run by a group of decidedly pale, not to mention Hebraic, British-born lawyers. In one of those little instances of lack of accountability in our modern ‘democracy,’ in 1965 the NCCI had been inexplicably appointed to “advise the British government on matters relating to the integration of Commonwealth immigrants.”[15] From its early days of operation, the NCCI, which became the Community Relations Commission in 1968, was staffed with Jewish lawyers like Anthony Lester (1936–). Although never elected to any public office, and as stated in **his *Wikipedia* entry**, Lester was “directly involved with the drafting of race relations legislation in Britain.” In 1968 Lester founded the Runnymede Trust, described on its website as “the UKs leading independent race equality think tank.” Indicative of the ethnic composition of the Trust, and its deeper origins and goals, Lester had founded the organization with his fellow Jew, Jim Rose. Rose is described in the *Palgrave Dictionary of Anglo-Jewish History* as the “Director of the Survey of Race Relations in Britain. … The Race Relations Act owed much to him.”[16] So basically, if you see a ‘think tank’ described as ‘independent,’ you can be sure its board reads like a Bar Mitzvah invitation list.

One of the main ways in which Lester developed and imposed his influence on the drafting of race legislation was in his capacity as ‘special adviser’ to Roy Jenkins, the far-Left successor at the Home Office of the Jewish Frank Soskice. With Lester behind Jenkins, Britain had essentially gone from having a Jewish Home Office Minister, to having a Jewish-influenced puppet in the same office. In *Race Relations in Britain: A Developing Agenda* (1998), Lester himself writes about his involvement (though he is often ‘economical’ with the truth) in the drafting and implantation of race laws in Britain. Of course, Lester downplays his role and that of Soskice, writing that “the arrival, in December 1965, of a liberal and receptive Minister, Roy Jenkins, at the Home Office was of decisive importance in making the Race Relations Act. … When Labour came to power in 1974 I abandoned my practice at the Bar to help Roy Jenkins secure the enactment of effective legislation tackling race and sex discrimination.”[17] He further writes that “every democratic society should be concerned with promoting what Roy Jenkins memorably defined thirty years ago as a national goal: equal opportunity, accompanied by cultural diversity, in an atmosphere of mutual tolerance.”[18]

But Lester isn't giving anywhere near an accurate portrayal of his own interest and unceasing activism in the field of race and multiculturalism. For a start, we know that it was Lester himself who penned the influential speech he now attributes exclusively to Jenkins.[19] Furthermore, Scholar Peter Dorey notes that Lester was "the leading campaigner on race relations" for the Society of Labour Party Lawyers and that Lester had been at the forefront of the Society's Race Relations Committee when it put pressure on the government for harsher legislation in 1966.[20] Illustrating the true nature of the relationship between Lester and Jenkins, Dorey cites correspondence between the two in which Lester castigates the 1965 law as a "shoddy job" and in which Lester presents Jenkins with a "shopping-list of discontents: the Government should commit itself to extending the race relations legislation to cover all public places, as well as employment, housing, credit and insurance services, and it should strengthen the Race Relations Board."[21] Dorey notes that it was in response to pressure from Lester, channeled through Jenkins, that "the Government began to reconsider its race relations policy."[22]

In truth, Lester was one of the chief architects of modern multicultural Britain and its accompanying repressive bureaucracy. It was Lester who by his own admission, in 1975, set out "coherent principles for new legislation in the White Paper on Racial Discrimination."[23] The principles were that:

> The overwhelming majority of the colored population is here to stay, that a substantial and increasing proportion of that population belongs to this country, and that the time has come for a determined effort by Government, by industry and unions, and by ordinary men and women to ensure fair and equal treatment for all our people, regardless of their race, color, or national origin.[24]

Lester, Rose, the NCCI, PEP, the Runnymede Trust and other means of Jewish influence continued to be brought to bear on successive governments, introducing small but cumulatively significant changes to British laws on racial matters, extending the multicultural state, and slowly tightening the noose on free speech. In 1985, another Jew moved to criminalize expressions of White racial solidarity when M.P. Harry Cohen introduced a "Racial Harassment Bill" to Parliament. Scholar Rob Witte reports that Cohen's attempt only failed because of "lack of parliamentary time."[25] The following year, Cohen made a second attempt, which failed,[26] only for Jews to return to more stealthy methods when racial elements were included with the much broader Public Order Act (1986). The Public Order Act had been introduced to Parliament by Leon Brittanisky (now named Leon Brittan) and supported primarily by Malcolm Rifkind, a descendant of Lithuanian Jewish immigrants. It was another clever piece of work. Brittan's team had been tasked with drafting a White Paper on Public Order to deal with a series of miners' strikes and demonstrations. Although issues of race were not remotely related to the events provoking the White Paper, Brittan saw that the government was eager to pass legislation restricting the miners as soon as possible and, sensing that the wide-ranging bill would endure little opposition, he ensured that additional elements were included, such as the criminalization of “incitement to racial hatred.”[27] It is Brittan’s clever little addition which continues to cause problems for vocal racial nationalists in Britain today.

Looking back over these efforts we notice the same patterns. The un-democratic nature of the changes wrought in our nations by Jews, both elected and unelected, is starkly apparent. This is not conspiracy theory. Every name, fact, organization, law, and date I have cited is verifiable and I in fact urge readers to research even deeper into the networks I have alluded to above. The facts will speak for themselves.

To finish, I’d like to point out that Lester continues to push for a multicultural Britain. His hatred for all that we love is palpable. He writes that

> Public references to the ‘nation,’ ‘British heritage,’ and ‘tradition’ often seem like little more than a code for xenophobia. … The challenge for the next century will be to rethink the concept of ‘Britishness,’ to find values that each of these communities can share without losing *their* cultural, religious, and ethnic diversity. It is our privilege and our duty to redouble our efforts now, in preparation for the next century.[28] [My emphasis].

In response to Lester’s efforts, and those of his co-ethics in other White nations, I’d like to paraphrase the poet Dylan Thomas when I say that we will not go gently into the “good night” that is being prepared for us, but that we will rage, *rage* against the dying of the light.

[1] G. Alderman, *The Jewish Community in British Politics*, (125).

[2] P. Medding, *Studies in Contemporary Jewry: XI: Values, Interests and Identity*, (108).

[3] Ibid.

[4] E. Bleich, *Race Politics in Britain and France: Ideas and Policy Making Since the 1960s*, (42).

[5] Ibid, (41).

[6] C. Knowles, *Race, Discourse and Labourism*, (172).

[7] D.S. Wyman, *The World Reacts to the Holocaust*, (617).

[8] C. Adler (ed), *The American Jewish Year Book, 1953*, (234).

[9] M. Donnelly, *Sixties Britain: Culture, Society and Politics* (115), & R. Honeyford, *The Commission for Racial Equality: British Bureaucracy Confronts the Multicultural Society* (95).

[10] Ibid.

[11] Donnelly, (115).

[12] Honeyford, (93).

[13] Ibid.

[14] Ibid, (94).

[15] I. Solanke, *Making Anti-Racial Discrimination Law: A Comparative History of Social Action and Anti-Racial Discrimination Law*, (85).

[16] W. Rubinstein (ed), *The Palgrave Dictionary of Anglo-Jewish History* (566, 810).

[17] T. Blackstone (ed), *Race Relations in Britain: A Developing Agenda* (24).

[18] Ibid, (22).

[19] C Williams (ed), *Race and Ethnicity in a Welfare Society* (38).

[20] P. Dorey, *The Labour Governments 1964-1970* (322).

[21] Ibid, (323).

[22] Ibid.

[23] T. Blackstone (ed), *Race Relations in Britain: A Developing Agenda* (22).

[24] Ibid, (22).

[25] R. Witte, *Racist Violence and the State: A Comparative Analysis of Britain, France, and the Netherlands*, (71).

[26] Ibid.

[27] T. Brain, *A History of Policing in England and Wales Since 1974* (104).

[28] T. Blackstone (ed), *Race Relations in Britain – A Developing Agenda* (23,31).

Reflections on Jews, “Anti-Semitism” and Free Speech

theoccidentalobserver.net/2014/11/22/reflections-on-jews-anti-semitism-and-free-speech

Andrew Joyce, Ph.D. November 22, 2014

“He will appear in our national discussions, not only giving advice, but attempting to direct policy, and will be puzzled to discover that his indifference to national feeling is annoying.”
Hilaire Belloc, *The Jews*, 1922.

I recently **charted** the history of Jewish efforts to restrict free speech in Britain, and noted common themes and practices in how they have achieved advances in this sphere. I think that it would be a worthwhile endeavor to elaborate upon the manner in which these measures are affecting Whites in the present, as well as highlighting the fact that Jewish efforts to restrict free speech are ongoing.

The ***Forward*** **reports** that, in late October, European rabbis called on governments throughout the continent to pass laws targeting speech against Jews. The move took the form of a resolution passed by the standing committee of the Conference of European Rabbis (CER), which convened in Tbilisi, Georgia. Pinchas Goldschmidt, CER President, told journalists that the CER demanded that “additional countries follow the example set by France and Germany, and devise legislation that targets hate speech against Jews specifically. … It is something that few countries have but is necessary in light of the rise in anti-Semitic violence and hate speech, as we have witnessed this summer.”

Goldschmidt’s comments clearly reflect ongoing Jewish anxieties at the strength of anger against Israel in Western Europe — anger provoked by Israeli atrocities in Gaza. In my previous article, I noted that Jewish activity to restrict free speech is closely linked to specifically Jewish concerns. Thus, while Jewish politicians and activists are often keen to point to the supposedly broader applications and benefits of the legislation they propose (the pretence to “universalism,” and to be against all forms of “racism”), Jewish activity in this sphere is very closely linked to periods in which Jews, and only Jews, feel threatened.

For example, I pointed out that some of the earliest Jewish moves to restrict free speech in Britain were not undertaken on behalf of Caribbean Blacks or Pakistanis, but rather were conducted following the backlash against Jewish terrorism targeting the British administration in Palestine. Jewish efforts at this time took the form of attempting to ban the criticism of Jews, first at a Labour Party conference and later in Parliament itself. The aim was not to fight “racism,” but to eliminate any expression of negativity towards Jews and Jewish actions. Only when the “direct” route failed did Jews broaden the scope of their efforts, bringing a range of non-Whites into the fold, in an attempt to present the image of a coalition of the downtrodden.

The resolution passed by the Conference of European Rabbis represents nothing new. Jews have been attempting to make “anti-Semitism” illegal for decades, if not centuries. This is a fundamental aspect of the perennial Jewish drive for special protections — protections that have been clearly necessary for the pursuit of a group strategy which has proven over vast stretches of historical time to expose the group to criticism, anger, and violence from other peoples. Furthermore, the level of success in achieving the criminalization of anti-Jewish critique can be seen as a benchmark of Jewish power in a given state. For example, as David Shneer comments, at the same time it established state-sponsored Yiddish-language publishing houses, Jewish writers’ groups, Jewish courts, Jewish city councils, and Jewish schools, the Soviet Union was the first country in the world to make all forms of anti-Jewish activity illegal.[1] Barbara Epstein adds that a Soviet criminal conviction for “anti-Semitism” would result in an eighteen-month prison sentence.[2]

Going back much further, we can see that Jewish power in the medieval period, rooted in the close relationship between Jews and powerful kings or elites, was sufficient for the effective criminalization of anti-Jewish activity. For example, Bernard Bachrach points out that in early Medieval Italy “those who harmed Jews were effectively and severely punished.”[3] In Medieval Hungary, Jews carried letters from the king and other members of the elite guaranteeing them an array of special protections and privileges, including exemption from “harassment and persecution,” as well as “all kinds of attack.”[4] This was common throughout Europe.

Jews, although clearly self-identifying as members of a group, nevertheless view any criticism of that group as “anti-Semitism.” Anti-Semitism is then deemed to be fundamentally wrong and, by nature, illegal. In the Jewish mind, all “anti-Semites” are criminals. Indeed, in *Contemporary Antisemitism: Canada and the World*, Morton Weinfeld writes that “most forms of anti-Semitism are clearly illegal and socially unacceptable.”[5] This despite the fact that Weinfeld himself concedes that “anti-Semitism” is itself poorly defined, and that “after all, Jews can be paranoid, or simply mistaken about perceived anti-Semitism. Moreover, some Jews might be opportunistic and label as anti-Semitic legitimate criticism of Israeli policy.”[6]

Even Weinfeld’s caveat is flawed, since most Jews would see *any* criticism of Israeli policy as innately illegitimate. And the reason *any* criticism of Israeli policy is seen as illegitimate is the unceasing struggle of Jewry with its own fears — that to permit any expression of criticism would be to open the floodgates to unimaginable horrors.

Faced with such fears, together with the Jewish drive to secure group interests, Jews have clearly shown a preference for working with non-Jewish elites to impose repressive measures on the lower orders — a phenomenon, as noted above, that extends back over the ages. Rather than allow open discussion of Jewish conduct, in **my review** of Hilaire

Belloc's *The Jews* I argued that the nature of the Jewish quest for special protections and repressive legislation increased in intensity after World War II:

> A new world was to be fashioned. No longer was citizenship for the Jews enough — now Jewish security was to be sought by regulating non-Jews and imposing limits on the exercise of *their* citizenship. Since World War II this has taken the form of everything from engineering the demographic profile of Western nations, to "hate speech" laws and lobbying for gun control. One of the crucial functions of *The Occidental Observer* has been to catalog instances where, under the guise of equal citizenship and other Western liberal fads, Jewish organizations have been moving towards achieving immunity from criticism, and water-tight levels of Jewish security, in the **United States**, **Canada, Australia**, **Britain**, **Germany**, **France** and many other nations. Thus a process which began following the Enlightenment with Jewish admission to citizenship, has slowly evolved to the gradual diminution of the citizenship of non-Jews and the ascendance of Jews to privileged, protected status throughout the West.

But, as Belloc pointed out, using fear and legal repression to stifle criticism of Jewish conduct is at best a temporary solution to the frictions caused by that conduct. In the longer-term Jews are pursuing a very dangerous course of action — what has been termed a "**risky strategy**." Based on a false sense of power and relative security, the use of fear only "dams up and enormously increases the latent force of anger against Jewish power. … It is like the piling up of a head of water when a river valley is obstructed, or like introducing of resistance into an electric current (Belloc: 263)." It is a "fierce irritant and accounts for the high pressure at which attack escapes when once it is loosened (Belloc: 263)."

Weinfeld, clearly aware of the risk of taking things too far in the criminalizing of attitudes, asks: "If someone believes, say, that Jews stick together, or look after their own, is that anti-Semitism or a sociological observation?"[7] Well, we know how the ADL would respond to that question, since asking if Jews stick together is a permanent fixture of their annual survey of anti-Semitism. That doesn't stop the ADL from working extremely hard to ensure that Jews do in fact stick together. Nor does it stop the ADL from labelling empirically demonstrable sociological observations of many writers as "anti-Semitism."

By making themselves immune from criticism, Jews draw attention to the very facts they are attempting to conceal. Belloc observed (161) that

> you cannot long confuse interest with hatred, the statement of plain and important truths with mania, the discussion of fundamental questions with silly enthusiasm, for the same reason that you cannot long confuse truth with falsehood. Sooner or later people are bound to remark that the defendant seems curiously anxious to avoid all

> investigation of his case. The moment that is generally observed, the defence is on the way to failure.

One of the reasons that organized Jewry pushes ahead with dangerous moves like this is that it appears to oscillate, simultaneously, between fear of possible negative group outcomes and an over-estimation of its current security. We are all familiar with stock Jewish phrases which appeal to “what if?” scenarios – perhaps summed up best in the “Never Again” mantra. Kevin MacDonald has explored, in depth, the way in which Jews constantly commemorate racial tragedies such as expulsions and executions, real or imagined. Fears and anxieties directed toward the host population are constant, manifesting in unceasing annual surveys of “anti-Semitism” around the world. Fear, based on a skewed interpretation of Jewish history, drives Jewish hatred of Whites. And yet at the same time, and despite the catalog of Jewish group strategy failures throughout history (seen in several demographic catastrophes), many Jews are convinced that *this time* things will be different. We have therefore seen occasional examples of *stunning* Jewish arrogance, and frank admissions of the extent of Jewish power in, for example, Hollywood.

Of course, a lot of this arrogance is based on the success of Jews in monopolizing the media and other important areas of national life. Great confidence is also taken from the success of Jewish intellectual movements in the post-war period. Take the assertions of Jewish academic, Zygmunt Bauman writing on the impact of Marcuse, Horkheimer, Adorno and Fromm in his *Liquid Modernity* (Blackwell; New York, 2000; p. 22). Bauman crowed that: “What has been cut apart cannot be glued back together. Abandon all hope of totality, future as well as past. … Neither the rerooting of the uprooted nor the ‘awakening of the people’ to the unfulfilled task of liberation is on the cards.” To Bauman, we are “cut apart,” made rootless, unable to form cohesive communities. There will be no liberation — no awakening of the people. Similarly, Alan Dershowitz writes that

> We have much to celebrate. Thanks to the determined efforts of Jewish individuals and organizations, anti-Semitism in America is at an all-time low. … Remaining pockets of anti-Semitism such as the militias, the Holocaust deniers, the neo-Nazis, and the Nation of Islam are well outside the mainstream, and the current crop of Jew-haters are, for the most part, marginalized, desperate, and generally impotent, certainly as compared to our state- and church-sponsored enemies of the past.[8]

But even this level of Jewish hubris is nothing new. Although some things are very different now than in the past — the influence of television and the modern media among them — many things remain the same. Jewish power and influence in White countries is still rooted heavily in the co-opting of, and to some extent reliance upon, ethnically treasonous non-Jewish elites. Although hard to get rid of, changes within these elites *do* occur, and when they do it is an historical fact that Jews have proven extremely vulnerable. Whether we are discussing a Medieval English interregnum, the creation of a new state such as Romania, or the collapse of faith in the Weimar government, Jews have not fared well in nations undergoing a transition of ruling elites.

Also, while television has proven to be a weapon against us, the internet has been (and hopefully will continue to be) a considerable boon. White advocacy, in its modern form(s), is a very novel movement. And, as Belloc pointed out (*The Jews*, 156), like all new movements:

When they begin they are ridiculed. As they grow they come to be feared and boycotted; but of those that are successful it may be justly said that the moment of success begins when they turn the corner and from a fad become a fashion. It is still the fashion to separate oneself from the anti-Semitism movement. You still hear men, when they write or speak upon the Jewish problem, no matter with what hostility to the Jew, excuse themselves as a rule at the beginning of their remarks by saying, “I am no anti-Semite.” For some flavor of the old ridicule still attaches to the name. But fashions change rapidly and the new fashion which comes in to support a growing thing, when it does arrive, arrives in a flood.

Jewish organizations and politicians *do* fear us, and with willing non-Jewish helpers they are busying themselves, even now, with efforts to bring the internet under some form of control. They see it as a means through which our movement grows and gains in strength. They see that it has helped us reach hands across state lines, national borders, and oceans to our brothers and sisters across the world. They see how it has facilitated the exchange and dissemination of our ideas, the education of the curious, the creation of new businesses, the pooling of resources, and the formation of new political and social groupings. They crow about the strength of their position, and they push hard to shut us down, but deep down they are all too aware of the countless many who, decades or centuries earlier, preceded Bauman and Dershowitz in over-estimating the Jewish position. Even where Jews have been successful in introducing “hate speech” laws, these laws have not proven invulnerable. For example after two years in the law books Canada’s Section 13 of the Human Rights Act, which legislated against “the communication of hate messages by phone or on the Internet,” was repealed on the motion of Alberta Conservative Brian Storseth. Perhaps reflecting an awareness of the undemocratic nature of the “appointed” “think tank” tactic used by Jews to introduce such laws, Storseth **described** the Canadian human rights tribunal as “a quasi-judicial, secretive body that takes away your natural rights as a Canadian.”

But we, in turn, should not over-estimate *our* own strength. There is no doubt that Jews are taking their pound of flesh through legal repression and the successful exercise of the legislation they themselves worked so hard to introduce. Earlier this year I wrote about the case of the musician **Varg Vikernes** who, having been subjected to months of persecution by French police, was ultimately fined €8,000 and given a six-month suspended prison sentence for writing blog entries deemed to “incite hatred” against Jews and Muslims.

Meanwhile in Great Britain a 75 year-old retired hairdresser, **Paul Griffith**, faced a six month legal ordeal and over $2000 in costs after being criminally charged with causing “racially or religiously aggravated harassment, alarm or distress.” Griffith’s error was in responding to an airport request to remove his shoes by joking: “I’m not Muslim, am I?”

A few more examples from what could be a much longer list:

- Canadian man Mark Harding was **convicted** of hate speech in 1998 after distributing pamphlets critical of Muslims and Islam. His punishment included Islamic indoctrination under Mohammad Ashraf, general secretary of the Islamic Society of North America.
- In 2006, 14-year-old British schoolgirl Codie Stott found herself seated in a discussion group with Pakistani students who proceeded to speak in a foreign language (presumably Urdu). After respectfully asking if she could switch groups because she couldn”t understand, her teacher **shouted** “It’s racist, you’re going to get done by the police.” Stott was eventually brought to a police station, arrested, fingerprinted, questioned on suspicion of a “section five racial public order offence,” and placed in a bare jail cell for three-and-a-half hours. She ultimately was released without charge.
- Columnist Mark Steyn and *Maclean’s* — Canada’s largest newsweekly — were **charged** with hate speech in 2007 after the magazine printed an excerpt from Steyn’s Islam critique *America Alone*.
- Australian parliamentarian Susanne Winter was **convicted** of “incitement” in 2009 after making statements critical of Islam and Mohammad. She was given a suspended three-month prison sentence and fined $31,000.
- In Britain, 21-year-old **Garron Helm** was sentenced to four weeks in jail for using Twitter for depicting Jewish Labour M.P. Luciana Berger with a Jewish star superimposed onto her forehead. A year earlier Berger had successfully prosecuted another man for anti-Jewish remarks.

All evidence that the extension of special protections and privileges to Jews (and now other minorities) will have the same consequence it has had for us throughout the centuries — the loss of *our* rights, and *our* freedoms, and *our* ability to make rational criticisms of the actions of particular groups. And what will you do without freedom?

[1] D. Shneer, *Through Soviet Jewish Eyes: Photography, War and the Holocaust* (65).

[2] B. Epstein, *The Minsk Ghetto 1941-1943: Jewish Resistance and Soviet Internationalism* (57).

[3] B. Bachrach, *Early Medieval Jewish Policy in Western Europe* (32).

[4] R. Patai, *The Jews of Hungary: History, Culture, Psychology* (99).

[5] M. Marrus (ed), *Contemporary Antisemitism: Canada and the World* (36).

[6] Ibid.

[7] M. Marrus (ed), *Contemporary Antisemitism: Canada and the World* (39).

[8] A. Dershowitz, *The Vanishing American Jew: In Search of Jewish Identity for the Next Century* (54).

John Hagee: A Profile in Pathological Christian Activism

theoccidentalobserver.net/2014/12/13/john-hagee-a-profile-in-pathological-christian-activism

Andrew Joyce, Ph.D. December 13, 2014

We live in a truly depressing age — one where groups like the ADL and the Zionist Organization of America can kick back and let Christians do their dirty work for them. Although Pastor John Hagee, the founder of **Christians United for Israel**, has recently backtracked on his recent claim that Barack Obama is one of the "**most anti-Semitic presidents**" in history, he persists in attacking Obama for being 'anti-Israel.' Under pressure from powerful associates who thought he had pushed things too far, the corpulent Christian issued a clarification to comments he made at the ZOA's recent annual dinner. Citing "conversations with friends in the pro-Israel community " (including Robert Sugarman and Malcolm Hoenlein, respectively the chairman and executive vice chairman of the Conference of Presidents of Major American Jewish Organizations), Hagee writes:

> The prepared text of my remarks before the Zionist Organization of America called President Obama one of the most 'anti-Israel' presidents in US history. … During my speech, I inadvertently called him one of the most 'anti-Semitic' presidents in history. … While I regret my misstatement, I stand behind my prepared remarks. I am alarmed by the policies of this Administration and the contempt it has shown towards Israel's democratically elected government. I believe that those of us who love Israel must be aggressive in our criticism thereof.

Hagee had attended the event to receive an award from the ZOA, which was presented to him by none other than **Sheldon and Miriam Adelson**. One nausea-inducing **report** of the night's proceedings noted that:

> The other stars of the night were the ubiquitous Las Vegas casino magnate Sheldon Adelson and his wife Miriam, whose generous contributions to ZOA have helped lift the organization out of the doldrums and into the spotlight and the fast lane. [ZOA president Mort] Klein gave Adelson a gift mezuzah for his new Las Vegas home (in which "God himself would be happy to live if he could afford it"] then Miriam Adelson told the audience "how I fell in love" with Pastor John Hagee "the most effective Christian Zionist in the world" and then Hagee described the Adelsons as "the greatest citizens of America." And the crowd *kvelled*.

Hagee will presumably need to find some more shelf space at home because he has previously been the recipient of the ZOA Israel Award, the ZOA (Dallas) Service Award and the Humanitarian of the Year Award by the San Antonio B'nai B'rith Council in recognition of his "unwavering support" of Israel. After receiving his latest token of gratitude, "the most effective Christian Zionist in the world" turned his attention to ongoing nuclear negotiations between America and Iran, and said that Obama "is anxious to accommodate Iran and its nuclear ambitions," followed immediately by his claim that "the executive branch is in the hands of one of the most anti-Semitic presidents in the history of the United States of America." The prostrating pastor then further criticized Obama for his lack of support for Israel, and argued that the president has "been trying to break" U.S.-Israel relations "for the past five years."

Hagee is not a complete stranger to *TOO*. In March 2010 Kevin MacDonald penned an **article** describing "one of the oddest phenomena in American politics: The rabid pro-Israel activities of the Christian Zionists as exemplified by Pastor Hagee. Hagee is the ultimate Christian Zionist." The article emphasizes how American Jews and the Israeli government have actively cultivated Christian Zionism since its beginnings in the early twentieth century. There can be little doubt that Hagee's rabid pro-Israel stance was a great career move.

The following month, *TOO* contributor Lasha Darkmoon **discussed** the millions of American Christians "whipped into a frenzy of religious fervor by the Grahams and the Robertsons, the Falwells and the Hagees, the Lindseys and the La Hayes." Darkmoon pointed out that:

> These Christian Zionists have become imitation Jews almost indistinguishable from Vladimir Jabotinski and Baruch Goldstein**.** They believe in a Greater Israel — entailing further conquests of Arab Land — and in the ethnic cleansing of the Palestinians. They have "adopted" illegal settlements and they directly finance the bulldozing of Palestinian homes, the uprooting of olive trees, and the daily oppression of the rightful owners of the Holy Land. They pray every Sunday in their vast soulless churches for the **destruction of Iran**. And if push came to shove, they would gladly give their blessings to genocide — and call it "the will of God." There are now 80,000 fundamentalist pastors and clergy preaching their message of madness to these ill-educated Christian masses — in many ways as gullible and gormless as medieval peasants. The pernicious views of their "pastors" are disseminated by 1000 local Christian radio stations as well as 100 Christian TV stations.

Witnessing Hagee's latest activities, I found myself pondering just what exactly is going on inside this man's head, and I began to dig a little deeper into his writings and theology. The results of my research ranged from predictable discoveries common to pathological aspects of Christianity, to elements of thought which are only slightly less common, but are infinitely more bizarre and lacking entirely any historical basis. Take, for example, his rabidly anti-European, anti-Catholic book *Jerusalem Countdown*, in which he **claims** that Adolf Hitler was born from a lineage of "accursed, genocidally murderous half-breed Jews." Hagee writes (*Jerusalem Coundown*: 93) that "it was Esau's descendants who produced the half-breed Jews of history who have persecuted and murdered the Jews beyond human comprehension. … Adolf Hitler was a distant descendant of Esau." As an explanation of the centuries-old German-Jewish conflict, Hagee's theory must sit somewhere alongside theories that the National Socialists were Orcs from Middle Earth. This is world history told via Jewish fairy tales.

Nevertheless, Hagee sees himself as a gifted historian, as well as a potent carrier of prophecy. Evidently in awe of his own historical expertise, in his 2007 *In Defense of Israel*, Hagee described Mahmoud Ahmadinejad as "the new Hitler," and made the laughably earnest claim: "As an avid student of history, I am convinced we are facing the same situation the world faced in 1938."[1] This is the bizarre but frighteningly influential figure we are up against.

The precise origins of the porcine preacher's activism on behalf of Jews are unclear, and his own comments on the issue are unconvincing or, to me at least, intellectually unsatisfying. He recalls being "a scrawny eight year old" when he witnessed his father weeping with joy at hearing of the founding of the State of Israel on the radio, but, other than this incident, Hagee's involvement with Jews and Zionism came much later. With hyperbolic religiosity typical of that venal breed of persons known as televangelists, Hagee describes a kind of 'divine conversion' experience which resulted in his becoming a philosemite of Biblical proportions. Hagee, also an avid fan of exclamation marks, **writes**:

> In June of 1978, I went to Israel as a tourist and came home a Zionist! I have traveled the world but as I walked the cobblestone streets of the Holy City, I knew I was home! My roots were there! I felt a very special presence in that sacred city that changed my life forever! As I stood praying at the Western Wall, I noticed an elderly orthodox Jewish man praying with all his might, rocking back and forth and reciting Scripture. I thought to myself, "Here we are at the same holy place, praying to the same God and quoting the same scripture…yet I know nothing about this man or his faith." In the days that followed, my heart was charged with a commission from the Holy Spirit to do all that I could to bring Christians and Jews together in an atmosphere of mutual esteem and unconditional love…
>
> Some months later, Israel bombed the nuclear reactor in Iraq. The media in San Antonio devoured Israel for their actions. I personally felt that Israel had done the peace-loving world a favor by stopping the construction of a nuclear reactor that most assuredly would have been used for the production of nuclear bombs in the Middle East…As the television commentators chastised Israel, I said to my wife, "I disagree with their position! How can we publicly express our support for Israel in such a way where the press will send a message to our Jewish friends that we support Israel's courage to defend themselves?"
>
> Within minutes the idea came! "We'll rent the municipal auditorium, invite our Jewish community, and hold an event called, "A Night To Honor Israel" where Christians will come together and show solidarity for Israel and the Jewish people!" Diana asked a

> very important question, "Don't you think you should ask the Jewish community if they want to participate?" "How do we get in touch with the official Jewish community?" I knew there were Rabbis in our city and after a few phone calls, I discovered something called the Jewish Federation where everything kosher starts and stops. I went to the Federation the next day and asked to meet the Executive Director. I told him that I wanted to have an event called, "A Night to Honor Israel!"

Supporting Jews and Zionism has been a feature of Hagee's work for over thirty years, starting with that that first event, held in 1981. Hagee's annual "**A Night to Honor Israel**" has raked in millions of dollars (a total of **$80,000,000**) for the Zionists every year since. Because of his ability to siphon vast amounts of cash from Christians to Jews, he became the first pastor ever invited to address AIPAC.[2]

In addition to hosting events and tours of Israel for the wealthy and the gullible, Hagee articulates his dubious theology, history and politics through his sermons and books. The most directly relevant of his books to Jews and Zionism is *In Defense of Israel* (2007), which, I state with utmost seriousness, ranks among the most turgid, facile and ridiculous pieces of writing I have ever rested my eyes upon.

On the political situation in the Middle East, and 'anti-Semitism,' Hagee states that:

> Israel is not the problem, and making Israel the scapegoat will not solve the problem. … But across the world we are hearing voices raised in curses against Israel. Even supposedly devout Christians praise the patriarchs of the past – Abraham, Isaac, and Jacob – while avoiding their Jewish neighbors across the street. This is anti-Semitism, and anti-Semitism is sin. And as sin, it damns the soul. As Christians we should ask God's forgiveness and ask the Jewish people for forgiveness of every act of anti-Semitism in our past. The Crusades. The Spanish Inquisition. Martin Luthers 'Concerning the Jews and their Lies.' The Final Solution of Adolf Hitler, which was carried out by baptized Christians in good standing with their church.[3]

There are, of course, a multitude of things one could say about this particular paragraph — it is a veritable harvest of ignorance and pathology. However, it might suffice simply to say that it is clear why the Hebrew hierarchy finds in this obnoxious man a knight in shining armor. He urges his congregation to hold figures from a Jewish book of fairy tales in total reverence, and to see the Jews allegedly descended from these figures as possessing some sort of ethereal power. He condemns criticism of Jews as a sin, and he urges his fellow Christians to prostrate themselves before their Hebrew demi-gods in supplication and repentance for every act of rebellion carried out by their ancestors. For some icing on this kosher cake, Hagee has a clear obsession with Hitler and his "ghost" which, according to the rotund writer, still walks around Europe stirring up sinful 'hatred' against Jews and Israel.

Hagee articulates a theory of ‘anti-Semitism’ which is entirely in sync with that advanced by Jewish scholars and activist groups – that antagonism towards Jews as a group is by nature pathological and is rooted exclusively in Christianity. The third chapter of *In Defense of Israel*, titled ‘The Sins of the Fathers,’ is concerned solely with this theory, and with berating Christians into supporting Israel out of guilt. Hagee writes:

> When average Americans hear the term *anti-Semitism*, they probably think of Hitler and the Nazis, or al Qaeda and the militant jihadist terrorist organizations. They might even think about the Ku Klux Klan or ‘skinheads.’ In actuality anti-Semitism has its origin and its complete root structure in Christianity, dating from the early days of the Christian church. Until we come to terms with the true origins of anti-Semitism, we will not be able to correctly address this most egregious of sins.[4]

Hagee describes the comments of the early Church fathers on Jews, many of which were sociological rather than religious, as “a poisonous stream of venom.”[5] His woeful lack of scholarship and reading leads him to make such ridiculous pronouncements as “During the First Crusade to the Holy Land, in 1096, the crusading armies, called Knights of the Cross, left a trail of blood across Europe.”[6] (For a more accurate reading of Christian-Jewish conflicts during the First Crusade see my **remarks** on the work of Robert Wistrich).

When not convincing his readers that their hands are stained with Jewish blood, Hagee’s writings are filled instead with exaltations of the Jewish “contribution to society.” These ‘contributions,’ according to his laugh-out-loud chapter on ‘Our Debt to the Jewish People,’ includes:

- Hershey’s chocolate
- The writings of Elie Wiesel
- The diary of Anne Frank
- That Leonardo da Vinci’s mother ‘might’ have been Jewish

Once even the most ardent chocolate-lover learns the fact that **Milton Hershey** was a Pennsylvania Dutch-speaking Mennonite, and not even remotely Jewish, Hagee’s list is underwhelming in the extreme.

Hagee is also an arch-apologist for the Jewish terrorist campaign against the British, which lay behind the creation of the State of Israel. In an earlier article I touched upon Jewish barbarism, **stating** that:

> Jewish terrorism against the British had culminated in 1947 with the kidnapping of two **British army** **Intelligence Corps** **NCOs**, Sergeant Clifford Martin and Sergeant Mervyn Paice. Martin and Paice were beaten and bloodied by their Jewish captors, before being hanged in a eucalyptus grove near Netanya. Their bodies were booby-trapped with mines, causing them to be torn to pieces when efforts were made to retrieve them. The brutal and sadistic slayings comprising the ‘Sergeant’s Affair’ had

> followed the bombing of Jerusalem’s King David Hotel (British headquarters in Palestine) a year earlier. The new atrocity sparked a wave of revulsion throughout Britain. More specifically, the actions caused the British people to re-think Jewish loyalty.

By contrast, Hagee has a nausea-inducing section on Menachem Begin, the Irgun, and the bombing of the King David Hotel, in which he glorifies Jewish ingratitude for war-time British assistance, and the rank cowardice of the Jewish terrorists. Hagee talks of the “daring exploits of the Irgun,” and describes the loathsome Begin as “a freedom fighter.”[7] He ignorantly states that Irgun targets were “always British military personnel” even though it is **common knowledge** that the Irgun massacred hundreds of Arab civilians, and that most of the victims of the bombing of the King David Hotel (which Hagee applauds) were civilians. Despite this, Hagee writes that “the bombing of the King David Hotel was not an act of terrorism – it was an act of combat between warring forces.”[8]

Hagee’s other noteworthy book is *Jerusalem Countdown* (2006) which, though less focused on Jews and Israel, provides further insight into Hagee’s perception of historical events and his general mentality. Like Jewish Zionists, he is obsessed with gory images of massacres and is consumed by the idea that all Christians should feel immense guilt for past rebellions against Jews. Quite often, he reaches for anecdotes which reveal just how historically ignorant he really is. For example, in one section on ‘Nazi anti-Semitism’ Hagee discusses a gory Soviet report from 1942 on what he believes to be the aftermath of a mass shooting of Jews by German troops in Kerch, Ukraine (*Jerusalem Countdown*, p.115). But we in fact **know** that the event in Kerch actually involved *Romanian* troops undertaking excessive reprisals against *Roma gypsies* associated with partisan terrorism, and dumping the victim’s bodies in a nearby anti-tank ditch. No Germans. No Jews. Hagee’s narrative possesses no historical or factual merit whatsoever — but that, unfortunately, won’t prevent his readers or his congregation from eagerly drinking from his well of guilt and horror.

Hagee’s work is also a wonderland of panegyrics to the Jews. He calls them “the apple of God’s eye,”[9] and **argues frequently** that “every nation that rises up in judgment against Israel God will punish and punish severely.” Ignorant of history, Hagee advances the narrative that nations which have risen against Jews or Israel will be punished down through the generations for their ‘sin.’ This really goes against the grain of historical fact. For example, England, Spain and numerous German provinces enjoyed great prosperity following the historical expulsions of their Jewish communities, particularly when their position was contrasted with those Eastern European states still harboring powerful Jewish populations linked to local elites. Far from being severely punished, the English peasantry, whose agitation brought about the expulsion of Jews from England, were **rewarded with** “a golden age for the English laborer. … There was a well-developed land market among peasants, some of whom managed to rise above their neighbours and began to constitute a class called yeomen.” So much for the wrath of Jehovah.

Finally, Hagee assists his Jewish associates by ceaselessly beating the war drums against Iran, and maintaining the constant refrain that the national security interests of America and Israel are inextricably linked. In *Jerusalem Countdown* the chubby chaplain claims that "America and Israel will be forced to stop Iran's nuclear production or gamble with the national security of both nations."[10] Hagee's views on Iran are apparently based on his practice of 'Bible prophecy,' which gives him the power to see that the psychedelic book of Ezekiel, which also mentions spaceships and monsters, discusses an alliance of Islamic nations and Russia against Israel. Hagee thus believes that "World War III has begun."[11] Eight years on, we can cue tumbleweed…

While Hagee in many respects cuts a ridiculous figure, and some aspects of this article are streaked with levity, the fact remains that he represents a clear and present danger to our people. There is a reason why he is beloved of the Adelsons, and the darling of AIPAC. In many respects, he is infinitely more harmful to the position of Whites, and the foreign policy of the United States than any Jewish/Zionist organization. He promotes White guilt; he facilitates the transfer of financial resources from Whites to Jews; he places Jews above Whites and uses a dubious theology to reinforce this in the hearts and minds of believers; and he advocates a psychotic, senseless and potentially disastrous foreign policy. Waking up Whites to the reality of their ethnic position will be made more difficult than necessary as long as they remain plugged into the kind of Christianity® that cretins like Hagee continue to brainwash them with.

As I have **stated previously**, one of our fundamental problems is that even where modern Christianity is not explicitly pro-Zionist, it is a fact that:

> Christianity is, in theory as well as practice, currently opposed to the preservation of the European peoples. It opposes the very idea that Europeans conceive of themselves as a racial group with their own interests. In the view of many major Christian bodies, Europeans are committing a "sin" simply by asserting that they are a member of a race with interests and ties of kinship, rather than some generic human vessel which houses a "soul" destined to enjoy a multicultural paradise in this life and the putative next.

I now, and always will, oppose this position.

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[1] J. Hagee, *In Defense of Israel* (Frontline: Florida, 2007), p.2.
[2] J. Hagee, *In Defense of Israel* (Frontline: Florida, 2007), p.2.
[3] Ibid, pp.4-5.
[4] Ibid, p.17.
[5] Ibid, p.20.
[6] Ibid, p.21.
[7] Ibid, p.211.

[8] Ibid.

[9] J. Hagee, *Jerusalem Countdown* (Frontline: Florida, 2006), p.117. [10] Ibid, p.vii. [11] Ibid, p.1.

Björn Söder, Swedish Jews, and Multiculturalism

theoccidentalobserver.net/2014/12/21/bjorn-soder-swedish-jews-and-multiculturalism

Andrew Joyce, Ph.D.

December 21, 2014

Of all the accusations commonly leveled against a Jews as a group, perhaps the one they find most frightening is the accusation that they are disloyal, or aren't 'quite' like the rest of us. Arguably, a large part of the Jewish evolutionary strategy consists of maintaining a pose, or pretence, to be fully *in and of* the nation and its people. In this context, accusations of disloyalty, or even gentle reminders that Jews have an unassimilated separate 'identity,' disturb the strategy in such a fundamental manner that the entire Jewish 'game' seems to be in jeopardy. Since the era of Jewish 'emancipation,' the pursuance and success of the strategy has been highly dependent on the rest of society granting Jews citizenship on equal terms, and failing to note that Jews have a different agenda and aren't playing by the same rules. Jews therefore jealously censor discussion of their loyalty, citizenship, identity, and place within the nation.

Given these realities, I wasn't surprised this week when Jewish leaders in Sweden got a little hot under the collar after Björn Söder, secretary of the anti-immigrant Sweden Democrats (SD) and deputy speaker in Parliament, went on record with some fairly innocuous comments about citizenship and identity which, disturbingly for the Hebrews, happened to mention Jews.

In an interesting and frank **newspaper interview** published on Sunday, Söder is reported to have said:

> I think that most people with Jewish origin who have become Swedes leave their Jewish identity behind. But if they don't, it doesn't have to be an issue. One must distinguish between citizenship and nationhood. They can still be Swedish citizens and live in Sweden. Sami and Jews have lived in Sweden for a long time.

The interview was more generally concerned with the growing success of the SD, and the party's attitude towards identity and the multicultural project in Sweden. When the reporter informed Söder that the comedian Soran Ismail used to say that he was 100 per cent Swedish and 100 Kurdish, the latter responded by stating "I do not think you can belong to two nations that way. However, the Kurds can be Swedish citizens. The problem is if there will be too many in Sweden who belong to other nations." Asked about his party's approach to the foreign-born residents of Malmö (constituting a third of the population), Söder replied:

> They must adapt and become a part of the Swedish nation. We have an open Swedishness, an individual can become a Swedish citizen regardless of background. But it requires that they assimilate. And the problem with Malmö is that we have

> brought too many. If we bring together very many from other nations together in Sweden, we just get foreign enclaves in Sweden. … I think these people, and many Swedes, will lose identity eventually. They will ask: what country belongs to me? It becomes an identity-less society. And obviously there is a problem in Malmö because the economy is so lousy. The rest of the country must keep Malmö together fiscally. Malmö had once been so good, and in the past these great problems weren't so obvious.

The interviewer also tried to draw Söder on 'Silla Mackan,' a blog entry written over fifteen years ago when Söder was in his 20s. The text concerned his travel by summer train in Skåne. He looks out at the Skåne countryside with farms that under a clear blue sky "looked like palaces and temples." The sights instilled in Söder a pride: "A pride to be Swedish. Having been born Swedish. To have ancestors who built Sweden." Arriving in multicultural Malmö, Söder's mood deteriorates. He gets hungry — but finds only "foreign food" at the city festival: "Latin food, tacos, falafel, Indian food, Thai dishes, Nigerian specialties, kebabs." He becomes increasingly hungry, looking in vain for something closer to home. Suddenly, like "a small light in the otherwise dark environment" he sees a sign: 'Silla Sandwiches.' Overjoyed, he goes "beyond all garlic fragrant food stalls" and buys its herring sandwich. But, returning his gaze to the swirling ethnic miasma around him, his joy dissipates and he is once more bleak:

> Outside McDonald's dark clouds had gathered. By all accounts, it was probably a gathering place or rather a haunt for the whole world of different people, except the Swedes of course. I do not know where the Swedes had gone. I crossed the square and went down a pedestrian street. It was clear to me that the Swedes had fled the field. Everywhere were big black clouds over an otherwise clear starry rich firmament. The Sound of the South-American and Indian music mixed with languages from around the world and the feeling that you were in a land far, far away creeps in. Nowhere was a bright cloud to glimpse. Everywhere hung a dark cloud. My stomach was turning inside out and the tears started running down my cheek.

He hurries to board a train to get away from Malmö, from an evening gone from "warmth and light," to "dark and cold." Söder now distances himself somewhat from the more 'melodramatic' aspects of the text. He informed the reporter that in some respects the blog was "pathetic" and that "I was not so old and have changed and matured since then. Well, I was more radical then, as is often the case with the young." Asked whether he still found it difficult to relate to people of other ethnicities living in Sweden, Söder responded candidly that there were social codes and patterns of thought and living which represented serious barriers for the admission of such people to the national community.

Pressed on what the SD would do in Malmö, Söder states that:

> First and foremost would be necessary to tackle the current problems without adding new ones. We need an end to the EBO (through which asylum seekers are allowed to arrange their own accommodation) and a cap on admissible refugees. Then we would introduce a repatriation grant. … We must make it easier for those considering moving back to their home country. By doing this we arrive at a better position in which to create a society of common identity … . Many of the immigrants realize themselves that we cannot have so many immigrants in Sweden in such a short time. We are getting more and more members of the SD with an immigrant background. They agree on this issue … .We have such large groups coming to Sweden now that we need to stop … . We need to make demands: if you want to stay here now you shall have to integrate into Swedish society. We need to stop making it easier for people to never get into Swedish society, by providing government information in Arabic and the like. People need to learn Swedish.

The newspaper report of the interview notes that this rhetoric is “harder, more radical” than that employed by the SD in recent years. Part of this is due to increased nationalist confidence. From polling just 1% in the 2002 elections, the most recent opinion polls place the SD as not only the third largest party in Sweden, but as taking an impressive 17.7% of voter support. In the past “Sweden Democrats were often beaten and kicked from their jobs because of their party affiliation,” but now the party sphere has “become enormously greater.” Confidence is also greater after the deputy party leader Mattias Karlsson went on the offensive two weeks ago, using growing SD influence to veto the government’s budget and force a round of fresh elections in March. One leading member reportedly informed the press: “Now, the battle for second place in Swedish politics begins in earnest. Now we draw the political map.”

The party’s growing success, and its stance on citizenship and identity have, predictably, drawn fire from panicked Jewish organizations and leftists. In order to distract attention from Söder’s commonsense thinking, reactions to the interview have singled out his throwaway reference to Jews as if that were the primary focus of the piece. Willy Silberstein, the chairman of the Swedish Committee Against Anti-Semitism, has **now attacked** the Sweden Democrats as a “Nazi organization.” Silberstein has been quoted as saying, “I am Jewish and born in Sweden … . I am just as much Swedish as Björn Söder … . To walk into a synagogue, if one wants to, is 100% part of Swedish life.”

Lea Posner Korosi, president of the Official Council of Jewish Communities in Sweden, followed Silberstein’s comments by classifying Soder’s comments as “good old right-wing anti-Semitism,” adding, “I am appalled that Sweden’s third-largest party can express itself in this way about Jews and other minorities … . We have to take them really seriously. This is not a small group of fanatics you can dismiss.” Even the Prime Minister, Stefan Löfven, whose increasingly illegitimate government is formed via a minority coalition with the Greens, accused the SD of being “neo-fascist.” A simpering Löfven said he found Söder’s remarks “very, very scary.”

Why are Söder’s remarks so ‘scary’? Because of their extremely clear articulation of a view of citizenship and nationality entirely at odds with that favored by Jews and others benefitting from the multicultural project — essentially the idea of the proposition nation pioneered by several Jewish intellectuals (e.g., Horace Kallen [see **here, p. 248ff**], **Eric Hobsbawm and** **Leo Strauss**). The report carrying the interview with Söder also carried commentary from left-wing historian Fredrik Persson-Lahusen. Persson-Lahusen’s research focuses on nationalism and collective identities. Asked to read Björn Söder’s interview answers, Persson-Lahusen says:

> What Björn Söder expresses here is a radical and consistent nationalism. It is an uncompromising vision of nationality and community. It illustrates clearly how different the SD is from other Swedish parliamentary parties. There are two types of nationalism: French-American and German. In the French view nationalism is all about the place you live in, citizenship, shared values. In the German view, there is more emphasis on blood and soil. It’s about your origins. It is impossible to attain citizenship in the German sense unless you have the right inheritance. What Björn Söder expresses moves more towards the traditional German vision. Söder says, that one can be a Swedish citizen, even if, as he puts it, one belongs to another nation. It is a pragmatic approach. But later in the interview he says that peoples and states borders should be consistent. Here he reveals the essence of radical nationalism. And that’s where the concern is.

In Fredrik Persson-Lahusen’s eyes, the SD are working ideologically in the long-term. He believes that panicked discussions about whether or not the party is fascist are unimportant — at least in the context that the opponents of the party have failed to tackle the fact that that nationalism, and popularizing nationalism, is central to the SD’s political project. According to Persson-Lahusen, one of the greatest SD successes has not been in the electoral sphere, but in moving the entire political discussion toward a more radical nationalism.

Persson-Lahusen notes that:

> They’re actually succeeding in doing it. This is particularly noticeable if you look at how the party’s political opponents have chosen to respond to the SD’s onslaught. Jason “Timbuktu” Diakités speech in Parliament, for example, when he took out his Swedish passport and underlined its Swedishness. I understand the reflex: you want to see an alternative nationalism which is better. But at the same time Diakités speech highlights nationalism as something important, and that is where the SD wants the discussion.

Of course, the Jewish organizations named above are fully aware of the dangers posed to their position and interests by the growth in ‘blood and soil’ nationalism. They loathe it because it automatically rules them out of the game. They become *de facto* outsiders, and a group strategy based on the pretence of being exactly similar to those around them becomes untenable. In these circumstances they are forced to abandon that nation state.

They will, however, continue with ‘unimportant’ (Persson-Lahusen’s word) protestations and debates about the ‘fascism’ of the SD and similar parties because of the saturation of modern culture with negative connotations with words with ‘fascist,’ ‘Nazi,’ ‘anti-Semite,’ and ‘racist.’ Throwing these words around, they believe, is the easy and lazy way of depriving these parties of legitimacy, respect, and support.

The problem they face, however, is that when racial realities make their presence felt, as they have been felt acutely in places like Malmö, old taboos quickly disintegrate. As in the case of the SD, those once “beaten and kicked from their jobs because of their party affiliation” soon find themselves surrounded by more and more fellow members and supporters. When people, like the young Björn Söder, find themselves in their own nation feeling that they are “in a land far, far away,” they gain a sense of having nothing to lose, and name-calling begins to lose its potency. Confidence rises. Revolutions happen. Nations are reborn.

Thoughts on Race, Biblical Epics, and Early Jewish History

theoccidentalobserver.net/2015/01/15/thoughts-on-race-biblical-epics-and-early-jewish-history

Andrew Joyce, Ph.D. January 15, 2015

One of many hypocrisies indulged in by organized Jewry and the growing legion of White ethno-masochistic Social Justice Warriors (SJWs) concerns the racial element in motion picture casting. A fairly recent example has been the months of criticism preceding the release of Ridley Scott's *Exodus: Gods and Kings*, with most critiques revolving around the theme that the movie is unfaithful to historical racial profiles. Without getting into the debate over which ethnicity built the pyramids, there are probably more than a few aesthetic incongruities in the casting of Moses (if he actually existed) and Ramses II. Welsh-born Christian Bale, cast as Moses, doesn't look even faintly Semitic. Nor does Joel Edgerton resemble in any way a North African, or Middle Easterner of any description. The rest of the major roles are populated by Anglo-Saxon actors like Sigourney Weaver and Aaron Paul.

Much to the annoyance of hand-wringing liberal commentators, Black actors feature mainly in the movie as slaves. The *Sydney Morning Herald* even **noted** that infuriated SJWs had taken to Twitter in droves to protest at the set, "particularly the nose on the Great Sphinx of Giza, saying it gives the statue a European profile." Because of these and other creative decisions, criticism had been brewing since the cast was first announced, eventually forcing Scott **to address his choices** in an interview with *Yahoo! Australia*:

> Egypt was—as it is now—a confluence of cultures, as a result of being a crossroads geographically between Africa, the Middle East, and Europe. We cast major actors from different ethnicities to reflect this diversity of culture, from Iranians to Spaniards to Arabs. There are many different theories about the ethnicity of the Egyptian people, and we had a lot of discussions about how to best represent the culture.

While I view the ethnicity of the ancient Egyptians as being of token importance in the modern age and of little value in contemporary debates about race, I do take issue with critiques of the casting of Black actors as slaves. Giving the Exodus tale even some benefit of the doubt, and assuming that there was in fact a clash between the leadership of a proto-Jewish population and the Egyptians during the New Kingdom (c.1560–1070 B.C.), a careful look at the historical record suggests that Black slaves (coming mostly from Nubia) were a common feature of the Egyptian landscape. Indeed, the era of Ramses II has been described as the

> most flourishing period of Egyptian slavery. The imperial Egyptian state controlled large parts of what now constitutes Israel, the Sinai, Syria, and the northern Sudan. … Nubia was forced to contribute slaves, and entire lists of captured Nubians from

> this period have been found. Although certain numbers given in the inscriptions are exceedingly high and might be exaggerations, it is obvious that tens of thousands of slaves were imported to Egypt during the great wars of expansion.[1]

In an amusing side note, while most of the Nubian slaves were put to work in gold and copper mines, there was also a significant importation of Black pygmies from modern-day Somalia for the entertainment of the Egyptian Royal Court.[2] Miners and Black midgets aside, the casting of Blacks as slaves in Scott's movie clearly isn't even an error, let alone an egregious or calculated one.

But take note of the contrast between the SJW bandwagon attached to the casting of *Exodus* compared with the far more frequent and insidious anti-White casting decisions which typify Hollywood. The **work of Edmund Connelly** here at *TOO*, notably his discussion of the stereotype of the Aryan villain, deserves careful attention.

A more blatant middle-finger to White culture and heritage was delivered in the recent Marvel *Thor* movies, with the provocative casting of the very Black African actor Idris Elba as Heimdall. Heimdall was based on the Norse god **Heimdallr**, described in some of the oldest Norse texts as "the Whitest of the Aesir (gods)." The decision to cast Elba, taken by veteran Jewish casting director Randi Hiller, as the 'Whitest' of the Norse gods, provoked an outcry from those who perceived the clearly intended insult. The Council of Conservative Citizens issued a **statement** arguing that Marvel, and others involved in the making of the movie, had "declared war on Norse mythology" with "an insulting multi-cultural makeover." The CCC added that the publisher already "attacks conservative values" and "now mythological gods must be re-invented with Black skin."

But, of course, defending White cultural treasures (or White nations for that matter) from 'Blackwashing' isn't fashionable. Unlike the *Exodus* case, White SJWs and a rainbow of ethnic writers preferred in this instance to turn on those who dared to raise their voice in protest. To point to just one example, Andy Khouri at *Comics Alliance* **responded** to the CCC's protest with an article titled 'Racists totally freak out over Idris Elba playing Norse god in *Thor*.' The inversion of values, based simply on whether Whites are seen to gain or lose by a casting decision, is remarkable.

Aside from casting conundrums, criticisms of *Exodus* have also centred on its debateable faithfulness to the biblical narrative. Scott conveys many of the 'miracles' as natural phenomena, albeit triggered by the Hebrew deity — here bizarrely personified as a young boy.

For example, the famous parting of the Red Sea is portrayed, not as a parting, but as a dried up sea bed. A hurricane later brings water in from afar. Arguably, the strangest alteration to the Biblical narrative is the Zionist-inspired re-write of the Israelites as a kind of warrior class, with Moses (reinvented as a brilliant military strategist) leading a kind of war of attrition against Egypt. The Jews of *Exodus* are taught to fight and attack several military and supply sites.

Jewish sensibilities have nonetheless been offended — particularly the employment of the young boy as the Hebrew god. *Breitbart News Network* **accused** Scott of directly contravening

> possibly the most basic tenet of Judaism: that God is One and cannot be anthropomorphized" and denounced the director for his "bare-faced insult to the core of Judaism." Lawrence Schiffman, a professor of Hebrew and Judaic studies and director of the Global Institute for Advanced Research in Jewish Studies at New York University, noted, "There are some midrashim that what Moses saw in the burning bush was an angel, but this angel would not have been irascible."

Other criticisms have been levelled at Christian Bale himself, especially for his comments on the character and nature of Moses. Bale has gone on **record** as stating that if Moses actually existed, he "was 'likely schizophrenic' and was one of the most "barbaric" individuals he'd ever read about in his life." Bale later stated in a phone interview that his opinion had been shaped by careful reading of the complete biblical account and his understanding of the position of Moses in the shaping of dogmatic Jewish thought, rather than the standard Disney *Prince of Egypt* narratives cleansed of ancient Judaic bloodlust to make it more palatable for mass consumption:

> If Moses were alive today, he would likely be tried for war crimes," Bale said of his claim that the prophet was "barbaric." He cites biblical passages that are not included as events in the film: The chapter in Numbers where Moses orders the slaughter of all Midianite prisoners of war, save the virgin girls; and the section of Exodus in which Moses punishes the Israelites for worshiping the golden calf by forcing them to drink a scalding liquid made of the ground-up idol before ordering the slaughter of 3,000 Hebrews for the transgression.

Interesting in themselves, my attention to the debates over *Exodus* had been magnified somewhat by the fact that I had also been analyzing the first chapters of Simon Schama's **recently published** *The Story of the Jews: Finding the Words, 1000BCE–1492CE.* Some of Schama's work touches on the exodus fable, as well as shedding a little more light on what may be considered aspects of the origins of the Jewish evolutionary strategy. To be sure, Schama's work is a typical tapestry of kosher history, replete with careful omissions and exaggerations. Overall, the book is an attempt to re-write the fanatically separatist culture of the ancient Hebrews as an open community, merely misunderstood by historical writers. Schama proposes:

> Another Jewish story altogether, one in which the line between the alien and the pure is much less hard and fast; in which being Jewish did not carry with it the requirement of shutting out all neighboring cultures but, to some degree at least,

> living in their company; where it was possible to be Jewish and Egyptian; just as later it would be possible to be Jewish and Dutch or Jewish and American.[3]

Schama may make an interesting and attractively presented proposal, but it remains one without supporting evidence. Rather, the case in the opposite direction is overwhelming. Kevin MacDonald notes in *A People That Shall Dwell Alone* that

> the ideology of the separateness of the Jews is apparent throughout the Tanakh. Many of the statements encouraging separatism were inserted into the earlier passages by redactors during and after the Babylonian exile, and indeed, recent scholars have emphasized that the entire Pentateuch must be seen as a statement of the priestly group writing during the Babylonian exile. The importance of circumcision and the Sabbath as signs of separateness were contributions of the Priestly (P) source stratum from the exilic or post-exilic period, and the entire Book of Leviticus, which describes elaborate rituals that separate Jews from others, derives from this stratum.[4]

Confronted with unavoidable facts, and despite his claims of an open community of ancient Hebrews, Schama can't help but agree with MacDonald on key points. Schama describes "a self-consciously Priestly or 'P' text" replete with "corrective, compulsive obsessions with the minutiae of observance, the structure of the Temple, and the sacred hierarchy of tribe and people."[5] Additionally, Schama points to the exclusivity advocated in Ezra and Nehemiah, where the targets of public proclamations of Torah Rule were local survivors of Babylonian deportations "suspected of acquiring 'foreign' cult practices along with 'foreign' wives."[6] Schama adds, alluding to the writings of the Priestly stratum, that "for the first time (but not the last), the 'who is a Jew' debate was sounded, with Ezra launching a comprehensive and merciless winnowing out of those considered to have been contaminated by 'foreign' cults."[7] Ezra was "hardline, fasting out of mortification that 'the children of the captivity' had taken 'strange wives' thus compounding the 'trespass of Israel.'"[8]

While the precise timing of the writing of the Pentateuch remains obscure, Schama emphasizes that these "fables of origination," which were constructed in exile and read back from the history of David, were "enriched, varied and repeated over many generations, to give Israelites the strong sense of divinely ordained history and imagined collective ancestry their scribes and priests believed were necessary to sustain common identity under threat from painful historical reality."[9] Of course another, if not *the*, central feature and purpose of the Priestly reconstruction of Hebrew culture, was to ensure the *biological* survival of the community. The Babylonian deportations (occurring between 597BC and 582BC) were, in all likelihood, the cradle of the Jewish evolutionary strategy.

Archaeology reveals the real story of "a tribal subset of indigenous Canaanites who, after the collapse of their culture at the end of the Bronze Age, moved east (not west from

Transjordan) into the safer but more primitive hills of Judea, and eventually took over the ancient Jebusite citadel of Jerusalem."[10] It was the Priestly class who turned the history of this ragtag community of nomads into the narrative of "Jewish singularity, of a 'peculiar people' separated from the 'nations,' especially Egyptians and sea-people Philistines, by virtue of the exodus and the law-giving on Sinai, and their conquest of Canaan in accordance with the Abrahamic covenant."[11]

This Priestly class never conceived of a warm-hearted tale filled with "Let my people go" antics. The treatment of the peoples displaced by the Israelites following the departure from Egypt is, to use Christian Bale's word, 'barbaric' indeed. MacDonald notes that the "policy described in the Books of Numbers, Deuteronomy, and Joshua is to commit genocide rather than permit intermarriage with the conquered peoples in the zone of settlement."[12] The Exodus itself is presented by them as the most important event in early Hebrew history, recounting the first (real or imagined) successful flight following a successful sojourn of the Israelites as a minority in a foreign land. The sojourn in Egypt is primarily successful because the Israelites enjoyed such a population increase [*Exodus* 1:12] that the Egyptians themselves began to fear them. The flight is successful because the Israelites suffer few if any casualties and remain strong and numerous enough to dominate and exterminate other peoples following the departure from Egypt. Curiously, there are clear echoes of these patterns in the gargantuan population boom enjoyed by Jews under the Tsar in late nineteenth century, and contemporary Yiddish plays and satires often played on barely concealed allusions to the Tsar as the latest incarnation of Pharaoh.[13] These Jews, oppressive more than oppressed, would later leave Russia in a modern day exodus, once more using their numbers and cohesion under the Mosaic Law to dominate new peoples.

What exactly transpired between the Egyptians and the ancient Hebrews is lost to history, and now the subject of speculation. The third century BC Egyptian Priest-Grammarian Manetho certainly ventured a counter-narrative to the Exodus tale with his *Aegyptica*. In this monumental work of Egyptian history, Manetho argued that there had in fact been an expulsion of the Jews from Egypt, instigated by the gods who had urged that their country had to be purified of unclean people. Manetho then explains that when the Egyptians took measures to expel these unclean people, the Jews organized themselves around a priest whose name later turns out to be Moses. They start a regime of terror in which the Egyptian population becomes the victim of brutal violence. Finally, the Pharaoh succeeds in expelling them, whereupon they found their own rogue state in and around Jerusalem where they build their temple.

If there is any merit at all in the exodus tale, it may be as a kind of folk memory of an expulsion. The fears of Pharaoh, and Egyptians generally, at the growing population (and influence) of the Hebrews certainly has a ring of truth. Just why 'Moses' would need to beg Pharaoh for permission to remove this dangerous and harmful population from Egypt is the most pressing question in the tale. A straightforward expulsion seems the most likely scenario to have occurred.

But why would the P-stratum re-write the narrative to imply that the Egyptians couldn't live without the Hebrews? The key point worth bearing in mind is the fact that the writing of Hebrew propaganda such as this was not unique to that time or place. Schama notes that during the Ptolemaic era Hebrew writers were constantly producing:

> wishfully thought literary creations, Egyptian rulers are constantly bowing to the moral rectitude, political astuteness and learned authority of Clever Jews. … Indeed, in a work called *Ioudaikan*, the Jewish author gets carried away by crediting Joseph with the Egyptian system of canals and irrigation.[14]

Jews didn't so much co-exist with a culture, but rather existed in it and began the steady but sure co-option of its achievements. This is the timeless Jewish cultural chauvinism, built on the re-writing of history. In Alexandria, many Jewish writers and philosophers argued that Judaism "was the ancient root and Hellenism the young tree. Zeus was just a paganized version of the Almighty YHWH, and Moses was the ultimate moral legislator from whom all ethical law-giving had originally sprung. The Jewish Aristobulus of Paneas, writing in the mid-second century BC, wanted his readers to believe that Plato had painstakingly studied the Torah and that Pythagoras owed his theorem to ancient Jewish learning."[15] This is simply the ancient root of the familiar drive to perpetuate the idea of 'Jewish genius,' a theme now well-documented here at *TOO* (e.g., my "**Pariah to Messiah: The Engineered Apotheosis of Baruch Spinoza**" for a discussion of how Jewish intellectuals have rewritten the history of the Enlightenment to be the result of Jewish influence).

Co-opting Greek achievements didn't lend any Jewish respect to Hellenism either then or now. As Schama himself admits: "Grow up in the classical tradition and you believe Europe begins with the defeat of the invading Persians, recounted by Herodotus. Grow up Jewish and a piece of you wants the Persians to win."[16]

Schama is at least honest, if a little modest. On the evidence of the long and sordid history of the Jewish conflict with White Europeans, that 'little piece' is quite substantial indeed.

Precisely when the Jewish evolutionary strategy acquired all of its key features remains obscure, but probably stretches back before recorded history. Even the Priestly class which codified many of its elements were likely to have drawn heavily on existing folk practices and narratives. Of these, the exodus tale, with its emphasis on population increase, destruction of enemies, and successful sojourning among foreigners, is likely to have existed in oral form prior to its commission to the written word.

In any event, the strategy was presumably in full operation by the dawn of the Roman Empire, provoking the great Tacitus to report in his *The Histories* that "the Jews regard as profane all that we hold sacred, while permitting all we abhor.”

Let my people go?

Why certainly, Sir. Let me get the door for you

[1] J.P. Rodrigues (ed), *The Encyclopaedia of World Slavery, Vol. 7*, (ABC-CLIO, 1997), p243.

[2] Ibid, p.244.

[3] S. Schama, *The Story of the Jews: Finding the Words, 1000BCE-1492CE* (Ecco, 2014), p.27.

[4] K. MacDonald, *A People That Shall Dwell Alone: Judaism as a Group Evolutionary Strategy*, (Writers Club Press, 2002), p.63.

[5] Schama, p.47.

[6] Ibid, p.35.

[7] Ibid.

[8] Ibid, p.45.

[9] Ibid, p.46.

[10] Ibid, p.74.

[11] Schama, p.75.

[12] MacDonald, p.57.

[13] K. Frieden, *Classic Yiddish Fiction: Abramovitsh, Sholem Aleichem, and Peretz* (State University of New York Press, 1995), p.77.

[14] Schama, p.99.

[15] Schama, p.93.

[16] Schama, p.88.

The Return of the Protected Jewish Minority in Europe

theoccidentalobserver.net/2015/01/22/the-return-of-the-protected-jewish-minority-in-europe

Andrew Joyce, Ph.D.

January 22, 2015

Contrary to the standard narratives of Jewish 'history,' a prominent feature of the historical presence of Jews in Europe has been their protected status. The common context for this status was a symbiotic relationship between the Jewish minority and exploitative or tyrannical elites. As agents of the feared elite, as foreigners, as exploiters in their own right, and with interests antagonistic to those of the non-Jewish majority, the Jews would not be long in incurring the wrath of the peasantry. The elite, often in the form of the Crown, was keenly aware of this, and numerous measures were taken to increase security for Jewish populations across Europe. The now infamous "identifying badge," normally a yellow star, originates from one such period, the 13th century — though it is a lesser-recalled fact that it was first introduced to better facilitate the recognition of Jews by their official protectors. [1]

With this in mind, I've been intrigued, but not very surprised, by one of the broader developments arising from the *Charlie Hebdo* shootings. I'm often slow to form judgment of events such as what occurred recently in France, preferring to let the dust settle and to look for interesting patterns or opinions which may emerge in the aftermath. One such pattern, inescapable in its current scale, has been the Jewish co-opting of the jihadist murders. At *TOO*, and in Nationalist circles more generally, we are aware of what the narrative *should* be. We know that what occurred in France was the result of the actions of an Islamist fifth column which remains rooted in, and continues to thrive on, the Muslim mass immigration to Europe. In addition to this, we are only too aware of the Jewish role in facilitating this monstrous migration.

But this was not the narrative served up by the media. Instead we were treated to a confused and emotive chronicle, full of vacuous bleating about "free speech," debates over whether the journalists "deserved it," and how the actions of "a few cranks" certainly don't typify "all Muslims." As familiar and diseased as this narrative was, it was at least slightly more honest than the one now creeping into public prominence. You see, the events in France have now taken on a new aspect. In this new narrative, it is the kosher supermarket, rather than the unassuming office at 10 Rue Nicolas-Appert which has become the primary focus of the political fallout from the *Charlie Hebdo* incident. The attacks, clearly a symptom of disastrous immigration and foreign policies, are now redrawn as an allegory which offers a lesson to Europe on how it should treat its Jews, and the need to tackle what is imagined to be Europe's 'anti-Semitism problem.'

In the first part of **my review** of Hilaire Belloc's *The Jews*, I made a prediction based on the observation of historical patterns, also alluded to by Belloc himself. With the dawn of the

Enlightenment, Jews seized upon ‘citizenship’ as a replacement for the security and protection offered by the now redundant symbiotic relationship with the older, weakened elites of yesterday. ‘Equality under the law,’ or rather the unequal application of this principle, was the path to the security and special treatment which, as Belloc argued, ‘the Jew’ feels “to be his due.” Belloc wrote:

> Without it he feels handicapped. He is, in his own view, only saved from the disadvantage of a latent hostility when he is thus protected, and he is therefore convinced that the world owes him this singular privilege of full citizenship in any community where he happens for the moment to be, while at the same time retaining full citizenship of his own nation. … What the Jew wanted was not the proud privilege of being called an Englishman, a Frenchman, an Italian, or a Dutchman. To this he was completely indifferent. What the Jew wanted was not the feeling that he was just like the others — that would have been odious to him — what he wanted was *security*. (*The Jews*, p. 26).

I noted that the incessant search of Jews for security remains a stark but often overlooked reality in the present:

> The rise of the National Socialists, and the wave of pent-up exasperation which swept through Europe during World War Two, revealed to Jews the weakness of citizenship, in and of itself, to maintain the fiction of equality and to offer the deep level of security they crave. Confronted with a mass expression of European ethnocentrism, the Jew could find no appropriate mask. Not one of religion, for the guise of ‘Christian’ no longer offered protection and the opportunity of crypsis. The state now comprised a citizenry of racial brothers rather than ‘fellow citizens’ of the Jews. For the first time in the long game of musical chairs they had played since arriving in Europe, the music had stopped playing — and the Jews were left without a chair.

At *TOO*, we are aware that since World War II Jews have set about creating a new world. Citizenship, its vulnerabilities exposed in that slight and brief piece of legislation, “The Nuremberg Laws,” was clearly no longer enough. What remained was for Jewish security was to be achieved by regulating non-Jews and imposing limits on the exercise of *their* citizenship. Since World War II this has taken the form of everything from engineering the demographic profile of Western nations, to ‘hate speech’ laws and lobbying for gun control. I closed my thoughts on that section of Belloc’s work by pointing out that the “process which began following the Enlightenment with Jewish admission to citizenship, has slowly evolved to the gradual diminution of the citizenship of non-Jews and the ascendance of Jews to privileged protected status throughout the West.”

Rather than closing borders, vetting terrorists, or adopting saner foreign policies, the final stage of the ascendance of Jews in Europe to privileged protected status will be the sole lasting legacy of the French murders. Just a few days ago *Haaretz* **reported** that a delegation of European Jewish leaders has asked the European Union to establish “an anti-Semitism task force.” The request came during a meeting between a European Jewish Congress [EJC] delegation and EU foreign policy chief and European Commission Vice-President Federica Mogherini in Strasbourg. Moshe Kantor, EJC President told Mogherini :

> Now more than ever, the European Union needs to create a position and organization specifically geared towards finding long-lasting solutions for anti-Semitism. The recent events demonstrate that the sense of security among Jews in parts of Europe is at its lowest point since the end of the Holocaust and many are leaving their homes as a result. It is incumbent on the European Union to urgently place combating anti-Semitism as one of its highest priorities because this is a hatred that transcends borders and cannot be dealt with by any single nation on its own.

Of course, an appropriate response to Kantor would be that there is a much greater case for combating immigration as one of the European Union’s highest priorities, and that preventing people from transcending borders is infinitely easier than preventing ‘hatred’ from doing the same.

But the wave of protection spreads. The BBC now **reports** that Theresa May, the British Home Secretary, has said the *Charlie Hebdo* incident means the UK must redouble its efforts to “wipe out anti-Semitism.” May said she “never thought I’d see the day when members of the Jewish community” would be “fearful” of staying in the UK. Failing entirely to draw any rational conclusion from the events in Paris, May said the attacks were “a chilling reminder of anti-Semitism, not just in France but the recent anti-Semitic prejudice that we sadly have seen in this country.”

The fact that, even including the deceased kosher customers, most of the *Charlie Hebdo* victims were not Jewish has been entirely lost. Part of the reason for this has been the subtle re-framing of the French massacre. For example, May made the above comments while speaking at an ostensibly open remembrance service commemorating all of the victims. But the service had been organized by the Board of Deputies of British Jews, with the focus inordinately placed on the supermarket victims. Because of re-framing such as this, the London Metropolitan Police assistant commissioner, Mark Rowley, has also now announced that police chiefs were holding talks over “more patrols in key areas” following concern from the Jewish community and after “anti-Semitic rhetoric from extremists” in France and elsewhere.

The result of re-drawing the incident in the name of Jewish victimhood is that Jews will be the primary beneficiaries of the political response. This is despite the fact that the biggest victims of the Islamic presence, and the presence of other immigrant peoples in Europe, are the native Europeans, their freedoms, and their way of life. Speaking after Sunday’s service, Jonathan Sacerdoti, from the ‘Campaign Against Anti-Semitism UK,’ said: “We are not running scared and we are not running away. We are here to stay, and we are here to say that it is time Britain stands up to this.”

But bravado such as Mr Sacerdoti’s is easy to display when you have a police force as your personal bodyguard and a system of laws in place which is designed to frighten or persecute your foes into submission. The level of protection in place isn’t merely limited to the bomb and the bullet. Oh no. As London Mayor Boris Johnson has made clear, the Jew is also to be strictly protected against the word. In Johnson’s own words: “I’ve set a clear expectation that the police treat all harassment and hate crime offences very seriously.”

The ring of protection covers Jews far and wide.

- There are now more than 10,000 troops deployed on streets across France, in addition to 5000 police officers **deployed specifically to Jewish sites**. The French office of the Simon Wiesenthal Centre has also now announced that it has nine troops protecting it:

  > Following the deadly terror attacks, security has been elevated with armed soldiers all over Paris. Nine soldiers have been assigned to our building: two at the front, two at the back, and an additional five as a night surveillance squad bunked down in one of our meeting rooms…In the same block as our offices, which serve as the neighborhood headquarters, there are also two synagogues and a kosher restaurant with army units posted at each location. Our office staff and volunteers, though relieved, wonder how long they will be with us. We have recommended to the authorities that they publicly announce that plainclothes guards will be in the area to deter prospective assailants once the impressive military defense is eventually removed. Armored command cars are stationed at junctions in the neighborhood ready to mount checkpoints against hostile vehicles…This past Shabbat, under army protection, the synagogues were overflowing, unlike the week prior where the synagogues were closed.

- In **Belgium**, hundreds of soldiers have been deployed on street patrols of Antwerp’s Jewish district.
- In Denmark, Jewish Community of Denmark chairman Jonathan Fischer **has urged** the police to monitor its synagogue and other Jewish areas in Copenhagen, saying that it was clear Jewish people were “high priority targets” for terrorists.
- In Sweden, police spokesman Lars Bystroem has said that police have **increased security** around Jewish institutions, particularly in Stockholm.
- In Norway, Jewish museums have been **protected** by police. In a few cases has the nature or purpose of the patrols been made explicit, with the troop movements and police actions being described shamefully and euphemistically as targeting “key areas,” or in the words of Belgian Prime Minister, Charles Michel, “certain sites.”

But this isn't enough for some Jewish leaders. In fact, some are even **calling for *exclusive rights as Jews* to hold firearms**, in contrast to the rest of the population which is to remain muzzled by gun laws. The European Jewish Association (EJA) calls itself "the biggest federation of Jewish organizations and communities working all over Europe." Rabbi Menachem Margolin EJA and Rabbinical Centre of Europe (RCE) general director, has now called on EU legislators for Jews to be given special permission to carry guns. Margolin wrote to EU Interior Ministry stating:

> We hereby ask that gun licensing laws are reviewed with immediate effect to allow designated people in the Jewish communities and institutions to own weapons for the essential protection of their communities, as well as receiving the necessary training to protect their members from potential terror attacks.

As well as arguing that police "are not doing enough," Margolin claims "We need more. The best solution is to have at least two police officers at each Jewish institution, 24 hours a day." He added that he wants "as many people within the Jewish community as possible" carrying weapons. Margolin, advances the new narrative that the Charlie Hebdo attacks are all about anti-Semitism, and argues that "we need to recognize the warning signs of anti-Semitism, racism, and intolerance that once again threaten Europe and our European ideals." *Our* European ideals? Margolin's hypocrisy is nauseating.

A final offshoot of the renewed Jewish drive for security, in the wake of the *Charlie Hebdo* affair, is that European police, unlike the European peoples, will become more numerously and heavily armed. It has been **reported** that Scotland Yard said it was increasing the deployment of officers allowed to carry firearms in Britain. The image of the unarmed, friendly "bobby" will soon be replaced with that of a heavily armed marksman enforcing the country's increasingly draconian thought-crime laws. French law enforcement officials are now **demanding heavier weapons**, protective gear and a bolstered intelligence apparatus. An official, speaking on condition of anonymity to discuss ongoing talks, said automatic weapons and heavier bulletproof vests were on the table.

An unarmed European population swamped by hostile immigrants, some of whom will continue to bomb, maim and murder in the name of their fanatical religion. An unarmed European population unable to overcome or remove the harmful influence of a small but energetic elite, possibly armed but at the very least enjoying the protection of a suite of gagging laws and a heavily armed police force. An unarmed European population stripped of all pride in its past, and all hope for its future. And thus the culmination of the process which began following the Enlightenment with Jewish admission to citizenship, slowly evolving to the gradual diminution of the citizenship of non-Jews and the ascendance of Jews to privileged protected status throughout the West.

[1] "The Jews of England in the Thirteenth Century," *Jewish Quarterly Review*, 15:1 (1902), 5-22 (p.14).

The Noose Tightens on Europe

theoccidentalobserver.net/2015/01/27/the-noose-tightens-on-europe

Andrew Joyce, Ph.D. January 27, 2015

How short the memory. How empty the rhetoric. Just weeks after the largest outpouring of support for "free speech" that Europe has witnessed in recent decades, genuine free speech in Europe finds itself lined up opposite a Jewish firing squad. The *Guardian* **reports** that European Jewish leaders, backed by a host of former EU heads of state and government, are preparing to call for pan-European legislation outlawing 'anti-Semitism.'

A panel of four prestigious international experts on constitutional law backed by the Orwellian European Council on Tolerance and Reconciliation (ECTR) have spent the last three years drafting a 12-page document on "tolerance". In the wake of the Charlie Hebdo shootings, and in line with a **renewed and intense Jewish drive** for complete invulnerability, they are lobbying to have it converted into law in the 28 countries of the EU. The ECTR is typical of the "think-tank" Jewish method of introducing laws without the consent of the people [for other examples see **my work** on the introduction of laws limiting free speech in Britain, and the work of Brenton Sanderson on the **employment of the same method** in Australia].

For a long time the ECTR had a non-Jewish public face through the Presidency of Aleksander Kwaśniewski, himself a former President of Poland. But the real engine room of the body lies in the form of its co-Chairman, **Viatcheslav Moshe Kantor**. Kantor also acts as the President of the European Jewish Congress. When not crossing the continent bleating about 'tolerance,' this individual also advances Jewish interests in his capacity as the President of Moscow's **Museum of Avant-Garde Mastery** — a dubious establishment dedicated to extolling the disgusting and poisonous art of co-ethnics like Marc Chagall, Chaim Soutine, and Mark Rothko (Rothko is the subject of a **3-part series** of *TOO* articles by Brenton Sanderson). As for the panel of 'experts,' the most influential member is the panel chair – **Yoram Dinstein**, a "war crimes expert," professor and former president of Tel Aviv university.

The proposal now presented to the EU's 28 countries will make 'anti-Semitism' illegal, as well as criminalizing a host of other activities deemed to be violating fundamental rights on religious, cultural, ethnic and gender grounds. This fits the pattern of Jews padding out legislation in order to muddy the waters and prevent it being *too* obvious (to the unsuspecting European masses) that the effort is strategic. The 'padding' will criminalize the following:

- Any denial of the standard narrative of the Holocaust (even though academics continue to disagree on what exactly this narrative should be, and no total of casualties can ever be deemed totally accurate).

- Denial of any commonly acknowledged genocide, apart from that of the Armenians by the Turks. Sucks to be Armenian.
- Any and all examples or expressions of ‘xenophobia.’

When pursuing a group evolutionary strategy, perhaps the most sacred Holy Grail for the group would be legally preventing any discussion of the group. This new legislation would effectively signal the final defeat of the European struggle against the Jewish evolutionary strategy, since Europeans would relinquish their rights to acknowledge and question the interests, activities and actions of other peoples *as a group*. The law will create a new crime of “group libel” — public defamation of ethnic, cultural or religious groups. Padding comes in here too, as women’s and gay rights would also be covered.

The term ‘group libel’ will be familiar to readers of my essay on the war on free speech in Britain. The phrase has some pedigree, and is a Jewish concoction, designed for Jewish ends, and pursued with Jewish tactics. I **wrote that**:

> Since 1945, the Board of Deputies of British Jews had also been working on drafting a “group libel law” that it eventually hoped to get passed in Parliament. Efforts to further tighten libel laws were made in 1952 when Jewish M.P. Harold Lever, introduced a Private Members’ Bill modifying Britain’s libel laws for the first time in over fifty years. However, Lever’s efforts were later mauled by a hostile Parliament to such an extent that by the time his Bill became an Act of Parliament, his provisions were not extended, as he and his co-ethnics had hoped, to cover groups. Britain’s first legislation containing any such provision as prohibiting ‘group libel’ was introduced in Parliament by Frank Soskice, the son of David Soskice — a Russian-Jewish revolutionary exile. Scholars Mark Donnelly and Ray Honeyford state that it was Soskice who “drew up the legislation” and “piloted the first Race Relations Act, 1965, through Parliament.”

The proposed legislation would also curb, in the wake of the **Paris attacks**, freedom of expression on purported grounds of “tolerance and security.” These terms are the Abracadabra of the modern age — just like *that* they can pave the way for the abolition of any number of freedoms.

The dubious document pieced together by Kantor, Dinstein and others, argues that:

> Tolerance is a two-way street. Members of a group who wish to benefit from tolerance must show it to society at large, as well as to members of other groups and to dissidents or other members of their own group. There is no need to be tolerant to the intolerant. This is especially important as far as freedom of expression is concerned: that freedom must not be abused to defame other groups.

This unelected group of non-Europeans complains that

> there’s a real threat of another Jewish exodus from Europe. … The only way to fix these problems is deep changes in legislation to protect all, not just Jews. … Antisemitism is clearly part of it, but by no means the thrust of the project. … It’s about tolerance and if you expect tolerance, you have to show tolerance. Otherwise it becomes very obnoxious.

But are Europeans really tolerated by those who have come to dwell among them? Are they tolerated by those who wish to impose Sharia law in European schools, towns and cities? Are they tolerated by that obnoxious elite which seeks to re-write European history for its own purposes, or who seek with apparently inexhaustible energy to destroy European culture?

This document, innocuously titled “A European Framework National Statute for the Promotion of Tolerance,” also calls for the criminalization of “overt approval of a totalitarian ideology, xenophobia or anti-Semitism.” It will make “education in tolerance” mandatory from elementary school to college, and for the military and the police, while public broadcasting must “devote a prescribed percentage of their programmes to promoting a climate of tolerance”. The drafters are currently touring the parliaments of Europe trying to drum up support for a consensus that would get many, if not all, of the proposals turned into law across 28 countries.

Europe’s only hope is opposition. At a recent European parliament committee hearing, Dinstein complained that Britain’s UK Independence party (UKIP) was strongly opposed, and that Hungary’s government “wouldn’t touch [the proposals] with a long pole.” But the release of the document has been expertly timed to coincide with the **Jewish co-opting of the *Charlie Hebdo* shootings**, and the accompanying engineered panic about the status of Europe’s Jews. Europe is weak.

If this legislation passes, it may go largely unheralded, and with little opposition. But the date of its passing should be marked, for it will be the date on which Europe abolishes itself.

The Bizarre World of Dr Theodore Isaac Rubin

theoccidentalobserver.net/2015/01/29/the-bizarre-world-of-dr-theodore-isaac-rubin

Andrew Joyce, Ph.D. January 29, 2015

We all have our guilty pleasures. One of mine is that I occasionally love reading the often crazy and convoluted theories of Jews who wrestle with the question: why have Jewish populations attracted so much animosity through the centuries? Whether the authors call it anti-Semitism, Judeophobia, Jew-hatred or any other label which is fashionable these days, the theories, abstractions, emotions, obfuscations and intellectual blindness in their works rarely fails to shock or amuse me. The productions of the psychoanalysts are among the most dependable for raising a chuckle. Clearing out a bookshelf recently, I found an old favorite tucked away and decided to give it one last read before consigning it to its rightful home — the trashcan. And before it began its fateful final journey, I took some notes in the hope of putting together an article through which I might share with you some of its choice pieces of dubious wisdom.

Although written in 2009, Ted Rubin's *Anti-Semitism: A Disease of the Mind*,[1] is in several respects a relic of a by-gone era in that it is a classic work of old-school Freudianism and psychoanalysis. Kevin MacDonald has noted in *The Culture of Critique* that:

> One way in which psychoanalysis has served specific Jewish interests is the development of theories of anti-Semitism that bear the mantle of science by deemphasizing the importance of conflicts of interest between Jews and gentiles. Although these theories very greatly in detail — and, as typical of psychoanalytic theories generally, there is no way to empirically decide among them — within this body of theory anti-Semitism is viewed as a form of gentile psychopathology resulting from projections, repressions, and reaction formations stemming ultimately from a pathology-inducing society.[2]

Rather than antipathy being a natural and normal result of real conflicts of interest, antipathy towards Jews is thus seen as a psychological illness — owing absolutely nothing to the behavior of Jews, and everything to Western culture. This is the central thrust of Rubin's book. He writes (20) that the "special dynamics" of anti-Semitism are "intimately connected to and often spring from sociological, political, philosophical, and religious forces comprising world cultures, particularly of the West." Even the back of Rubin's book clearly places it within the tradition of this theory, which posits that all anti-Jewish feeling is essentially a form of mental illness:

> As a child, Ted Rubin could not understand why some people hated him and his family only because they were Jews. He soon discovered that other groups were hated, and that bigotry was a dangerous disease that destroys its hosts as well as its victims. Later in life, as a psychiatrist, Dr Rubin learned that anti-Semitism and other

> deep-seated prejudices are, in fact, non-organic diseases of the mind: malignant emotional illnesses that could be treated only by first understanding the unique psychodynamics involved.

Rubin identifies himself as Jewish in an off-handed manner at the beginning of his book, but refuses to engage on how this might impact his treatment of the subject matter. He roots his interest (11) in anti-Semitism "in my identification … I am a human being. I am a father and a grandfather. I am a Jew, and I am a psychiatrist." Without going into any specifics at all, Rubin claims that "as a Jew I have experienced personal hurt, pain, and fear as a consequence of Jew hating," and moves swiftly onto a far more lengthy (and unconvincing) section on why his interest in anti-Semitism stems primarily from his role as a psychiatrist. His Jewishness is glossed over and its potential to cloud his judgment is denied. Again, this is predictable within typical psychoanalytical treatments of anti-Semitism. From the authorship of studies, to the role of Judaism in human relationships, MacDonald points out that "within psychoanalytic theory, Jewish identity is irrelevant to understanding human behavior. As in the case of radical political ideology, psychoanalysis is a messianic universalist ideology that attempts to subvert traditional gentile social categories as well as the Jewish-gentile distinction itself, yet it allows for the possibility of a continuation of Jewish group cohesion."[3] Hence Rubin's primary claim that he is interested in anti-Semitism as "a human being."

Rubin wastes no time in applying medical and psychiatric language to anti-Jewish attitudes. They comprise (11–12) a "malignant emotional illness," a "psychiatric illness," and a "chronic, pandemic and incredibly destructive disease." He writes (13) that "it is metastatic, attacking every area of our lives." Real conflicts of interest are unimportant (13): "Though there are, as in all emotional illnesses, socio-political, economic factors, and effects, this is primarily a psychiatric problem." It is (14) "the most contagious, the most destructive, and the most difficult to treat and eradicate." But fear not, because Ted has a cure (14): "Treatment cannot be effective unless we recognize that we are in fact dealing with psychiatric pathology and that we must continue the struggle to understand the psychodynamics involved. Medication will help!"

With this optimistic refrain, Rubin sets out his book in three sections. The first is meant to explain his theory of anti-Semitism, through what he calls the system of "symbol sickness." What Rubin actually produces is a meandering and very Freudian walk through Rubin's own perception of anti-Semitism. To Rubin, the 'anti-Semite' must be mired (19) in "all extant kinds of neurosis — anxiety, repressed anger, low self-esteem, insecurity etc., as well as neurotic defenses — displacement, projection, rationalization, alienation, compartmentalization." Moreover (20), "only people who are sufficiently neurotic or psychotic can generate the disease," and "every anti-Semite is emotionally disturbed." To the anti-Semite, Jews are not real, but merely "symbols" of hate onto which a litany of mental tortures are projected, and by this method the role of Jews in provoking negative feelings is written entirely out of the equation. Or as Rubin earnestly expresses it (25): "We now have a 'free symbol' that brings on all kinds of feelings no longer requiring the original subject."

Because 'the Jew' is said to be merely a symbol, Rubin argues (26) that anti-Semitism contains an endless list of contradictions and "mutually exclusive superlatives." This idea that anti-Semitism contains logical contradictions is actually extremely commonplace in Jewish narratives, histories and apologetics. Jewish historian Derek Penslar states that "the anti-Semite's arguments are by their very nature illogical, inaccurate and indefensible."[4] Jeffrey Herf argues that anti-Semitism is "riddled with contradictions and highly irrational."[5] This Jewish response to anti-Semitism has a substantial pedigree. Kevin MacDonald has noted that a sizeable part of the Frankfurt School's *The Authoritarian Personality* was devoted to "an attempt to demonstrate the irrationality of anti-Semitism by showing that anti-Semites have contradictory beliefs about Jews…*The Authoritarian Personality* exaggerates the self-contradictory nature of anti-Semitic beliefs in the service of emphasizing the irrational, projective nature of anti-Semitism."[6]

In this vein, Rubin really goes to work in his attempt to draw out what he views as contradictions, even including allegations about Jews that have probably never been made. He writes (26) that all anti-Semites see Jews as both:

- Moronic, brilliant.
- All-powerful, weakling.
- Cosmopolitan, provincial.
- Cunning, naïve.
- Extraordinarily sensitive, calloused.
- 'Nigger-lovers,' 'worst bigots.'
- Richest, poorest.
- Artistic, tasteless.
- Money-lovers, intellectual snobs.
- Socially pushy, exclusively clannish.

But these 'contradictions' are clearly over-simplifications. In *A Culture of Critique* Kevin MacDonald reviewed works by Levinson, Ackerman and Jahoda, in which the authors argued that it was contradictory for individuals to believe that Jews are clannish and aloof yet still want them to be segregated and restricted. It was also proposed that another contradictory attitude was that Jews are both clannish and intrusive.[7] But, as MacDonald states,

> Agreement with such items is not self-contradictory. Such attitudes are probably a common component of the reactive processes discussed in *Separation and Its Discontents*. Jews are viewed by these anti-Semites as members of a strongly cohesive group who attempt to penetrate gentile circles of power and high social status, perhaps even undermining the cohesiveness of these gentile groups, while

> retaining their own separatism and clannishness. The belief that Jews should be restricted is entirely consisted with this attitude. Moreover, contradictory negative stereotypes of Jews, such as their being capitalist and communist, may be applied by anti-Semites to different groups of Jews.[8]

In much the same way, Rubin's 'contradictions' can also be resolved very quickly as soon as his false over-simplification, reliant on extremes, is done away with. Jews are rarely, if ever, portrayed simply as 'nigger-lovers,' but are certainly seen as being in frequent partnership with Blacks in places like the South and in efforts to bring down Apartheid in South Africa. But never is this seen as arising from an altruistic 'love' for the Black man. Rather, the partnership is incredibly one-sided, and its ultimate goal is to serve Jewish interests and Jewish interests alone. Indeed, for an anti-segregation organization, the early NAACP was essentially divided between the Jews who ran it, and the Blacks who went along for the ride. As Hasia Diner puts it in *In the Almost Promised Land: American Jews and Blacks, 1915–1935*, many in the NAACP's Jewish leadership "worked most intensely with other Jews."[9]

Viewing Jews as the 'worst bigots' would be consistent with this account of events since the partnership with Blacks is purely opportunistic and often patronizing, and also because of traditions of slave ownership within Jewish populations, and extremely negative Talmudic pronouncements on Africans. For example, in *The Image of the Black in Jewish Culture*, Abraham Melamed explains that while the Romans had a "climate theory" of race in which they "assumed that the inferior psycho-physical traits of the Blacks in the south and the Whites in the north arose from harsh geographical and climatic surroundings," they also believed that "change and improvement are possible." By contrast, Rabbinic teaching was much more deterministic and held that Blacks were "to suffer perpetual slavery forever."[10]

One might also mention the towering **hypocrisy** in which the organized Jewish community in the Diaspora strongly supports displacement-level non-White immigration into White countries but also support Israel as a Jewish state and its policies of apartheid, ethnic cleansing.

The other 'contradictions' offered by Rubin are equally flimsy, and more than a few are complete fabrications. For example, history shows extremely few examples of anti-Jewish propaganda playing on a stereotype of a moronic Jew. Instead, it is an overwhelmingly universal theme that Jews are extremely adept at resource competition, and attaining economic, cultural and political dominance. While there is a sub-theme that the notion of 'Jewish Genius' does involve ethnic networking and exaggeration, there is little doubt that attempts to reckon with Jewish influence have been built primarily on the need to tackle the realities of high Jewish intelligence as well as the organizational and strategic efforts arising from it. Nowhere does the "moronic Jew" make an appearance.

Nor do opinions of Jews as being uniquely “artistic” feature in historical anti-Jewish writing. In fact, another universal theme and consensus of anti-Jewish thought is that Jews are devoid of genuine artistic talent, and in the past this was often linked to (as a cause or product of) the Jewish ban on creating ‘graven’ images. Wagner’s *Das Judenthum in der Musik* may be seen as a classic in this regard. Jews have also never really been portrayed as “the poorest” of society outside of the brief period in the early twentieth century when the first masses of Jewish immigrants washed upon Western shores from Eastern Europe. This was very specific in terms of time and place, and even then it was frequently remarked by contemporaries that the ascendance of these “paupers” up the socio-economic ladder was nothing less than remarkable. Also, never in my life have I heard of Jews as being stereotyped as “provincial” or linked substantially to rural life outside of the wild imaginings of those who penned *Fiddler on the Roof*. Jews can also be seen as “all-powerful” as a group, while as physically unimpressive specimens individually — so the “all-powerful, weakling” dichotomy is also an intellectual dead end. To finish off Rubin’s little list, it is logically consistent for those opposed to Jewish influence to see Jews as “extraordinarily sensitive” towards any infringement on Jewish interests while being “calloused” to the needs or interests of other groups.

And thus the anti-Jewish position becomes *all too consistent*. However, out of conscious evasion, or unconscious self-deception, Jewish scholars persist in bending over backwards to cling to the idea that these positions are *somehow* innately contradictory. For Rubin and his fellow psychoanalysts, the ‘contradictions’ are real — and the product of a fractured psyche and the ‘anti-Semite’s’ own frustrated desires. Rubin writes that “Since inner conflicts are very powerful and tend to be seen in an utterly self-hating light or in a purely idealizing one, polarization usually takes place. This polarization makes for the necessity of characteristics to project to in order to encompass the conflicting extremes.” These ‘scholars’ aren’t just barking up the wrong tree — they are barking up a tree that simply isn’t there.

Another of Rubin’s assertions, and this is equally common among many Jewish psychologists and academics, is that those holding anti-Jewish attitudes are low in self-esteem and are (31) “desperate for simplistic explanation and solutions, especially for those they may find outside themselves.” But ‘anti-Jewish theory,’ if one wants to call it that, is far from simplistic. The assumption is made by the psychoanalysts that since the only problem causing conflict with Jews exists solely in the mind of the ‘anti-Semite,’ then the ‘anti-Semite’ needs only a ‘symbol’ to cure his own inner conflicts — this symbol is the Jew. He is said to cling to the simplistic belief that “the Jews” are behind *all* of his personal problems, and thus he can externalize his internal conflicts by ‘hating’ Jews, somehow raising his own self-importance and self-esteem in the process. But this assessment is built on a deeply flawed assessment of both anti-Semitism and the holder of anti-Jewish attitudes. It is typical psychoanalytic armchair theorizing taking advantage of the infinite malleability of psychoanalysis and without a shred of real psychological data to support it.

Nor does it in any way correspond to the expression of anti-Jewish attitudes throughout history. Indeed, ‘anti-Jewish theory,’ is more often than not a complex affair, which must by necessity touch on economic, social, cultural, religious, political, and philosophical questions of significant scale.

The psychoanalysts never acknowledge that some of the most high-profile anti-Jewish writers of the past have been at pains to blame their own people and nation before the Jews — there has *never* been a rush to ‘externalize’ *all* blame for the ills of society.

For example, even when confronted with overwhelming evidence of Jewish monopolies in several key industries, the position of leading historical ‘anti-Semites’ has often been based primarily on ruminations on the stagnation of their own culture, as much as its subsequent exploitation by the foreign elite. In *Jewry in Music* (1850) Wagner complained about growing Jewish influence in German music, but only after explaining how and why German culture had opened the door to the Jews by sacrificing its cultural authenticity. Similarly, in *The Victory of Judaism over Germandom* (1879) Wilhelm Marr described German culture as increasingly “ineffective and powerless.” Alphonse Toussenel wrote in *The Jews: Kings of the Epoch* (1888) that Jews had only been able to become influential in France because the nation had succumbed to “times of terrible stagnation.” Jakob Friedrich Fries wrote in 1816 that Jews could only gain power where countries had become “idle and stagnant.” In *A Word About Our Jewry* (1879) Heinrich von Treitschke wrote that Germany was vulnerable to external influence only because “our country still lacks national style, instinctive pride, a firmly developed personality.”

Based on this, and a vast amounts of evidence like it, coming to the realization that Jews possess inordinate influence in a given nation does not confer any psychological relief to the possessor of anti-Jewish attitudes. If anything, the worldview necessitates an essentially pessimistic outlook, entailing a number of other problems requiring solution. Rubin claims (p. 31) that “feelings of superiority are a major component of symbol sickness.” But the evidence provided above surely proves that these authors suffered no such sickness. The authors are pre-eminently occupied by the failings and weaknesses of their own culture.

The ‘Jewish question,’ rather than being the focus of an internal neurosis, has also frequently served as the springboard for broader social commentary encompassing society as whole — Bruno Bauer wrote in *The Jewish Problem* (1843) that “the emancipation problem is a *general* problem, is the problem of our age. Not only the Jews, but we, also, want to be emancipated.”

Beginning in the Middle Ages, blame also very frequently rested on non-Jewish elites as much as the behavior of Jews.

> Since the role of Jews as tax farmers (as well as all of their other roles in traditional societies) was dependent on the gentile elite, anti-Jewish writers have often

> condemned the gentile aristocracy for allowing Jews to exploit the lower orders of society. A petition to King Enrique of the Cortes of Toro (Castile) in 1371 complained that because of the power given to Jews by the King and the nobles, Jews controlled the cities and even the persons of the Spaniards (Netanyahu 1995, 118). In the following century, Fray Alonso de Espina, the Fransican friar who was instrumental in establishing the Inquisition, condemned the “detested avarice of the Christian princes” and “the temporal gains which they get from the Jews” (in Netanyahu 1995, 731). On the other hand, Espina praised King Philip Augustus, who “burned with the zeal of God” when he despoiled the Jews and expelled them from France in opposition to the pleas of the nobility and prelates and offers of bribes from the Jews (in Netanyahu 1995, 831). (**Chapter 2** of *Separation and Its Discontents*, p. 41)

The theme of blaming non-Jewish elites continued into modern times. Hartwig von Hundt-Radowsky’s *The Jewish Mirror* (1821) blamed growing Jewish power not on the Jews themselves, but on “an injustice perpetrated by the government against the non-Jewish inhabitants.”

Contrary to the arguments of the psychoanalysts, the problem always contains a very significant internal element, and thus the holder of anti-Jewish attitudes is rarely free to simply blame all on ‘the Other.’

This phenomenon continues today. Critics of Jews are equally concerned with developing an understanding not only of Jewish power and influence, but also of the **pathology of Whites**that has facilitated Jewish power and influence as well as the current disaster of displacement-level immigration and multiculturalism. The emphasis is on the identification of multiple sources and origins of the current societal malaise, and on evidence-based intellectual and scientific investigation of all aspects of the interactions between Jews and non-Jews in all locations and throughout historical time. This activity can in no way be seen as the seeking of simplistic answers.

It might also be said in counter-argument that the “we are all the same” mantra offered up by the multicultural gurus, and imbibed by the unthinking masses amounts to a vastly more simplistic worldview. And the scorn heaped on “racists,” “bigots,” and others whom the Left designates as their boogeymen, who allegedly prevent mankind from entering the rainbow utopia, offers considerably more psychological relief and self-esteem-boosting properties than the pessimistic view focused on the decline of Whites and European civilization generally.

The second part of Rubin’s book contains his thoughts on how Western society or culture breeds the fragmented psyches of ‘anti-Semites’. Rubin ignores vast amounts of evidence of anti-Jewish attitudes in the ancient world, writing (53) that the belief that Jesus was a Jew is “the single and most important factor in the explosion of the disease.” Anti-Semites apparently envy Jews because they are allegedly related to Jesus (God) by blood, and therefore (54) are victim to a "self-hate born of lack of God connections."

This is classic psychoanalysis, completely devoid of any empirical basis but serving the interests of its practitioners. You see, Palestinians can't stand the Jews not because they have been dispossessed and massacred, but because they really wish deep down that they were, like Jews, blood relatives of God. Makes total sense.

But it gets more complex, because Rubin also claims that *at the same time* we also *hate* God, and therefore displace our hatred of God onto Jews also. We non-Jews also hate God because we are perverts and (p. 58) "the would-be pervert hates Jesus for standing in his way of satisfaction." Ah right, OK. Therefore, we have anti-Jewish attitudes because we are perverts who aren't related to Jesus, and because we both *love* and *hate* God. All those immigration policies, restrictions of our freedoms, industrial monopolies, financial scams and cultural appropriations and degradations — that's just a gloss over the fact we aren't cousins of ol' JC.

The final part of Rubin's turgid tome is dedicated to "the cure." His proffered 'cure' is one I have **touched on before** and it came as no surprise to see it presented in medical terms. Anti-Jewish attitudes are viewed, or at least portrayed, as being on a par with a highly infectious disease — with inoculation, in the form of aggressive "educational" treatment, at an early age seen as the surest remedy for the ills of an "intolerant society." This process of 'inoculation' is geared primarily against our children and is ongoing. Although Rubin's work, like that of Freud and others since him, is clearly nonsense from beginning to end, its central tenets remain current in mainstream Jewish academic and political circles and have an ongoing social impact on our nations. Abraham Foxman frequently urges parents and teachers to "try to help the next generation grow up freer from the *infection* of intolerance."[11] The goal being, as Mr. Foxman once **articulated**, to "make America as user-friendly to Jews as possible."

Rubin's atrocious *Anti-Semitism: A Disease of the Mind*, concludes by stating, "extremely active application of insight and education is necessary to check the disease. Checkmate and eradication is [*sic*] extremely difficult and probably only possible if applied to the very young before roots of the disease take hold." To Rubin, and his like-minded co-ethnics at the ADL, in academia, and in the corridors of power, the solution to the problem of anti-Jewish feeling is one of "prophylaxis" and "approaches to children."

So the onus is on you to safeguard your children's 'education' by any means necessary. How exactly you do that is up to you. As for me, right now I might teach my kids how to recycle some nasty old books.

[1] T.I. Rubin, *Anti-Semitism: A Disease of the Mind* (Barricade Books, 2009).

[2] K. MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (1st Books, 2002), p.147.

[3] MacDonald, p.146.

[4] D. Penslar (ed) *Contemporary Anti-Semitism: Canada and the World* (University of Toronto Press, 2005), p.3.

[5] J. Herf (ed) *Anti-Semitism and Anti-Zionism in Historical Perspective: Convergence and Divergence* (Routledge, 2007), p.11.

[6] MacDonald, p.449 (endnote 120).

[7] MacDonald, p.449.

[8] Ibid.

[9] H. Diner, Hasia Diner puts it in *In the Almost Promised Land: American Jews and Blacks, 1915-1935* (The John Hopkins University Press, 1995), p.123.

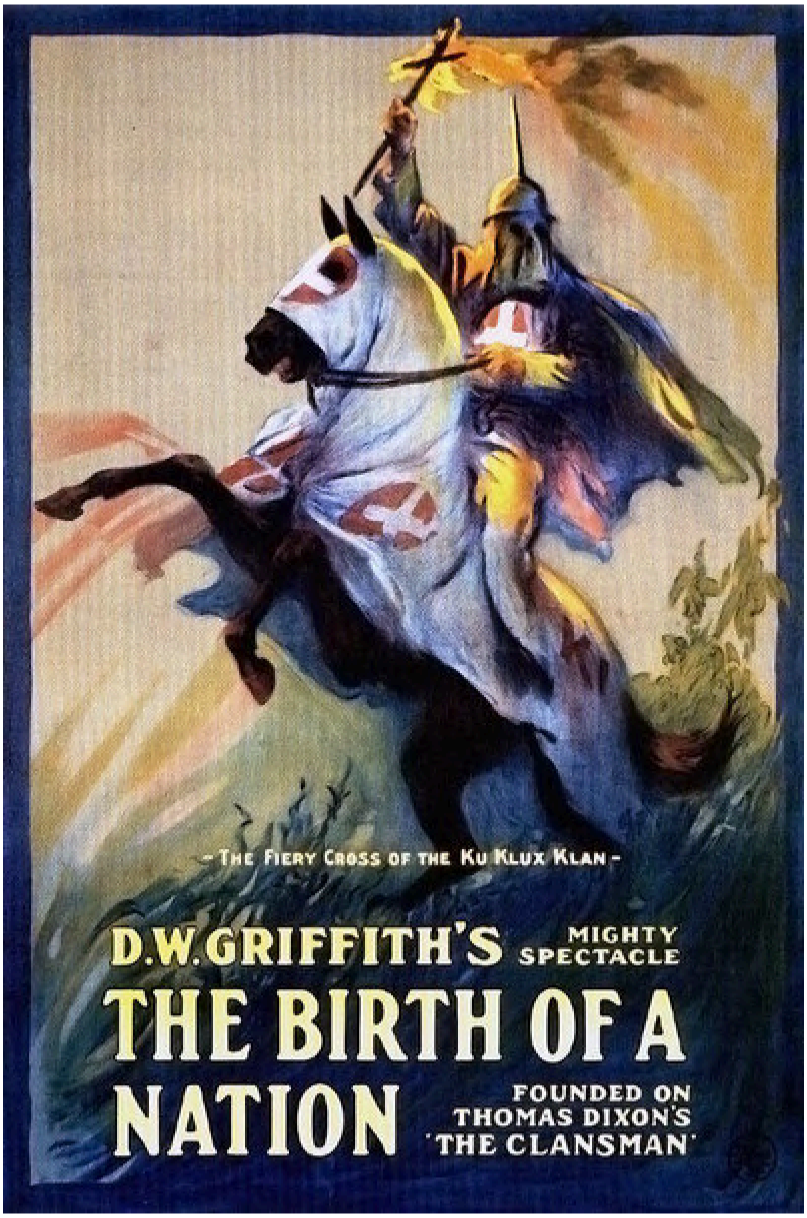
[10] A. Meladmed, *Image of the Black in Jewish Culture: A History of the Other* (RoutledgeCurzon, 2001), p.114.

[11] A. Foxman, *Jews and Money: Story of a Stereotype* (Palgrave Macmillan, 2010), p.230.

“Birth of a Nation” at 100 Years Old

theoccidentalobserver.net/2015/02/06/birth-of-a-nation-at-100-years-old

Andrew Joyce, Ph.D. February 6, 2015


- THE FIERY CROSS OF THE KU KLUX KLAN -
D.W. GRIFFITH'S MIGHTY SPECTACLE
THE BIRTH OF A NATION
FOUNDED ON THOMAS DIXON'S 'THE CLANSMAN'

Liberals and multiculturalists hate it when confronted with works of obvious genius which don’t fall into the pattern of their worldview. Along with angst-fuelled hand-wringing over certain works by Shakespeare and Wagner, a more modern manifestation of the problem is the cinematic landmark, *The Birth of a Nation* (available in part here), which will quietly celebrate its centenary this week. Compelling, innovative, trend-setting, and epic in scale, D.W. Griffith’s astonishing and unflinching vision of the Civil War and Reconstruction-era South remains powerful viewing even on its hundredth birthday.

I was an impressionable eighteen-year-old college student when I first viewed it. Despite the admonitions and careful commentaries of my film and media professor, I remember seeing past the fact that it was silent and interspersed with grainy captions and being impressed by its ‘modern’ style and appearance, and the smoothness of the editorial process. But it was some years later before I came to truly appreciate the scale and meaning of what Griffith had committed to film. On this occasion I watched it in North Carolina, at the home of my wife’s very elderly grandfather. This remarkable old man was every inch a Southerner, and a true gentleman at that. There one humid May evening, with the AC broken down and the windows wide open, the old man pulled out some Civil War relics that he had collected over the years. Presenting a series of antique rifles, medals, and pictures of Lee and Jackson, his eyes regained a youthful spark as he spoke of his own family memories and connections (real or imagined) to a host of Confederate heroes. Later in the evening, after we set down the relics of war in favor of cigars and Scotch, he pulled out a dusty VHS from an old bookcase. It was *Birth of a Nation*. It’s a long movie, clocking in at over three hours, and the old man drifted off to sleep within the first half hour. But I kept watching. And it was that night, with the firebugs glowing and buzzing by the open windows, and with the fragrant Southern air drifting slowly inside, that I *felt* what Griffith had aimed to portray — pride of land, pride of culture, and pride of blood.

This kind of pride, of course, and the connected desire to protect and preserve what one is proud *of*, is anathema to our enemies and those of our own race and culture who follow a different worldview. But they clearly have a hard time simply dismissing prideful cultural products which are so clearly manifestations of great genius and sublime art. Griffith sought out realism like no other previous director, using consultants from West Point Academy to make the battle scenes as realistic as possible. Most of the uniforms worn by the actors were authentic uniforms used in the actual Civil War. As an editor, Griffith broke free of the prevailing “filmed stage play” paradigm of static filmmaking and used flashbacks and parallel scenes to provide a sense of simultaneous action that made film (for the first time) completely different than live theater. The quick cuts of movies, television, and even advertising today owe their beginnings in many ways to *Birth of a Nation*. Similarly, the evocative, inspiring modern movie score has its roots in *Birth of a Nation*, which featured a full, three-hour score full of original music, contemporary standards such as (the unavoidable) “Dixie,” and classical music such as Richard Wagner’s *Ride of the Valkyries*. The juxtaposition of technical brilliance and racialist subject matter, however, makes for uncomfortable viewing among liberals and opponents of White identity. Media site *A.V. Club*, one of the very few media outlets to even mention the centenary of *Birth of a Nation*, **remarks**:

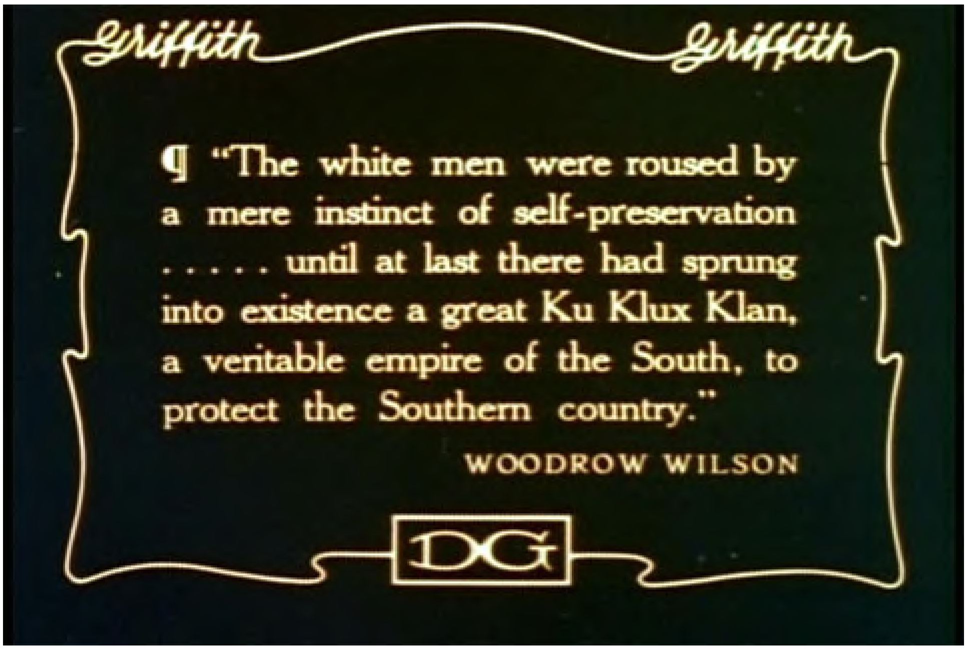
> As far as problematic art in America is concerned, *Birth of A Nation* is the closest thing there is to a dictionary definition example, mostly because American culture has had a really hard time letting it go, or has turned not letting it go into a critical art in and of itself. *Birth of A Nation* is the movie where many of the values associated with ,American filmmaking—complex intercutting, massed crowds of extras contrasted with close-ups of actors, carefully edited suspense and chase scenes—get their first really clear, fully formed expression. It’s also unquestionably white

> supremacist and racist. It represents a key point in the history of American art, and is animated by some of the ugliest rhetoric America ever produced. You can't write a history of American movies—or movies in general—without mentioning *Birth of A Nation*. That's not really what I want to talk about here, though. What I want to talk about instead is an idea that's also connected to *Birth of A Nation*, which is the idea that art or entertainment can be aesthetically good while being ideologically bad—an idea that's kind of intoxicating, because it suggests that it's possible to navigate a movie on form alone, and also deeply problematic, because it's founded on the notion that style and content are two different things, rather than different ways of looking at the same object.

The movie premiered on February 8, 1915, in Los Angeles, and tickets were sold at the then-record $2 ($46.88 today). At that time, it was called *The Clansman*, and was based heavily on the best-selling 1905 novel of the same name by Thomas Dixon. In Griffith's own words, when his assistant Frank Woods brought him the *The Clansman*, he "skipped quickly through the book until I got to the bit about the Klansmen, who according to no less than Woodrow Wilson, ran to the rescue of the downtrodden South after the Civil War. I could just see these Klansmen in a movie with their white robes flying. …We had all sorts of runs-to-the-rescue in pictures and horse operas. … Now I could see the chance to do this ride to the rescue on a grand scale. Instead of saving one little Nell of the Plains, this ride would be to save a nation."

And this, essentially, is what occurs. The movie climaxes, famously or infamously depending on your worldview, with two attempted rapes of White women by Black men and the subsequent reaction against Black political and sexual revolution by the white-robed Knights of Christ.

The essence of the film was bound up to some extent with the inter-connected personal histories and experiences of the three major figures in its production and dissemination: President Woodrow Wilson, author Thomas Dixon, and film-maker D.W. Griffith. All three were Southerners who had moved north at the end of the nineteenth century. Dixon and Griffith had known each other as Johns Hopkins students. After Dixon became a minister, and Wilson a professor, Dixon nominated Wilson to receive an honorary degree at his own undergraduate alma mater, Wake Forest. "He is the type of man we need as President of the United States," Dixon wrote to the board of trustees. Dixon later resigned as a minister to become a writer; and Griffith (before he turned to movies) acted in some of Dixon's earliest plays. Griffith later used *The Clansman*, Wilson's *History of the American People*, and other materials provided by Dixon as sources for *Birth of a Nation*, and Griffith and Dixon worked equally hard to make and promote the movie. One of its first viewers was Wilson, who watched it at the White House shortly after the death of his wife. To Wilson, the movie was "like writing history with lightning … and my only regret is that it is all so terribly true." Wilson later permitted his endorsement to be used to promote the film, until he succumbed to tremendous pressure from early multiculturalist organizations to distance himself from it.


Griffith
Griffith
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¶ "The white men were roused by a mere instinct of self-preservation . . . . . until at last there had sprung into existence a great Ku Klux Klan, a veritable empire of the South, to protect the Southern country."

WOODROW WILSON

The movie was also a product and reaction against its times. The 1910s should really be remembered as the decade in which Whites first began to doubt the invulnerability of their position in America. Decades of mass immigration (including millions of Jews), and a rapid increase in political action on behalf of Blacks shook White confidence in the future. On July 4, 1910 Whites were stunned when Jim Jeffries, billed as 'The Hope of the White Race' was defeated by the first Black world heavyweight boxing champion, Jack Johnson — a vulgar individual notorious for his pompous affection for White women. Race riots and increasing cultural pessimism were rampant throughout the decade. Tellingly, a year after *Birth* premiered, the Manhattan patrician Madison Grant published his *The Passing of the Great Race*. Griffith's film was thus as much a call for a nation to be reborn as it was a historical recollection of the South being rescued by the Klan from the maw of a savage beast. And it was probably its contemporary resonance more than its historical interpretation which provoked the greatest of the efforts to prevent it from being shown.

Of course the most controversial aspects of the movie is Dixon's (and by extension Griffith's) depiction of Blacks. Joel Williamson, in *The Crucible of Race*, argues that from 1880 to 1920 three competing "mentalities" existed in Southern thinking on Blacks. The 'liberal' believed in the Black's possibilities. The 'conservative' presumed inferiority but was willing to permit Black people in their 'place.' Finally, there was the 'radical conservative,' typified by Dixon, who believed that the 'new negro' would (and was) quickly regressing into savagery due to the breakdown of control offered by slavery and racial laws.[1] The descent of Blacks into savagery is carefully and slowly documented in *Birth*. In some of the early scenes, genteel walks among the plantations show Blacks contentedly going about their work under the regimentation offered by the 'peculiar institution.' They are shown as grovelling and glib, but generally cheerful and not very threatening. Later in the movie however, due to the political machinations of the evil abolitionist Austin Stoneman, and the actions of the psychopathic mulatto Silas Lynch, the camera lingers more on leering and increasingly menacing Black expressions, and the chaos of armed Black uprisings. Griffith's painful portrayal of a cultural idyll descending into utter filth and collapse is nothing short of remarkable.

Modern opponents of the movie see things differently. *AV Club* **comment** that

> in the most basic terms, *Birth Of A Nation* is a melodrama and a fantasy of white Southern victimhood—which is to say, a fantasy of power, which made heroes out of the Ku Klux Klan. The Black characters are racist caricatures—"coal miner with back problems" is the most popular look—played by white people; plenty of Black people appear as extras, which makes the Blackface seem all the more racist, because one inevitably experiences the extras not just as actors, but as an on-screen audience. The villains are biracial schemers who've tricked or seduced Northern whites into believing that they are fit to run Southern society. ("I shall make this man, Silas Lynch, as a symbol of his race, the peer of any white man living!" declares Austin Stoneman, the movie's stand-in for Thaddeus Stevens, as though he were Dr. Frankenstein contemplating his monster.) The whole thing ends with a giant, translucent Jesus appearing to endorse the KKK. Griffith's original ending, now long lost, also either depicted or implied Blacks being deported to Africa.

Although opposition to the film has assumed many guises over the last hundred years, it is far from new. The NAACP, which at the time was a Jewish puppet organization, had been in existence for six years when Griffith's film debuted. One month before it began showing in New York, the NAACP chose the strategy of a nationwide protest against the movie, arguing that showing it would represent "a threat to the peace." However, *Birth*'s technical virtuosity had already gained it a significant reputation which hampered censorship attempts. The NAACP's success was thus limited to a few changes demanded by some film boards, and to a handful of delays to some showings.

This wasn't due to a lack of effort. Janet Staiger notes that "between 1915 and 1973 the right to screen *The Birth of a Nation* was challenged at least 120 times. Indeed, the strategy of the NAACP was to continue its opposition to the film any time someone tried to revive it."[2] Most of the later protests were calculating in that they avoided confronting the movie's depictions of Blacks, in preference for challenging showings on their alleged threat to public peace or glorification of crime (lynching).[3]

Jews were also aware of the need to use their already growing power in Hollywood to ensure the success of their own racial narrative in the hearts and minds of the White masses. Griffith may have won a battle, but Jews were determined to win the war. Indeed, many Jews "stood against Griffith's Birth of a Nation either by joining Rabbi Stephen Wise and the NAACP in the raucous demonstrations in the office of the Mayor of New York, or by joining (Jewish entrepreneur Julius) Rosenwald in backing some sort of cinematic challenge to Griffith such as *The Birth of a Race*."[4] *The Birth of a Race* (1918) was a movie designed to "discredit the negative stereotypes of Blacks" perpetuated by Griffith's film. Originally conceived by Emmett J. Scott, personal secretary to Booker T. Washington, all of the movie's funding came from Jewish sources like Rosenwald, William Selig's Polyscope company, Carl Laemmle's IMP firm, and also from German Jewish financier Jacob Schiff. All would later combine permanently to form Universal Pictures.[5] The moves of the Jewish moguls responded to wider Jewish opinion. Eric Goldstein writes in *The Price of Whiteness: Jews, Race, and American Identity* that many Jews were

> outraged by the appearance of D.W. Griffith's *Birth of a Nation*, in 1915. One Jewish woman suggested that Black leaders join forces with Jewish media moguls to produce an 'up-to-date story which would give the spirit of *Uncle Tom's Cabin* in a modern convincing representation of the progress and work of the negro race,' and 'offset the prejudicial influence' of Griffith's racist epic.[6]

There's no doubt that this is precisely what the Jewish moguls set about doing, and continue to do today.

But, during its heyday, there is also little doubt that *Birth of a Nation* had a powerful and galvanizing effect on Whites, and was highly conducive in encouraging Whites to see themselves as members of a threatened group. In some respects, it was a highly effective antidote to White pathology. In December of the same year that *Birth of a Nation* debuted, William J. Simmons resurrected the Ku Klux Klan in Georgia, thus riding the wave of popular support gained from the film to overcome federal suppression of the group that dated back to the 1870s. By 1928, more than forty thousand Klansmen were walking down Pennsylvania Avenue. On April 5, 1915, two months after *Birth*'s premiere, Jack Johnson finally lost his title to the next "Great White Hope," Jess Willard. The work of Griffith and Dixon may have contributed at least something to the new White solidarity. Staiger notes that

> when one of the 1933 Payne Fund studies screened *The Birth of a Nation* to 434 middle and high school students in a predominantly white Illinois town, the researchers determined the "largest effect found in any of the experiments we conducted." The children's 'favorable' opinion of African Americans dropped from a mean of 7.46 on a scale of 11 to 0 to 5.93, down 1.48 points. Testing five months later suggested only a partial return to the original views."[7]

Looking back and reflecting on the century that has passed, I couldn't helped but be struck by the fact that *The Birth of a Nation* was both a moment of White triumph and, in some respects, a moment of defeat. It was a point in which Whites, as in so many other cases, acted as pioneers, innovators, and creators, only to have those same techniques employed against them by a movie industry that had become an ethnic monopoly hostile to the traditional American nation. *The Birth of a Nation* marked both the birth of modern cinema, and the last point in time in which a narrative of White fraternity and solidarity could be so openly displayed. Never again would the moguls let anything like Griffith's masterpiece reach the masses. And even now its anniversary passes by unheralded.

But for tonight at least, I'll grab a Scotch and a cigar. The VHS will have to make way for a streaming on a Smart TV. And as the opening credits roll, I'd like to think that maybe somewhere, somehow, there's an old Southerner looking down on me.

[1] See R. Lang (ed), *The Birth of a Nation: D.W. Griffith, Director* (Rutgers University Press, 1994), p.197

[2] Ibid, p.199.

[3] Ibid.

[4] M. Adams (ed) *Strangers & Neighbors: Relations Between Blacks and Jews in the United States* (University of Massachusetts Press, 1999), p.460

[5] Ibid.

[6] E. Goldstein, *The Price of Whiteness: Jews, Race, and American Identity* (Princeton University Press, 2006), p.74

[7] Ibid.

The Myth of Jewish Population Decline

theoccidentalobserver.net/2015/02/12/the-myth-of-jewish-population-decline

Andrew Joyce, Ph.D.

February 12, 2015

In my recent **commentary** on the aftermath of the *Charlie Hebdo* attacks, I mentioned the remarkable achievement of Jewry in co-opting the entire affair to their favour. The attacks, which were clearly a symptom of disastrous immigration and foreign policies (thereby victimizing the native Europeans), were redrawn as an allegory which offered a lesson to Europe on how it should treat its Jews, and the need to tackle what is imagined to be Europe's 'anti-Semitism problem.' Victimized Europe became the aggressor. The immigration-facilitating (and free speech annihilating) Jews became the victim.

The success of the Jewish effort came as a surprise to many of us in White advocacy who, in the initial aftermath of the attack, may well have expected it to have been a net benefit to our cause. The contributing factors of the attack seemed to us so very clear and the implications of unchecked immigration so indisputably negative. And yet, while we rushed to the conclusion that the French National Front would now be a sure bet for the next elections, organized Jewry quietly but successfully hijacked the narrative and suffocated the native European reaction in its infancy. Looking at the situation now, *Charlie Hebdo*, as a galvanizing cause for European peoples, rights and freedoms, is dead in the water.

The narrative of Jewish victimhood in this instance is, of course, an inversion (one is tempted to say perversion) of the true state of affairs. In much the same way, while senile Europe continues to undergo its slow demographic death, new narratives are emerging which claim that it is European Jewry that is dying, and that 'evil' Europe is to blame for this imaginary state of affairs. This new complaint of Jewry has also provided the harping Hebrews with an opportunity to regurgitate rebukes to Europe on the seemingly inexhaustible 'lessons' of the Holocaust. Apparently, because of the number of Jewish casualties during World War II, Europe is now duty-bound to maintain a high and consistent Jewish population. Suzanne Vega at Jewish news site *JPUpdates* **writes**:

> Many thought that the world had learned from the Holocaust and hopefully it would be the last time we saw a major decline in Jewish populations, but in just the last few years we have seen a dramatic dwindling of the Jewish community throughout Europe. With a new wave of anti-Semitism and hate crimes in Europe, especially France and the UK, it has become extremely dangerous for Jews to live in peace, leaving many considering fleeing to Israel.

This is unadulterated nonsense. What measures has Europe (or 'the world') taken to inhibit Jewish immigration or birth rates? Commentaries such as these are employing a dubious logic, or even outright falsehood, in their analysis of much-publicized figures from the **Pew Research Center** (authored by the co-ethnic Michael Lipka). Based on Vega's comments, one would think that France and the UK have witnessed a considerable exodus of Jews from their shores. But by Vega's own **admission** "France and the UK have relatively the same amount of Jews as they did in 1939." The reality of the Jewish population story is that the global Jewish population **is growing** (see also **here**), and the biggest flux within this growing population is that numbers are declining in Eastern Europe and the former Soviet Union, facilitating large growth in Israel.

Despite the blame falling on the 'anti-Semitism' (the helpful name by which organized Jewry now calls immigrant-perpetrated Islamic terror) in Western Europe, the Pew Research Center notes that Germany is now home to **35,000 more Jews** than in the 1930s. During the course of over 70 years, and despite the founding of a 'Jewish State', France has just ten thousand less Jews than *estimates* suggest it had in 1939. Even if we take the estimates as reasonably accurate, French anti-Semitism (read: Islamic antipathy) might have significantly less importance in motivating Jewish emigration than the fact that Israel's GDP grew by 3.3% in 2013, compared to France's relatively meagre 0.2%.

The Jewish population of Eastern Europe and the former Soviet Union has, of course, declined, but the impact of a few Islamic terrorist acts and some graveyard graffiti in Western Europe has yet to be convincingly linked to the departure from the Slavic lands. As well as the above-mentioned economic factors which are likely to attract more Jews to Israel from low-growth European countries, the fact remains that the general populations of those nations are also shrinking and ageing rapidly. In just sixteen years, between 1992 and 2008, Russia **lost 12.3 million people**. The *Washington Post* has described Eastern Europe as a "**demographic disaster**," noting that "some post-Soviet European countries are shrinking up to 0.8 percent per year. That's a lot." The numerical decline of the Jewish population in such countries is fully to be expected.

Time magazine **comments** that:

Bulgaria, Georgia and Ukraine are declining at a rate of 0.6% every year. Lithuania, Belarus, Latvia, Hungary, Croatia, the Russian Federation, Bosnia and Herzegovina, and Estonia are also shrinking, population wise. Common to almost all of them are vicious combinations of low birth rates, high death rates, low immigration and rising emigration.

The similar decline of native populations in Western Europe has merely been masked by the fact their superior economies have attracted floods of immigrants. Only the Third World is booming — largely due to the ethnically suicidal (and pathologically altruistic) intervention of Western (White) charities. While the population of Africa is **predicated to double** by 2050, Germany's fertility rate is a mere 1.3 — and this with the dubious assistance of its Islamic guests. The German genius keeps creating jobs and growing the nation's economy, but this genius does not extend to the engineer, the CEO, or the professor creating a family. This is evolutionary schizophrenia — the pursuit of material success (temporary) while courting biological failure (permanent). The result is that

Germany requires **over 200,000 immigrants a year** just to keep its factories going. The reality of the position in Germany, and the rest of White Europe, is that of a race which has not only forfeited growth, but no longer replaces itself — at least not in the way we would hope. You see, Europe is replacing itself — but with other peoples.

Not so in Israel, a nation which guards its borders with fanatical zeal, and inculcates in its people a fervent awareness of peoplehood and the special status of the in-group. And while Jewry and Israel grows, Europe dies. You just wouldn't guess that from the news coverage.

Nor have any eyebrows been raised that Jews strictly (obsessively) monitor their population levels while obsessing about the growth of the Palestinian population. One can imagine the uproar from Jews if concern at global White demographic decline went mainstream. We aren't supposed to make an issue out of the fact that between 2000 and 2010, the number of White children in the United States **declined by a truly terrifying 4.3 million**. We aren't supposed to write articles blaming Jews for our decline in the same way they blame us for their (imaginary) demographic drop. We certainly aren't supposed to blame them, or their immigration policies, for the fact that our percentage of America's young people has **dropped *seventy per cent*** since 1990.

Our victimhood is real. But it's a silent one.

On Muslim Crime, Genetics and the Rape of Europe

theoccidentalobserver.net/2015/02/22/on-muslim-crime-genetics-and-the-rape-of-europe

Andrew Joyce, Ph.D.

February 22, 2015

Another day, another Muslim-perpetrated **shooting in Europe**. And despite the gunman having the rather un-European name of Omar El-Hussein, the incident has provided yet more opportunities for redundant warnings against 'European' anti-Semitism. These killings, like those in Paris, disturb and irritate me for a number of reasons.

Firstly, and most obviously, I am troubled at the perpetration of Islamic murder and lawlessness in Europe. Secondly, media representations of these events refuse to disclose that they are a product of disastrous immigration and foreign policies — policies which have been demonstrably influenced by Jews. Thirdly, the simplistic and primitive drama inherent in shootings and fugitive hunts inevitably diverts mass attention from the broader and more subtle picture of how those policies are affecting Europeans. Intentionally or not, these are acts of distraction as much as acts of terrorism. Fourthly, the shootings provide **opportunities** for Jews to amplify their victimhood narrative, and to regurgitate tired old 'lessons' to Europe. These lessons are then tied in to further Jewish demands, which include the restriction of arms and free speech. Finally, I am considerably irritated by the way in which these events have been used as a means for Jews to present themselves as the perennial victims of terrorism, when they have a **rich history** of engaging in it themselves.

We are daily fed the idea that 'Islamic terror' is the number one threat to our way of life. It's certainly a serious threat to the way we live our lives, but not in the way the media tries to make us believe. You see, I don't limit my perception of Islamic terror to the obscenely theatrical, but relatively few, mass murders through which Muslim fanatics have managed to imbue their fossil creed with some relevance and publicity in the 21st century. No. I see 'Muslim terror' also in the everyday, more banal but no less important, impact of Muslim crime on Europe. I see 'Muslim terror' not, as the Zionists would like us to see it, as a foreign policy issue. It is primarily domestic. It requires domestic solutions. I argue that the 'War on Terror' can be won most conclusively not with aircraft carriers, bombs, ground-troops, regime-changes and mass casualties — but with deportation lists filled with the names of the undesirable and the demonstrably unassimilable.

England's *The Independent* **reported** last year that Muslims make up 4.7% of the population of England and Wales, but comprise 14% of the prison population in those countries. The figures still don't give the full picture of Muslim-perpetrated crime because Muslims tend to engage most often in *serious* crime. For example, the report adds that "in some prisons the proportion of Islamic inmates is more than one-third, and in Whitemoor, a Category A prison in Cambridgeshire, it is as high as 43 per cent." Explanations from Muslim apologists have been predictable:

> Muzammil Quraishi, a senior lecturer in criminology and criminal justice at Salford University, said: “Young Muslim men are under the official gaze from their school days onwards — they have the lens of the state turned on them. Certain populations can become suspect populations in the eyes of the law enforcement agencies.” Amal Imad, of the charity Muslim Aid, suggested that poor educational performance, problems finding fulfilling jobs and family breakdown were factors in the increasing numbers of Muslims behind bars. She said: “It may be that they can’t integrate into society, they don’t think they have a positive chance to integrate into society.” Mizanur Rahman, a spokesman for the organisation Muslim Prisoners, blamed the spike on Islamophobia and racism among police officers.

So basically, these foreign apologists are arguing that ‘the lens of the state,’ ‘problems finding fulfilling jobs,’ and ‘racism among police officers’ are the reason why, by the British government’s **own admission**, Muslims are over-represented in *rape convictions* by three times their proportion of the population — not to mention the horrendous scandal showing that Muslims have been raping with impunity because police, social workers and politicians have been afraid of being stigmatized as racists. These biased commentators don’t feel the need to offer any substantial evidence for their argument, relying on buzzwords like ‘racism’ to deftly side-step any opportunity for rational debate and terrify authorities to simply allow Muslim crime to go unpunished.

But we truly live in a “Through the Looking Glass” kind of world, and while Muslim crime soars, the refrain from **the media** is that it is actually anti-Muslim ‘*hate crime*’ that is soaring. But is it? The *Guardian* **reported** that there were 500 ‘Islamophobic crimes’ across Britain in 2013. Many of these ‘crimes’ were of the “pig’s head left outside a mosque” variety. To put this into some kind of perspective, in the same year Muslims perpetrated at least 676 rapes. So for every pork-inspired teenage prank, there were probably a couple of Muslim rapes being carried out at the same time. I know which crime I view most seriously.

Even looking at the picture from a racial rather than religious viewpoint, the **figures of the Crown Prosecution Service** show that Whites are under-represented in rape convictions relative to their proportion in the population, whereas Blacks, ‘Asians’ (the label most often applied to Pakistanis, etc.), and those of mixed ethnicity all far exceeded their proportion of the population. So the media prefers the false alarm over *hate crime* to the real alarm which needs to be sounded over the ethnic rape epidemic.

This state of affairs has not gone un-noticed by a professor at the world-renowned University of Cambridge, Julian Hargreaves, who **weighed into the debate** by asserting that “an examination of statistics taken from the Crime Survey of England and Wales between 2006 and 2010 reveals a surprising counter-narrative to commonly-held perceptions of British Muslim communities and their relationships to crime victimisation and the criminal justice system.” Unlike the inept bleating of Quraishi, Imad, and Rahman, this research and its findings originated from the head of Cambridge's Centre for Islamic Studies, and was produced by someone with a rather more native-sounding name.

Hargreaves found that the vast majority of Muslims actually reported very positive interactions with police forces (at a level higher than non-Muslims), categorically disproving the ridiculous theory that police racism was to blame for the Muslim crime epidemic. Hargreaves also tackled left-wing coverage of 'Islamophobic crime' by noting that his findings suggested, above all, "a growing need to move beyond misleading and potentially damaging generalizations which seek to cast British Muslim communities only as the victims of violent crime and police discrimination." He further castigated mainstream media coverage of 'hate crimes' as "highly politicized and rhetorical in character, rarely rooted in statistical evidence and seldom substantiated by empirical findings."

But the myth of Muslim victimhood at the hands of 'hate crime' is just one among many. Another great myth that we are force-fed is that these criminals are somehow not 'real' Muslims. This is a common ploy, and one pioneered to a great extent by Jews. You see, ethnic transgressors have a malleable function in their communities. Arrested, tried, or even incarcerated, they can play the role of ethnic victim to the 'racist' state. They can be stripped of anything but their ethnic or religious identity, adding to that all important statistical base which allegedly shows that higher rates of incarceration equal 'institutional racism' rather than a higher rate of criminality. However, if the crime is a little too serious, or its potential to rock the inter-ethnic boat too considerable, then the perpetrator can be cut loose from the community — "he was never one of us anyway," etc. But of course he was. And he remains tied to his community by bonds of religion, cultural heritage and blood.

Moreover, empirical evidence demolishes this pillar of the Muslim narrative. According to a **joint survey** by the German Interior Ministry and the Institute for Criminology Research of Lower Saxony (KFN), "the willingness to commit violent crimes grows among young Muslim immigrants in Germany the more religious they become."

In case you think that this is linked purely to acts of conventional terrorism such as assassination and bombing, the report is actually commenting on willingness to commit crimes such as armed robbery or assault and battery. The research also stated, by way of contrast, that "the willingness to commit violent crimes, such as armed robbery or assault and battery, among young Catholics and Protestants decreases with religious fervor." Coming at least somewhat closer to forming an explanation for the Muslim rape epidemic, the report suggested that Islam cultivates "the acceptance of macho behavior," and that Muslim immigrants "lay claim to a variety of male privileges." The result is a burgeoning population of young Islamic males in Europe who have a sense of entitlement to White women, a disregard for our laws, and an open disgust for the effeminate "integration" policies of our governments. Meanwhile, Europe hermetically seals its avenues for free speech and the rape of a Continent goes on unchallenged.

The *Washington Times* **reports** that “in **Sweden**, Muslim immigrants account for 5 percent of its population but commit 77 % of its crime. **Sweden**’s “rape crisis” is a direct result of an influx of Muslim asylum seekers.” Amnesty International reports that **Sweden** has the highest number of rapes in Europe and the lowest conviction rate. According to Swedish Public Radio, in Stockholm alone, over 1,000 Swedish women reported that a Muslim immigrant raped them; 300 were under age 15. (One third of those living in Stockholm are immigrants; 24 percent are Muslim). These numbers represent only 25 percent of all rapes in Stockholm because officials claim the majority are unreported. Despite this, the Swedish National Council for Crime Prevention and the European Commissioner for Home Affairs “refuse to admit the assailants are Muslim.”

Turning our attention to France, which has endured the full spectrum of Muslim crime, the 40% Muslim population of Marseilles has made it “**the most dangerous city in Europe**.” When Marseilles was labelled a “cultural capital of Europe” in 2013 (a rotating European Union honor), the award only refocused attention on Marseille’s growing reputation as a European drug-smuggling hub, a place where entire neighborhoods have slipped away from police control and fallen under the command of gangsters who earn millions importing and selling North African hashish and settle turf disputes with AK-47 assault rifles. “Marseille is sick with its violence,” Interior Minister Manuel Valls said.

In fact, Marseilles is sick with its Muslims. In case you think that the **immolation of human beings** is something ‘extremist’ Muslims do in far-off scratches of barren desert, reconsider that in Marseilles they regularly find bodies burned to a crisp with bullets in their charred skulls — victims of an execution ‘style’ that local Islamic traffickers call the “barbecue.” Each year, gangs from France’s 6.5 million-strong Muslim population compete with each other for the media spotlight over who can cause the most destruction. An estimated 40,000 cars are **burned** in France every year. Rape, that other feature of the lesser-reported Muslim terror in Europe also occurs with alarming frequency. Demonstrating the saturation of anti-European hatred among this population and confirming some aspects of the German study, on March 31 2014, police **arrested** four Muslim boys (three Turkish brothers between the ages of 13 and 15, and one 17-year-old from Morocco) for gang raping an 18-year-old woman as she left the main train station in Évry, a commune in the southern suburbs of Paris. During police questioning, the minors said that they attacked the woman because she was French and “the French are all sons of whores.”

In Denmark **last year** a 39 year-old Syrian Muslim asylum seeker climbed into a window of a family’s home in Graestad, a small village, to rape their 8-year-old daughter. Her parents got to her in time with the help of a neighbor. The incident was nothing new. Denmark’s **10news.dk** reports that eight out of the nine ethnic groups who commit the most crimes are Muslim “asylum” seekers who entered **Denmark** from Lebanon, Pakistan, Morocco, Turkey, Syria, Somalia, Iran, and Iraq. Seventy percent of inmates in youth prisons are immigrants; the majority are Muslims. **Denmark**, like other European countries, and the

EU, has implemented entire agencies dedicated to useless “integration” programs for Muslim immigrants.

One result from this mostly redundant effort is insight offered by Danish psychologist **Nicolai Sennels** who coined the term “Criminal Muslims.” His assertion that Islam creates a “psychology of an unhealthy culture that spawns criminal minds,” led to a national debate about freedom of speech and Denmark’s **Integration Program**. Based on extensive research, interviews, and analysis, (and echoing the findings of the German report) Mr. Sennels states, “Muslims are taught to be aggressive, insecure, irresponsible and intolerant.” For being intellectually honest, Sennels has been condemned by Islamic sites such as *The American Muslim*, which illustrates its knowledge of how to navigate multicultural Europe by **stating** that Sennels produces “Nazi style propaganda,” and that “his articles on Muslim inbreeding, mental deficiencies, etc. sound exactly like Nazi eugenics theories.” Note the complete reliance on what Sennels’ theories “sound like” rather than any real confrontation with his evidence or arguments.

Regardless of what Sennels’ theories “sound like,” his arguments are compelling in relation to Muslim criminality. In particular, he has produced **significant contributions** on the effect of inbreeding on sanity, noting extremely high rates of stillbirths in Pakistan (where 70 percent of all marriages are between first cousins) and Turkey (where the figure is 25 to 30 percent). Of those offspring which survive, Sennels notes that “a large part of inbred Muslims are born from parents who are themselves inbred — which increase the risks of negative mental and physical consequences greatly.” The rate of inbreeding in Muslim populations internationally is staggering and is in fact higher than the Muslim average in some European countries. Sennels notes that:

> Statistical research on Arabic countries shows that up to 34 percent of all marriages in Algiers are consanguine (blood related), 46 percent in Bahrain, 33 percent in Egypt, 80 percent in Nubia (southern area in Egypt), 60 percent in Iraq, 64 percent in Jordan, 64 percent in Kuwait, 42 percent in Lebanon, 48 percent in Libya, 47 percent in Mauritania, 54 percent in Qatar, 67 percent in Saudi Arabia, 63 percent in Sudan, 40 percent in Syria, 39 percent in Tunisia, 54 percent in the United Arabic Emirates and 45 percent in Yemen (Reproductive Health Journal, 2009, “**Consanguinity and reproductive health among Arabs.**”)…Research, conducted by the BBC and broadcast to a shocked nation, found that at least 55% of the community was married to a first cousin. This is thought to be linked to the probability that a British Pakistani family is at least 13 times more likely than the general population to have children with recessive genetic disorders.” (*Times of India*, 17/11 2005, “**Ban UK Pakistanis from marrying cousins**”).

Importantly for considerations of Muslim criminality, as well as the threat of stillbirth and a high number of genetic disorders, the population is also extremely likely to have lower intelligence and to be deficient in social ability. Sennels comments that “the IQ is 10–16 points lower in children born from related parents and that abilities related to social behavior develop slower in inbred babies (Indian National Science Academy, 1983, "**Consanguinity Effects on Intelligence Quotient and Neonatal Behaviours of Ansari Muslim Children**").

Depression, schizophrenia, and various forms of psychosis have also been conclusively linked to the offspring of consanguineous marriages, and Sennels noted the fact that in Denmark "immigrant patients are stressing the psychiatric system and are strongly overrepresented among insane criminals: "In Sct. Hans Hospital, which has the biggest ward for clinically insane criminals in Denmark, more than 40 percent of the patients have an immigrant background" (Kristeligt Dagblad, 26/6 2007 "**Ethnic minorities overrepresented among the criminal insane**").

This is all evidence indeed that the injection of vast numbers of Muslims into the European bloodstream has proved toxic. As Sennels puts it, we have imported a self-perpetuating population which has "limited social skills and understanding, limited ability to manage education and work procedures. … The negative cognitive consequences also influence the executive functions. The impairment of concentration and emotional control most often leads to anti-social behavior."

The costs mount up. Not only does Europe fall victim to the crimes perpetrated by the inbred population, but it must also look after its increasing number of defective offspring. As Sennels comments:

> "Disabled immigrant children costs Danish municipalities millions. In Copenhagen County alone, the number of disabled children in the overall increase of 100 percent at 10 years. … Meredith Lefelt has contacted 330 families with disabled children in Copenhagen. She estimates that one third of their clients have a foreign cultural background." (BT, 10/11 2003 **Immigrants inbreeding costing one million**.) On top come the expenses for Muslim immigrants who – because of different consequences of being born from blood related parents – are not able to live up to the challenges of our Western work market: Muslim immigrants and their descendants in Europe have a very high rate of unemployment. The same goes for Muslims in USA, where the Gallup Institute made a study involving 300.000 people concluding "The majority of Muslims in USA have a lower income, are less educated and have worse jobs than the population as a whole." (Berlingske Tidende, d. 3. marts 2009: **Muslims thrive in USA**.

Additionally, statistics show that:

- Non-Western immigrants are more than **300 percent more likely** to fail the Danish army's intelligence test than native Danes.
- **Two thirds** of all immigrant school children with Arabic backgrounds are illiterate after 10 years in the Danish school system.

- Immigrant children are **overrepresented** on Copenhagen’s schools for retarded children and children with physical handicaps. … 51 percent of the children on the three schools in Copenhagen for children with physical and mental handicaps have immigrant backgrounds and in one of the schools the amount is 70 percent.

I had to laugh recently when I read that Islamic State has been reported as **telling** an embedded journalist that:

> We will conquer Europe one day. It is not a question of IF we will conquer Europe, just a matter of when that will happen. But it is certain. For us, there is no such thing as borders. There are only front lines. Our expansion will be perpetual. And the Europeans need to know that when we come, it will not be in a nice way. It will be with our weapons. And those who do not convert to Islam or pay the Islamic tax will be killed.

This from an ethno-religious group which has managed to win the Nobel Prize just nine paltry times, five of which are for the dubious achievement of “peace.” The vast geographic area which comprises the Islamic lands produces a mere **one tenth of the World average** when it comes to scientific research. This boast from a culture which disdains the book so much that 70% of Turks will never read one, and the UN Arab Human Development Report **concludes** that there have been fewer books translated into Arabic in the last thousand years than the amount of books translated within the country of Spain every year. I doubt Islamic State could even find Berlin on a map.

Even now, with Europe demographically weak, no Islamic nation could form a meaningful challenge to the Continent. Refuting science and progress as the mark of the ‘Crusader’ or the Devil, they will sink once more into the morass of in-breeding and cultural decay that they languished in until so very recently. We have no genetic interest in these people. We should assign no resources to them. They are best simply ignored and quarantined because the Muslim’s worst enemy is, and always has been, himself. He becomes harmful to us only to the extent that we, or the facilitators of his immigration, allow him opportunity to do so.

Jews and Moneylending: A Contemporary Case File, Part 1 of 3

theoccidentalobserver.net/2015/03/06/jews-and-moneylending-a-contemporary-case-file-part-1-of-3

Andrew Joyce, Ph.D. March 6, 2015

"Interest on debts grows without rain."-Yiddish Proverb

Some things never change, and one of these things seems to be the Jewish connection to usury. During a recent conversation with a good friend who now finds himself at the sharp end of the financial downturn, he mentioned having been forced to turn to the 'services" of what has become known as a "payday loan" company. The relatively small, short-term, unsecured loans offered by these companies, to those struggling to hold onto the socio-economic ladder, very often come with eye-watering rates of interest. As the conversation continued, my friend despondently informed me that because of the rate of interest on his current loan, when the end of the month came he was in all likelihood going to be facing the prospect of paying off his loan only to have to immediately take out another.

He was trapped. Looking at this younger man, who also has a baby on the way, I offered to cover the totality of the interest on this particular loan on one condition: that he avoids at all costs taking out another loan. He gratefully accepted my offer, but I couldn't help but feel that it won't be long before the allure of quick (but expensive) cash begins to tug at him once more.

Cicero once remarked on "how large an income is thrift," and I would also echo the sentiment that thrift is a matter of character more than of economics. But more immediately pressing to me in this case was the fact that although my young friend believed he was dealing with a fairly small-scale operation, with a "down-home" feel, he was in fact becoming ensnared in an international web that thrives and feeds on people just like him — the hard-working but economically weak victims of "the system." The small storefront instant loan operations in your hometown, or the comforting names of the seemingly small-scale online lender, are simply the extremities of this web. Sitting at the feast table of this feeding frenzy on the working poor are a large number of businessmen who hail from an ethnic community which has a long, rich, and unbroken history in precisely this line of work. Regardless of those screeching cries of 'stereotype," this history is a well-documented one, and with the publication of this article I hope it will be documented better still. Moreover, I might add, despite the obfuscations of those with obvious bias, this particular tribe has more often than not engaged in this trade out of choice. After all, unlike crops which require toil, sweat, rootedness and, yes, rain, interest grows simply and incessantly with the tick of the clock.

Nevertheless, in order to counter any allegations of "prejudice" which this article may attract, I draw attention to the painstaking research which I have undertaken into the companies and individuals detailed below, and I ask simply that the facts I am about to adduce be left to speak for themselves. I aim, primarily, to explode the idea that the link between Jews and exploitative finance is a myth or a stereotype. With a historical survey, as well as detailed factual evidence on a large number of contemporary individuals, companies and business practices I hope to establish the premise that there is occurring in our midst a vast and detrimental transfer of wealth and resources from non-Jews to Jews, and that this is occurring via the employment of age-old methods. I will detail, and provide evidence for, the typical features of these methods, the most starkly apparent of which is financial fraud. In the third part of this essay. I will offer my thoughts on what might be done, as well as broader reflections on the nature of economic contact between Jews and non-Jewish over historical time.

Historical Context

In *Separation and Its Discontents* Kevin MacDonald notes that a common situation resulting in accusations of economic domination "was the tendency for Jews to be involved in moneylending to gentiles."[1] MacDonald states that moneylending was "a very potent source of anti-Semitic writing in traditional societies."[2] Seen as inherently exploitative, moneylending evoked an even more negative reaction when pursued by "an ethnic group whose separation from the borrowing class was obvious and many members of which were engaged in this profession."[3] The ethnocentric nature of Jewish communities and their position as alien agents of the elite contributed to perceptions that moneylending was itself a form of inter-tribal warfare. In fact, Jewish historian Robert Chazan has argued that the perception was rife during the medieval period in Europe that "Jewish moneylending was a vehicle through which Jews carried on their never-ending struggle against Christianity and Christians."[4]

Moneylending became, in several respects, the focal point of non-Jewish protests against Jewish successes in resource competition. Haim Hillel Ben-Sassoon remarks in *Economic History of the Jews* that from the twelfth to the fifteenth centuries "usury became the main source of livelihood" for Jews across Europe, and that as a result "anti-Jewish persecutions acquired an economic as well as religious character."[5] Acts of violence which had an outwardly religious motivation, such as the so-called "Blood Libel," were in fact much more closely linked to extortionate local Jewish moneylending operations, and the desire of the peasantry both to escape debt and to receive some sort of absolution by doing it in the name of piety. The period did, however, witness a growing literary and artistic link between Jews, blood and money, as artists, writers and public figures drew allegories depicting money as the "life blood" of society which was being drained exclusively for Jewish benefit. A great example of the confluences involved in an artistic expression is a six-part *praedella* by Paolo Ucello. The image depicts a Jewish pawnbroker's home. There is blood emanating in the background, and seeping under the door, where the moneylender has evidently attempted to cook the Host — the body of Jesus in Catholic theology. Angry citizens attempt to beat down the door, presumably to protect the Host and exact their revenge.

The work was commissioned by the local Confraternity of the Holy Sacrament, but its religious element was likely to have been of only tangential significance to everyday people. As Jay Berkovitz concedes, the charge of Host desecration, and the related charge of ritual murder, were very often just convenient "excuses for popular anti-Jewish uprisings."[6] However, I should myself concede that some of these incidents may well have been solely provoked by accusations of Host desecration, although I should further add that at least some of the accusations are likely to have had some factual foundation. For example, as late as 1908 a Jewish professor from Austria named Feilbogen, along with his wife and sister-in-law, received international notoriety when, during a visit to Rome, they received communion from the Pope only for all three to immediately spit the wafer onto the floor. (See the *Washington Herald*'s coverage of the story **here**).[7] The incident prompted a major damage-limitation effort by Jews internationally. Authorities at Felibogen's university immediately took steps to remove him from his academic post, at which point the undoubtedly insincere Jew expressed his desire to convert to Catholicism in order to atone for his behavior.

Real incidents of Host desecration aside, most acts of violence against Jews in the period were the direct result of economic factors, and ethnic rivalry in resource competition. Despite the relative frequency of non-Jewish reactions against exploitation by Jews and the non-Jewish elite, the practice of usury remained attractive to Europe's Jews throughout that period, suggesting that the benefits of the Jewish strategy and position in European society considerably outweighed potential negative outcomes. On the most basic level, moneylending enabled Jews to acquire sufficient resources for population growth — a key marker of success in any evolutionary strategy. As Chazan expresses it:

> To be sure this specialization [moneylending] was costly in multiple ways. … On the other hand, the moneylending speciality did permit the eventual growth of the Jewish population of medieval western Christendom, which was a major positive development in medieval Jewish history.[8]

Rather than small-scale, localized, acts of violence, the biggest threat appended to moneylending was the threat of expulsion in the event of a failure of the alliance with native European elites. Since elite protection was crucial to compensate for the socially odious position in which Jews plied their widely despised trade, the removal of state protection normally marked the cessation of Jewish activity and habitation in that location. This normally occurred in the form of rapid and complete expulsion. In England, for example, Jews persisted in moneylending until the tension among the peasantry (and later the nobility) reached such an unbearable level that Edward III was forced to pass severe anti-usury laws in 1275. When Italians were called in by the English to fill the position of moneylender, the Jews finally turned to coin-clipping. This was the practice of trimming small amounts of precious metal from coins and then returning them to circulation, before melting down the trimmings to make new coins and thereby creating money from nothing.[9] It was the discovery of large-scale Jewish coin-clipping operations, and the now economically useless position of the Jews, that led to a Royal edict of expulsion in 1290.

In Regensburg, probably typical of Rhenish and south German cities, Jews had been gradually expanding moneylending operations from 1250 to 1400. This lending was mainly provided for the municipality, the nobility and the clergy. After 1400, lending switched for the first time to the lower orders of society, as it had in England much earlier. Ben-Sassoon remarks that “knights, burghers and artisans pawned objects for short terms, and borrowed small sums at high rates of interest.”[10] As in England, tension slowly increased until all Jews were expelled from the city in 1519. Elsewhere in Germany, where Jewish communities were permitted to settle, surviving municipal charters from the 13th to 15th centuries show that “articles regulating moneylending” were implemented in all localities in which Jews came to dwell.[11] Concern at restricting Jewish lending practices is evident across Europe in the same period. In Italy, the activities of Jewish moneylenders were regulated by the *condotta*, conditions set out in charter treaties between municipalities or rulers and Jewish lenders. They fixed interest rates and set down as law the principle that the charge of interest was never to exceed the value of the pledge. The first privilege granted to Jews in Poland in 1264 contained similar restrictions.[12]

With the rise of conventional banking in the eighteenth and nineteenth centuries, and the drift of the wealthiest Jewish moneylenders into that sphere of economic activity, the importance of “traditional” Jewish moneylending declined in importance. It also began to diversify in its expression, as Jewish innovations in trade such as payment for goods “on credit” provided Jews with a means of remaining in the loan business but this time less obviously because of the involvement of goods. In Eastern Europe, where trade was less developed, moneylending and the deriving of income from credit were most often practised by the ubiquitous Jewish tavern owner. Since the late fifteenth century elites in many Eastern European states had given Jews “an exclusive monopoly on the production and sale of alcohol.”[13]

The Jewish alcohol monopoly was associated with Jewish credit and loan facilitation, forming an almost inescapable social web in which the peasants were entangled. A report from Minsk to the Czar in 1797 explained peasant poverty as the fault of “landowners who keep Jews under leases in taverns in their villages. … By selling liquor to the peasants on credit … the Jews lead them into squalor.”[14] The monopoly was also widely associated with fraud. In Hungary, for example, a commonly held stereotype was that of a Jewish tavern owner who entices the local peasantry to drink on credit. The drunken peasant quickly loses count of how many drinks he has had, and is forced, along with enduring a hangover the following morning, to accept the Jew’s tally as legitimate. Tension over the sale of alcohol on credit, as well as Jewish financial malpractice, reached such a fever pitch in the 1780s that at one point Joseph II, Holy Roman Emperor, proposed cancelling all Jewish-held tavern permits across the nation.[15]

When many of these tavern-owning Jews emigrated west from Russia and the surrounding countries in the nineteenth century, they brought with them this extensive experience in credit and loans. Although no longer able to corner the market in alcohol production and sale, the same financial skills were applied to retail, in the form of payment for goods on the instalment system, and the trade in cash (pawn-broking and conventional moneylending). Pawn-broking in particular had a long history among the Jews of Europe, and especially in Italy where Raymond Scheindlin states it "often provided the entire *raison d'être* for a Jewish community."[16] Jewish involvement in moneylending and pawn broking was also accompanied by a strong strategic drive to achieve Jewish monopoly in these economic areas. Indeed, the famous humanist Antonio Ferrari, known as Galateo (1444–1517), pointed out that Neapolitan Jews engaged in trade and free professions but "enjoyed an actual monopoly in the lending business."[17]

It was also, thanks to Jewish lobbying, a legally enforced monopoly. Leon Poliakov traces the monopoly in fifteenth-century Italy to efforts where Jewish communities successfully lobbied local elites for exclusive rights to conduct these businesses, with the result that "to start with, pawn-broker's licenses for Christians were no longer renewed. Then at the end of 1437 the monopoly of lending was granted to a Jewish group."[18]

Likewise, when mass Jewish emigration to the United States occurred, beginning in the 1850s, pawn-broking very quickly became dominated by Jewish immigrants as family networks and interest-free loans between Jews facilitated the buying up of the industry. A *New York Times* report in 1866 on the trade in stolen goods observed that Jews had "a monopoly of the pawnbroking business in this City."[19] Wendy Woloson notes in her excellent history of pawning in America that in the United States, by 1860, "pawnbrokers and resale traders in most cities were predominantly Jewish, and extended inter- and infra-familial involvement in various sectors of the used goods business was fairly common."[20]

One such family operation was the early twentieth-century *Sam's Loans*, once located on Michigan Avenue in Detroit. Today you can watch Sam's grandson, Les Gold, operate his own store, American Jewelry and Loan, on truTV's **Hardcore Pawn**. Still in the family business, Les and his children can be witnessed charging high levels of interest to an overwhelmingly poor, African-American clientele. Even cursory searches for information on the show turn up a high number of articles and comments on the allegedly racist picture it conveys. But since the show is apparently unscripted one must accept that the financial practices of the Gold's and the low-IQ and high level of aggression of their clients should be accepted at face value. Having watched a few episodes now, I can state that it's a bizarre mix of trash TV and enlightening racial anthropology.

As in the past, money-orientated Jews have been eager to take new opportunities to diversify and complicate the way in which they persist in the business of creating money from nothing. From coin-clipping to offering poor quality loans on the goods of their customers they have rarely spurned innovation, and this has been apparent with both the boom in storefront lending, and in the relatively new online moneylending model. It is with these new "business models" in mind that we now turn our attention to Jewish moneylending today.

End of Part 1 of 3.
Go to Part 2 of 3.

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[1] K. MacDonald, *Separation and Its Discontents: Toward and Evolutionary Theory of Anti-Semitism* (1st Books, 2004), 46.

[2] *Ibid.*

[3] *Ibid.,* 47.

[4] R. Chazan, *Reassessing Jewish Life in Medieval Europe* (Cambridge University Press, 2010)132.

[5] N. Gross (ed), *Economic History of the Jews* (Shocken, 1976), 258.

[6] Jay Berkovitz, *The Shaping of Jewish Identity in Nineteenth-Century France* (Wayne State University Press, 1989), 26.

[7] See "Rabbi condemns sacrilege," *The Washington Herald*, April 24, 1908. *http://chroniclingamerica.loc.gov/lccn/sn83045433/1908-04-24/ed-1/seq-1/#*

[8] Chazan, 130.

[9] *Ibid*., 258.

[10] *Ibid.*

[11] *Ibid.,* 259.

[12] *Ibid.*

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Jews and Moneylending: A Contemporary Case File, Part 2 of 3

theoccidentalobserver.net/2015/03/07/jews-and-moneylending-a-contemporary-case-file-part-2-of-3

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Jews and Moneylending: A Contemporary Case File

One of the standout stars of the online moneylending business is Al Goldstein, a Jew from Uzbekistan who arrived in America with his family in 1988. Goldstein is the co-founder and CEO of **AvantCredit.com**, one of America's fastest growing online providers of consumer loans. After securing more than $1 billion in funding, AvantCredit was the most funded company in Chicago in 2014. The company has issued more than 100,000 loans operating in 46 U.S. states and in the United Kingdom where it has operated under the brand **SpringCoin.co.uk**. But these aren't the only strands in Goldstein's web. A major trait of these Jewish moneylending mega-operations is that they start off with a single company and then spawn innumerable new branches and brand names over time. In such ways, the ownership and liabilities for these companies quickly becomes obscured. For example, Goldstein was also co-founder, President and CEO of **CashNetUSA**, which then changed its name to **Enova International**, from 2004 until 2008. Enova trades under several more company names in Canada (**Dollars Direct**), Australia (**Dollars Direct Australia**), and Great Britain, where it operates as **QuickQuid**, **Pounds to Pocket** and also **On Stride Financial**. As for where Goldstein might put some of his "rainless crop," I note that Goldstein is an "**active member**" of the America Israel Public Affairs Committee (AIPAC).

Unlike most White Americans, who look on with horror at the declining fortunes of the American middle class, Goldstein sees opportunity in it. In 2009 he started Pangea Properties in order buy thousands of foreclosing properties. This Uzbek Jew now owns **more than 10,000 homes** previously in the hands of debt-saddled Americans. Enova has been recorded **boasting** that "demand in the consumer segment we serve has been influenced by several demographic and socioeconomic trends, including an overall increase in the population and stagnant to declining growth in the household income for this segment." It touts a recent National Bureau of Economic Research survey in which nearly half of U.S. consumers said they couldn't come up with $2,000 in emergency funds even if they had a month to do so. They predict more and more citizens will be turning to them for financial "assistance," and Goldstein's operation has been described as "ideal" by **Dan and Bob Wolfberg**, the co-founders of another Chicago-based loan firm, **PLS Financial Services Inc**. Another increasingly influential player in the American online moneylending game is **LendUp**, founded in 2011 in San Francisco by **Sasha Orloff and Jacob Rosenberg**.

Online lending hasn't just been pioneered by Jews in relation to small loans. One of the major contributing factors in the economic crash was the advent in 2000 of easy online mortgage loans. One of the biggest companies in this area of moneylending is **Quicken Loans**. Quicken is owned by **Daniel Gilbert**, whom Wikipedia describes as "born to a Jewish family in Detroit." Quicken Loans was originally called Rock Financial Mortgage when it was founded in 1985 by Gilbert and his younger brother Gary, along with fellow co-ethnics Ron Berman and Lindsay Gross. Gilbert's firm has done well out of the economic devastation that has befallen Detroit, and as of last year it remains America's **second biggest mortgage lender**. Although Gilbert has been careful to try to maintain a clean image of his company, Quicken has attracted **several federal lawsuits**. In particular, CBS has reported that employees have come forward with information to the effect that the company was heavily involved in the kind of reckless, illegal lending that typified lending behavior in the run-up to the housing crash. Employees interviewed by federal authorities have **accused** the company of

> using high-pressure salesmanship to target elderly and vulnerable homeowners, as well as misleading borrowers about their loans, and falsifying property appraisals and other information to push through bad deals. … A group of ex-employees, meanwhile, have gone to federal court to accuse Quicken of abusing workers and customers alike. In court papers, former salespeople claim Quicken executives managed by bullying and intimidation, pressuring them to falsify borrowers' incomes on loan applications and to push overpriced deals on desperate or unwary homeowners.

A former loan salesman at Quicken has **reported** that senior figures in the company put employees under pressure to "lock the customer into a higher interest rate, even if they qualified for a lower rate, and roll hidden fees into the loan." In 2010 a West Virginia court found Quicken **guilty of fraud** for misleading a mortgage borrower, gouging her on fees and wrongly inflating the value of her home. The judge overseeing the case described the company's conduct in the case as "unconscionable." Quicken appealed the decision, only to be hit with **$3.5 million in punitive damages** for continuing to avoid dealing fairly with the customer. Like Al Goldstein, Gilbert is generous when it comes to his fellow Jews. When not engaged in immoral lending practices, Gilbert is keenly involved in the **US Friends of the Israeli Defense Force** and sits on the Israeli and Overseas Committee of the Jewish Federation of Metropolitan Detroit.

But Quicken wasn't even the worst of the sub-prime mortgage lenders. The consensus is that one of the most predatory was **Ameriquest**, founded in 1979 in California by **Roland Arnall**. Wikipedia states that Arnall was born in Paris, France in 1939 to "Eastern European Jews." Ameriquest wasn't the first thing founded by Arnall. Like Goldstein and Gilbert, Arnall was a pillar of the Jewish community. Two years before founding Ameriquest, Arnall, a "long-time supporter of Israel," helped found the **Simon Wiesenthal Center** and the Museum of Tolerance in Los Angeles. Arnall wasn't so charitable or honest when it came to non-Jews using his company to buy a home. Arnall's Wikipedia entry states that by the end of 2005 two of Arnall's companies, Ameriquest and Argent, had funded almost $75 billion in bad subprime loans. A major factor in the development and growth of his companies was yet another Jewish credit "innovation": Arnall is widely acknowledged as having originated the "stated income loan," often called "liar loans," because they were loans given without verification of income.

These loans were then bundled by major Wall St. financial firms, certified as investment-grade securities by companies like Standard and Poor's, and then sold to investors who lost billions, resulting in the worst financial crisis since the Great Depression. Recently Standard and Poor's agreed to a **fine** of $1.37 billion because they were paid by companies whose securities they were rating. This means that the total paid out by American financial institutions for malfeasance leading up to the financial crisis is $40 billion — widely considered a slap on the wrist given the profits involved, the ongoing damage caused, and the fact that "not one top executive at S.&P., or any major Wall Street firm, was charged criminally for the misdeeds during the era." Quite obviously, there can be no trust in our financial elites. As Matt Taibi noted (see **here**), "The real problem is that it doesn't matter what regulations are in place if the people running the economy are rip-off artists. The system assumes a certain minimum level of ethical behavior and civic instinct over and above what is spelled out by the regulations. If those ethics are absent — well, this thing isn't going to work, no matter what we do. "

In *Chain of Blame: How Wall Street Caused the Mortgage and Credit Crisis*, Paul Muolo and Matthew Padilla state that at least thirty per cent of Arnall's business was based on "stated-income or limited-documentation mortgages."[1] A fellow financial predator was reported by the authors as stating: "[Arnall] plays by his own rules. He's the guy who started stated-income loans, the guy who started no-documentation loans."[2] By 2005 Ameriquest stood accused of misrepresenting and failing to disclose loan terms, charging excessive loan origination fees and inflating appraisals to qualify borrowers for loans. Despite costing the United States billions of dollars, playing an instrumental part in bringing the nation to its knees, and throwing untold numbers of hard-working American families into pits of despair, in early 2006 the company was permitted to pay just $325 million in a settlement with state attorneys general and law enforcement agencies and financial regulators in 49 states and the District of Columbia. This criminal, who brought so much damage to America, was then inexplicably made a US Ambassador to the Netherlands from 2006 until his death in 2008.

Or, perhaps, it's more explicable than we might think given that Arnall was one of the biggest donors for pro-Israel **neoconservative Republicans**, and an especially lavish contributor to George W. Bush and California governor Arnold Schwarzenegger. As an example of the distance between the elite and the people, when challenged on Arnall's funding, Schwarzenegger explained that the sources of Ameriquest's ill-gotten gains "**are**

not our area of concern” — which would best be translated as “ordinary Americans are not our area of concern.”

Like his fellow Jewish financial predators, Arnall spared no expense when it came to supporting Jewish interests with his “rainless crop ”(see also “**The Sandlers and the Arnalls: The sub-prime meltdown funds Jewish political activism**.”) **According** to Judaic Studies teacher Rabbi Aaron Parry, he gave tens of millions of dollars to charity every year, including to “every single Jewish educational organization in [Los Angeles], regardless of denomination.” Arnall was also instrumental in buying land and homes from Arabs near the Western Wall in Jerusalem, in order to sell them cheaply to Jews who wanted to live there. Utlimately it was a simple formula — take homes from Americans in the U.S., give them to Jews in Israel.

Returning to the thriving industry of small-scale, high-interest, online moneylending, the title of kingpin probably goes to multi-millionaire Jeffrey Weiss. Weiss, 71, is the chief executive of Dollar Financial or **DFC Global Corp**, a US-based payday lender which is expanding rapidly in Canada (where it operates under the name of **Money Mart**) and Britain, where it assumes several trading names. Britain has attracted these international Jewish lenders because for a long time the country, unlike increasing numbers of American states, had no limits on what interest rates could be charged. Looking at some articles from the UK, it’s clear that Dollar Financial owns **The Money Shop**, with 370 stores across the nation. It charges 1,311% annual interest on 30-day loans and made £33 million ($51 million) profits last year, up 21% from the previous year. Dollar Financial also owns online lenders **Payday UK** and **Payday Express**, which charges 1297% APR interest on loans of up to £800 ($1200). Profits at Payday Express more than tripled last year to £4.9 million ($7.5 million).

Because more and more US states were taking action on the interest rates charged by the companies operated by Dollar Financial, Weiss turned his attention overseas: “We have dramatically diversified out of the US where the regulatory environment … is at best unclear. We have diversified into geographies like Canada and the UK with relatively little competition where we can build a dominant market position.” Weiss **calls** his customers “Alice” — “asset-limited, income-constrained, employed.” “Because they are under skilled and undereducated, the opportunity for them to advance above that income bracket is very limited.” So he tempts them with easy but crippingly expensive cash.

Cash comes easier to Weiss, however. On top of his basic salary of $1 million annually, Dollar Financial also pays Weiss’s $34,000 country club membership last year and his $17,000 tax and legal bill. He also doesn’t need to worry about his company’s interest rates. In 2005, Dollar forgave Weiss $2.3 million in interest on a loan he had from the company, believed to be for more than $15 million. This comes on top of other benefits far too numerous to cite here, but **available** for the viewing of the curious.

America may be a net importer of goods and services, but the payday lending industry dominated is becoming one of the nation's fastest growing exports. Payday lending, pioneered by Jewish financiers, has **spread like a weed** into most of the Western economies in the developed world. Weiss and DFC lead the way with subsidiaries in the U.S., the U.K., the Czech Republic, Spain, Poland, Scandinavia, and Canada. Not to be outdone, their rival **EZCorp** has stores in almost thirty countries. By far the most influential shareholder on the EZCorp board is **Phillip Cohen**. According to **Wikipedia** Cohen is an Australian private equity investor with a background at **Kuhn Loeb** and **Oppenheimer & Co**. After taking advice from fellow co-ethnics, and notorious fraudsters, **Michael Milken** and **Ivan Boesky**, Cohen founded **Morgan Schiff & Co**. Cohen then became majority and then exclusive shareholder of voting stock for EZCorp.

Among its American assets, Cohen's EZCorp has a portfolio which includes EZ Pawn, Pawn Plus, Value Pawn and Jewelry, Premier Pawn and Jewelry, USA Pawn and Jewelry Company, Easy Cash Solutions, Jerry's Pawn Shop, and CashMax Payday Loans. Internationally, it also owns Cash Amigo in Mexico, as well as the Cash Converters International Brand. EZ Corp has joined the U.K. feeding frenzy by offering the online payday lending "service" **Cash Genie**. As well as coming under criticism for charging annual interest rates of 2,986% on its loans, Cash Genie has been forced to repay money to its customers after the Financial Conduct Authority **found** that the company applied unauthorized charges to customer accounts and permitted customers to become indebted far beyond their means.

But the problems faced by Cohen's U.K. customers are merely the tip of the iceberg. Newspaper reports suggest three-and-a-half million British adults are considering taking out an **extortionate payday loan** over the next six months as almost half the population struggle in the aftermath of a crisis instigated by the likes of Arnall and Gilbert. The number of people who run out of cash before the month is up has increased by seven percentage points since this time last year. Payday loan companies are now worth more than $3 billion a year, with some lenders charging interest rates of more than 4,000%, leaving borrowers drowning in debt.

As well as the intrusions of American Jews into the British loan market, the country also has a number of "home-grown" online moneylenders. They all have friendly names such as Wonga, Mr Lender, and Uncle Buck. Mr Lender styles himself "Your Friend Until Payday." But who is Mr Lender? The founder and owner of the company is **Adam Freeman**, a member of the South West Essex and Settlement Reform Synagogue who was also selected for the U.K.'s version of *The Apprentice*. Even with new laws and restrictions, Mr Lender still charges 1,269.6% APR on his loans, so I'm pretty sure that come payday he *really* won't be your friend any longer.

By far the most notorious "domestic" online moneylender in Britain is **Wonga**. It was the astonishing **5,853% rate** on Wonga's annual loans that finally prompted the British government to begin closing the loopholes which permitted the moneylender's feeding frenzy on the British people. Wonga, which still charges annual interest rates of 1,509%, was founded by two South African Jews, **Errol Damelin** and Jonty Hurwitz. According to his Wikipedia entry, Damelin "grew up in a Jewish family where he attended the University of Cape Town. Following his graduation in 1992 he immigrated to Israel. He began his career working as a corporate finance banker at an Israeli bank that later merged into Israel Discount Bank." He founded Wonga in 2007, with the company soon attracting criticism for "fraud and the exploitation of the most vulnerable in society." Among the company's practices was the forging of legal letters in order to terrorize customers into paying ever higher fees. Because such practices are completely illegal the company was later subject to a **criminal investigation**.

Like a rat deserting a sinking ship, Damelin stepped down from his leadership at Wonga (retaining shares) just two weeks before the company was due to be **hit** with new regulations from the Financial Conduct Authority as well as a $4 million compensation demand. As of November 2014, however, Wonga **had yet to pay** thousands of customers.

Damelin isn't as tardy when it comes to supporting Jewish interests. He is active in **supporting** Jewish charities such as World Jewish Relief and Jewish Care, but when challenged by the press over the way in which his company treats British customers, he **disclosed** "that he felt no moral personal issues relating to Wonga's much criticised trading ethics."

Those finding themselves in the grasp of the online moneylenders are often forced to turn to those in another burgeoning but related industry — businesses built on consumer debt relief and debt consolidation. For example, you might turn to the services of Consolidated Credit Counseling Services Inc., one of America's largest credit-counseling firms. In 2013 it generated $31 million in revenue. It's more than a little interesting, however, that Consolidated is owned and operated by **David Dvorkin**, who also has financial interests in the very same payday lending companies that get his customers into trouble in the first place, thereby benefiting from both sides of the financial trap. Apparently this is no big deal to Dvorkin, who counters press enquiries on the matter with sob stories about his father dying the week before his bar mitzvah. My heart bleeds.

Some of the money funding the expansion of Jewish payday loan companies might come from surprising sources. For example, Bloomberg reports that money from Harvard University has been implicated in a number of suspect ventures ("**Secret Network Connects Harvard Money to Payday Loans**"). In 2007, Vector Capital, a fund operated by San Francisco Jewish financier Alex Slusky was tasked by Harvard and other investors with raising $1.2 billion to buy and turn around struggling software companies. Slusky instead worked with co-ethnics, and fellow Venture comrades, Robert and Daniel Ziff to **build** "a network of payday-lending websites, using corporations set up in Belize and the Virgin Islands that obscured their involvement and circumvented U.S. usury laws."

Employees connected to the scam claim that Slusky was behind “CashYes.com, CashJar.com and at least four other payday-loan websites.” Although Slusky refused to respond to e-mailed media enquiries, and actually hung up when called for comment, I note that the companies quickly **disappeared** after Bloomberg’s exposé.

As well as luring in the vulnerable with online mortgages and small loans, Jews have also been reaping the “rainless crop” via online gambling. One of the pioneers and biggest players in the online poker industry was Isai Scheinberg, an “Israeli-Canadian” former programmer for IBM. Scheinberg is the co-founder and former co-owner (with his son Mark Scheinberg) of **PokerStars** “the largest online poker cardroom in the world.” In ***United States v. Isai Scheinberg et al.***, federal authorities accused Scheinberg, along with associates and co-ethnics Howard Lederer and Rafael Furst, of extensive fraud and money laundering. The case concerned the fate of approximately $3 billion in assets; authorities sought prison terms for all the executives concerned, apart from Mark Scheinberg. One of the named executives, Ira Rubin, attempted to flee to Guatamala, but was arrested there on Monday, April 25, 2011. Rubin was subsequently sentenced to three years in prison, with the judge remarking: “You are an unreformed con man and fraudster.” Isai Scheinberg is still under indictment in the U.S., but has relocated himself and PokerStars to the **Isle of Man**, a self-governing British Crown dependency in the Irish Sea. He recently became a billionaire after selling the company to the Canada-based Amaya group. But some things never change, and the Chairman and CEO of gambling conglomerate Amaya is another co-ethnic, **David Baazov**. Baazov has been described by *Jewish Business Week* as the new “**king of online gambling**.”

Online gambling, like online moneylending, is currently one of the world’s largest growth markets. And given what we have discussed above, it is perhaps not all that surprising that Israel is emerging as a global center for online gambling companies. In fact, some commentators have **credited** Israel with “essentially creating the online gambling industry back in the 1990s.” Although Israelis are banned from targeting their own people with these websites, this has not prevented them from “catering” to gamblers abroad. Some of the biggest names in the online gambling industry are Israeli, such as Playtech, the world’s largest online gaming software supplier. Other well-known online gambling companies that maintain a sizeable presence in the Jewish State include 888, Bwin.Party Digital Entertainment, William Hill Online, Ladbrokes Digital, and Caesars Interactive Entertainment.

As online moneylending and gambling takes off, adding to the financial woes of consumers, more and more Americans, Europeans, Canadians and Australians will fall into the hands of the Jewish CEOs and companies I have listed. These citizens will descend into an inescapable spiral of debt. Across America, household debt is increasing at an **alarming rate**. It now approaches $12 trillion. Both Canada and Australia have household debt figures that are **higher** even than those in the United States. In the UK, household debt is predicted to grow **three times faster** than salaries over the next four years.

The flies are struggling in the web, but become only ever more fastened to it. I therefore contend that the Jewish CEOs and companies listed above, along with their “innovations,” fraudulent procedures, and practice of dual ethics represents a clear and present danger to the wealth, interests, and well-being of our societies.

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[1] P. Muolo and M. Padilla, *Chain of Blame: How Wall Street Caused the Mortgage and Credit Crisis* (Wiley, 2010), 87.

[2] *Ibid.*

Jews and Moneylending: A Contemporary Case File, Part 3 of 3

theoccidentalobserver.net/2015/03/09/jews-and-moneylending-a-contemporary-case-file-part-3-of-3

Andrew Joyce, Ph.D. March 9, 2015

Josephus, the first-century Jewish "historian," anticipated many of his co-ethnic apologists in ***Against Apion***, his two-volume defense of Judaism. In it, Josephus contested the early reputation for Jewish economic unscrupulousness, arguing that robbery "is alien to us, as are wars for enrichment, since we delight not in merchandise or the world of trade."

Two thousand years later, Abraham Foxman would write another blanket denial of reality in *Jews and Money: Story of a Stereotype*. Although only spending about 5% of the book even discussing the nature and impact of Jewish wealth (the remainder predictably advocating harsh restrictions on free speech), Foxman makes the ridiculous claim that "Jews are just another ethnic minority, with both winners and loser in the race for economic success."[1] As a true reflection of the nature of Jewish economic activity through the ages, this clearly leaves a lot to be desired. Thus, although separated by two millennia, Josephus and Foxman both have the same basic exhortation: "Move along. Nothing to see here."

But of course there is something to see here, and that "something" is the story of the Jewish quest for the "rainless crop" — for the money to be made from money, from coin-shavings, or from air. Time and again, as many of these people have admitted or even boasted, Jews have been at the forefront of innovations in *debt*. Loans for monarchs, knights and peasants in England. Credit for alcohol in deepest Russia. Expensive credit and the instalment plan for cheaply made goods in Germany. Pawnbroking in Chicago. The stated income loan across America. Online moneylending throughout the West. Online gambling around the globe. They pioneered and expanded these spheres of economic activity and they remain its largest beneficiaries. I've established with ease that those billionaires who sit at the very top are loyal to those of their own ethnicity and comparably heartless to the millions of their customers who aren't members of their impeccably moral tribe and "Light unto the Nations." Jewish financial conduct, as well as reactions to it from within the Jewish community, are rife with ethnocentric cooperation and the age-old practice of dual ethics.

Among the businessmen and companies listed here, there is a high level of within-group altruism. Hundreds of Jewish charities and organizations, as well as the State of Israel and Israeli occupiers in Palestinian land, are very much benefiting from the vast transfer of wealth from needy non-Jews to these companies. [Relatedly, the theme of Jewish financial criminals and their contributions being welcomed in the Jewish community appears in my series on **Marc Rich** (see also Edmund Connelly's "**The Culture of Deceit**")]. This raises uncomfortable, but vitally important, questions about the level of responsibility which should be shouldered by the Jewish community as a whole for the actions of those they refuse to condemn, or even ostracize. In fact, it is extremely concerning that these figures are held up as heroes by those within the Jewish community, and that Errol Damelin was even invited to give a business seminar by **Jewish Care**, the largest Jewish health and charitable society in London, which last year held “An Evening with Wonga.” The concept of “collective guilt” is one normally much-favored by organized Jewry, particularly in relation to the German people. But the Jewish refusal to accept responsibility for the hundreds of thousands of miscreants within their ranks, and their eager acceptance of ill-gotten funds, reveals more about the character of the majority of that population than any number of *TOO* essays could ever convey.

Outside the group, there is apparently little concern for the interests of the millions of non-Jewish customers who have fallen into these “innovative” economic traps. Desperate and unwary American homeowners were sold expensive mortgage deals by Gilbert, and Arnall’s Ameriquest lured in the vulnerable with the stated income loan. Millions were put in fear by Wonga’s fake legal letters. Many more were duped into paying hidden fees and added costs, and they continue to labor under high interest rates which plunge them deeper into the cycle of debt.

It is a heart-breaking fact that our elites turn a selfish blind-eye to the suffering of their people, arguing, like Schwarzenegger did, that it is not “an area of our concern.” Whites are everywhere abandoned by their leaders. Hundreds of thousands of American men, women and children have been thrown onto the streets. I have a vivid personal memory of seeing this hardship from last summer. My wife, mercifully a thrifty woman, wanted to go touring garage sales one weekend and we cast our net a little wider than usual, ending up wandering through some small towns in the area of Washington State along the Columbia River. We happened upon one medium-sized, modest home, most of the possessions of which had evidently been strewn on the front lawn. After striking up conversation with the patriarch of the family who lived there, he told me that it was a house clearance. Assuming the family was up-sizing, I asked him where he was going to move. “I don’t know,” he pensively replied. “We’ve been foreclosed.” The veil of obliviousness now lifted, I saw the faces of the family members in a new light. Premature lines of worry etched into the faces of the young. Despondency and hopelessness written in the eyes of the old. It was unusually warm for Washington that summer, but I left the area feeling cold.

The problem is cultural and well as financial. The West has been saddled with a sick consumer culture that threatens to eat it alive, and which drives the international debt machine that I have analyzed. Millions of families are foundering under the weight of consumer debt. It will only worsen. I am reminded of one of the most powerful passages from Julius Evola’s *Revolt Against The Modern World* (1934) in which Evola pours scorn on the kind of “innovations” which the above named businessmen have brought us:

> Modern civilization has pushed man onward; it has generated in him the need for an increasingly greater number of things; it has made him more and more insufficient to himself and powerless. Thus every new invention and technological discovery, rather than a conquest, really represents a defeat and a new whiplash in an ever faster race blindly taking place within a system of conditionings that are increasingly serious and irreversible and that for the most part go unnoticed. This is how the various paths converge: technological civilization, the dominant role of the economy, and the civilization of production and consumption all complement the exaltation of becoming and progress; in other words, they contribute to the manifestation of the "demonic" element in the modern world.[2]

Evola, a Traditionalist philosopher of remarkable insight, traced the beginning of modern cultural decline to a "regression of the castes" and the error of the West in making industrial progress the focal point of their civilization:

> Aristocracy gave way to plutocracy, the warrior, to the banker and industrialist. The economy triumphed on all fronts. Trafficking with money and charging interest, activities previously confined to the ghettos, invaded the new civilization. According to the expression of W. Sombart, in the promised land of Protestant puritanism, Americanism, capitalism, and the "distilled Jewish spirit" coexist. It is natural that given these congenial premises, the modern representatives of secularized Judaism saw the ways to achieve world domination open up before them.[3]

In this, Evola was echoing Karl Marx, of all people. But Marx probably uttered some of the most important and prophetic words of the nineteenth century when he wrote in ***On the Jewish Question*** that:

> The Jew has emancipated himself in a typically Jewish fashion not only in that he has taken control of the power of money, but also in that through him, money has become a world power and the practical Jewish spirit has become the spirit of the Christian people. The Jews have emancipated themselves insofar as the Christians have become Jews.

I might quibble with choice of word, but the essence of what Marx states holds true. Over the course of the last century non-Jewish society has developed an acquisitive character that sharply contrasts with earlier periods. When we meet a man, the worst among us may form a judgment on his value according the car he drives or the size of his home. Our children come home asking for the latest iPhone, not because they need any of its "innovations," but because most of their friends have it. And to *have* in this culture is to *be*, to the extent that a person with nothing becomes nobody. As a convinced atheist, I hesitate to remark that part of this is related to the decline of older forms of Christianity and the ascetic ideals and cultural norms associated with it. However, to deny the influence of this factor would be intellectually dishonest of me. Our values have changed for the worse.

It's hard to tempt a man who is satisfied with his lot in life. But, as Evola argued, modern civilization, replete with the "distilled Jewish spirit," has bestowed upon man the "gifts" of "restlessness, dissatisfaction, resentment, the need to go further and faster, and the inability to possess one's life in simplicity, independence and balance."[4] Human needs, in the form of food, warmth and shelter are remarkably basic. With just these three factors, ably provided by pathological Whites, Africa's population is predicted to **double** by 2050. White populations meanwhile decline around the world. We are heading for minority status because we live in the era of the *invention of need*, and the needs we are chasing are chimerical and pathological — the need to have "fun" and "independence" rather than having children being among the most racially suicidal. Or, to put it another way: we care more about possessing designer jeans than genes.

If our culture is sick, and enables our exploitation by the international moneylenders, the question remains: What can we do about this?

Firstly, raising awareness is vitally important. When we allow "the economy" to dominate the way in which we perceive events we enable the bigger picture to escape attention. As race realists we appreciate that ethnicity is both a crucial factor in how the world works, and the way we should react to how it works. As such, I argue that an economy is only useful to the extent that it enables and permits the perpetuation of my race. "Our" current economy enables the transfer of vast amounts of wealth (and also therefore influence) towards individuals and a community who are not of my race, and are not in sympathy with its interests. All this economy offers me in compensation is debt, and modern versions of the shiny trinkets and baubles that we ourselves gave to natives centuries ago when we wanted to colonize them and take their resources.

I recognize that the material inducements of modern culture are no adequate compensation for mass biological failure in the form of racial extinction. I therefore condemn the current economic system as unfit for purpose and alien to the interests of the White race. Whites should be made aware of the extent to which their resources are being transferred from them, the manner in which this is being carried out, and the destination to which their funds are headed. They should also be made aware of the dismissive attitude towards this by their elites, and the fact that the Jewish community as a whole refuses to condemn this international group of robber barons. For too long there have been vague and unsophisticated references in White advocacy to "international Jewish finance." This should be replaced with more and more research on the international networks I have described. Uzbek, South African, French, American — many nationalities are represented in this network, but only one ethnicity. These are the names and faces of international Jewish finance. Make them known.

Secondly, Whites are in dire need of profound cultural change. I want to see Whites shrinking from material comforts and once more making their mark on the earth. I want them to get their priorities in line with biological success and to once more compete in the race for life. I want to see this ancient and storied group of people, united by blood and history, get off its knees and fulfil its potential. I believe that a man should see his grandchildren, rather than the contents of his 401 (k), as the greatest thing to look forward to in retirement. As race realists, we are aware of biological and historical truths which shape the way in which we see the world. We need to share these truths but also show them in action. We should be evangelists for our cause in every way, above all, in being examples to our fellow Whites. In as many social interactions as possible we should be the tidiest, the most well-read, the most sober and measured, the most responsible with money, and the most orderly. I imagine that proceeding to a discussion of the problems of my race with a slovenly, ignorant, debt-ridden White liberal, his inferiority will be made evident before we even begin the exchange. But, much as I despise his doctrine as poisonous, I embrace him as a fellow of my own blood. I desire that he find in me a model worth emulating.

Thirdly, we must fully embrace the idea of boycott with all of our energy and all of our talent. Although necessary, agitating against the specific misdeeds of Jewry offers only limited benefits. Aside from a small number of exceptions, throughout history it has most often led to an increase in the level of security for Jews and the limitation of freedoms for non-Jews. As further restrictions on free speech may be on the horizon throughout the West, our best opportunities may lie in developing ideas, groups and practices designed to improve our own group. The overarching goal of such an effort would be to reduce the susceptibility of our race to exploitation. While we should avoid seeing the economy as the *summum bonum*, we should also investigate precisely how and why our economic culture is prone to Jewish predations, and develop practical internal strategies to proof our economic life against such predations. We should acknowledge that by encouraging thrift and selective buying behavior among our family, friends, and fellow Whites we starve the debt beast and those behind it. Declining incomes for the CEOs of the debt machine will mean less money going to Jewish organizations, and less money going to Israel.

Ultimately, I want the debt machine to be put out of business. I want to see the Simon Wiesenthal Center unable to pay its electricity bill. I want to see the ADL worrying about how much the phone bill will be this month. I want to see the funds that enable powerful alien businessmen to sway our political fortunes be reduced to pennies.

I opened these essays with a Jewish proverb. I'll close with a Norse one from the Hávamál.

Where you recognise evil, speak out against it, and give no truces to your enemies.

Conclusion

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[1] A. Foxman, *Jews and Money: Story of a Stereotype* (Palgrave, 2010), 89.

[2] J. Evola, *Revolt Against The Modern World* (Inner Traditions, 1995), 336.

[3] *Ibid.,* 328-9.

[4] Evola, 336.

Steve Sailer on the Boycott, Divestment and Sanctions Movement

theoccidentalobserver.net/2015/03/18/steve-sailer-on-the-boycott-divestment-and-sanctions-movement

Andrew Joyce, Ph.D. March 18, 2015

Steve Sailer has produced an **interesting piece** over at Takimag, with his thoughts on the growth (or lack thereof) of the **BDS movement** on US college campuses. The overly-optimistic title of the article can be overlooked in favor of what remains — a very astute summation of the state of this decade-old movement in America. Given that BDS is ostensibly built along the same lines and moral foundations as the agitation against White rule in South Africa, Sailer questions why BDS "hasn't yet become respectable in the United States." His answer is that as long as Whites clung to the top rung of America's demographic ladder, Jews enjoyed power and control, as victim and outsider, over the Israel-Palestine discourse. They could also present themselves to the **gullible and venal members** of the White "pro-Isruhl" crowd as the apple of Jehovah's eye, with every moral and divinely sanctioned entitlement to their 'birth right.' With the grip of the White demographic slipping (or lost entirely in the case of many Californian college campuses), the rainbow coalition of minorities, religions, identities and perversions now challenges organized Jewry for the gold medal in the farcical victimhood Olympics which comprises modern political culture.

Sailer points out that in the quest to crush 'privilege,' the new coalition has not failed to note the "privileges of the single richest and most influential group in America: Jews." In response, Jewish journalists like **Jonathan Chait** and **Jamie Kirchick** have become increasingly alarmed over "whether the Obama Coalition's identity politics jihad against white privilege, male privilege, straight privilege, and now even cisgender privilege" will eventually turn against them. One of the ways in which this had become manifest is in relation to the BDS movement on California's college campuses. Sailer demonstrates that BDS has been least successful on those campuses which retain the highest percentage of White students (e.g. UC Santa Barbara which has a 36% White student body — the whitest college to table a BDS resolution). But among those colleges burgeoning with the new ethnic demographic, Jewish influence and arguments hold little sway: "So far, BDS resolutions have been passed by **eight student governments**, Loyola of Chicago and seven California schools: private Stanford and a half dozen public University of California campuses, including Berkeley and UCLA, both of which are of symbolic importance."

The global movement for a campaign of Boycott, Divestment and Sanctions (BDS) against Israel was initiated in 2005, and is coordinated by the **Palestinian BDS National Committee (BNC)***, established in 2007. BDS was deliberately conceived as a strategy that allows 'people of conscience' to play an effective role in attempting to hold Israel to common standards of justice.* The founders of the movement noted that the world community had failed to hold Israel accountable for its actions in Palestine and enforce compliance with basic principles of law, allowing “Israel’s crimes to continue with impunity.” On July 9 2005, a year after the International Court of Justice’s declaration of an advisory opinion on the illegality of Israel’s Wall in the Occupied Palestinian Territories (OPT), a call was made upon people all over the world to launch broad boycotts, implement divestment initiatives, and to demand sanctions against Israel.

Of course, the goals of this boycott are quite specific to the interests in Palestinians, and can’t be seen as directly in synch with our own. However, much as I have no direct interest in the fate of the Palestinian people, I sympathize with their victimization at the hands of Jewish power. More importantly, if their efforts have the potential to successfully weaken any aspect of this power, particularly financial power, then I feel this is to be welcomed and fully supported. The methods of the movement are clear-cut:

Boycotts target products and companies (Israeli and international) that profit from the violation of Palestinian rights, as well as Israeli sporting, cultural and academic institutions. Anyone can boycott Israeli goods, simply by making sure that they don’t buy produce made in Israel or by Israeli companies. Campaigners and groups call on consumers not to buy Israeli goods and on businesses not to buy or sell them.

Divestment means targeting corporations complicit in the violation of Palestinian rights and ensuring that the likes of university investment portfolios and pension funds are not used to finance such companies. These efforts raise awareness about the reality of Israel’s policies and encourage companies to use their economic influence to pressure Israel to end its systematic denial of Palestinian rights.

Sanctions are an essential part of demonstrating disapproval for a country’s actions. Israel’s membership of various diplomatic and economic forums provides both an unmerited veneer of respectability and material support for its crimes. By calling for sanctions against Israel, campaigners educate society about violations of international law and seek to end the complicity of other nations in these violations.

The boycott aspect of the movement has enjoyed surprising levels of success outside the US. As well as attracting the support and participation of high-profile academics like **Stephen Hawking**, BDS has managed to:

- Force Agrexco, Israel’s former largest exporter of agricultural produce, **into liquidation**towards the end of 2011, following a campaign of blockades, demonstrations, lobbying of supermarkets and governments, popular boycotts and legal action in more than 13 countries across Europe.
- Move the **Co-Operative Group**, a UK company owned by its 70,000 employees, to end trade with companies that source products from Israel’s illegal settlements, following a determined campaign by Co-Op members.

- Force Ahava, the Israeli cosmetics company, to **close its flagship London store**and retailers in the **UK**, **Norway**,**Japan** and **Canada** to announce boycotts of the company.
- Set a worldwide precedent for the academic boycott of Israel, when **the University of Johannesburg severed ties with Israel's Ben-Gurion University**in 2011.
- Gain the support of numerous academic unions in the **UK**and **Canada**, which have voted to support various academic boycott campaign initiatives. There are also active academic boycott campaigns in **India**, the US, South Africa, Ireland, Chile, Brazil, Pakistan, and in many European countries.
- Engage the support of thousands of musicians and filmmakers who now refuse to perform in Israel.

The movement has also successfully targeted Israeli-made consumer products. SodaStream, the soda making appliance producer, has been one of the main targets of the consumer boycott. The boycott has been so successful that some of its major shareholders, including Soros Fund Management, have rushed to **sell their shares**. Israeli food exporters have been faced with cancellations from Scandinavia, the UK, France and Belgium.

As Sailer has stated, until recently, BDS has struggled to find the same level of success in the US. However, the new minorities and their coalitions are now engaging politically at a level not previously seen, and the situation may be about to change. The first great immigrant baby boom is coming of age. This is apparent also among those active in the litany of 'studies' which comprise the 'intellectual' apparatus of the 'unprivileged.' For example, it was no coincidence that in April 2013 the Asian American Studies Association became the **first scholarly association** to adopt BDS. This was quickly followed by the Peace and Justice Studies Association, the Modern Language Association and the National Women's Studies Association. All of this has given the ADL **a real headache**.

Despite some credible successes, if I could point to one single major failing of the current boycott movement is that it isn't anywhere near extensive enough. In particular, its ideological basis fails to root Israeli actions within the context of wider Jewish history and contemporary Jewish power. Simply targeting companies with explicit connections to illegal settlements is not, and never will be, enough. Jewish financial power is much more diffuse. In **my previous essays on Jews and moneylending**, I pointed out that many Jewish-owned finance companies were clearly linked to supporting Israel and organized Jewry, if not explicitly the illegal settlements themselves. It makes no sense to me to target an Israeli fruit farm while leaving a financial company with profits in the millions unaffected. Why not point out that the bulk of funds serving to crush the Palestinians have been obtained through fraud, ethnocentric networking, and the dispossession of the vulnerable? Why not map and expose the links of 'diaspora Jewry' with their Middle Eastern cousins and expand the boycott to encompass businesses and industries (online moneylending and online gambling) which can be demonstrably linked to Jewish interests, one of the most important of which is the State of Israel.

Sailer himself notes that "*Jewish organizations* put up a terrific battle at UCLA last fall against the BDS resolution, collecting money from outside funders such as Israeli-American real estate tycoon **Adam Milstein**. [my emphasis]" The *Jewish* (rather than 'Israeli') fight on American campuses contains all the usual hallmarks of Jewish activism — fraud, financial duplicity, and behind-the-scenes manipulation. But the BDS movement has failed utterly to capitalize on, or even acknowledge, what Milstein's involvement says about the Diaspora-Money-Israel power triad. Milstein in fact made headlines when it emerged that he had solicited funds on behalf of two anti-boycott student senate candidates at UCLA. When asked about the donations, which had reportedly been funneled through UCLA's chapter of the Zionist campus organization Hillel, Milstein feigned **ignorance**: "When I make a donation to the UCLA Foundation or what have you, I don't know what they're doing with the money." However, Milstein's claims were swiftly belied by emails **discovered** by Chloe Hunt of the UC-Berkeley campus newspaper *The Daily Californian*. The emails showed that Milstein had personally directed donors to send checks for the pro-Israel candidates, **Avi Oved** and Avinoam Baral. Oved and Baral pledged to ensure that their party would take a firm stance in support of the university's continued investment in companies supplying Israel with arms. In the same email, the candidates express their excitement at representing "the ideologies of Israel."

True to form, Milstein is a pillar of the Jewish community. He has poured a considerable amount of his vast wealth into Jewish causes, primarily through his private charity, the **Adam and Gila Milstein Family Foundation**. The foundation's declared mission is "strengthening the State of Israel" and "ensuring the Jewish identity and the special affinity to the State of Israel of the young and the future Jewish generations." He also serves on the national council of the **American Israel Public Affairs Committee** (AIPAC). Also true to form, Milstein is a convicted fraudster and, like **Marc Rich**, most of the money he pumped into Jewish causes was facilitated through dubious financial practices and **extensive tax evasion in the United States**.

The Jewish effort to loosen our borders and permit the birth and growth of a host of new minorities, complete with their own historical grievances, was effective but perhaps not all that well thought out. Like other aspects of their group evolutionary strategy, it reeks of the gambler's instinct — reckless, impulsive, go-for-broke. These traits can work extremely well in business and economics. The pay-offs can be huge for the risk-taker. But the flip side is when a gamble goes wrong. In business, it often ends in criminal proceedings or bankruptcy. In the context of the evolutionary struggle of peoples, it can prove catastrophic. The privileges and riches of Jewish populations worldwide have been covered very well by the veil of victimhood they have so piously worn since World War Two. But the gaze of the newcomers has surely pierced the veil.

The future for Whites, of course, doesn’t look too bright. But, perchance, Sailer’s article hints that it might not be so bright for Jews either.

On History, Religion, and Anti-Semitism: The Disgraceful Legacy of Gavin Langmuir

theoccidentalobserver.net/2015/03/31/on-history-religion-and-anti-semitism

Andrew Joyce, Ph.D. March 31, 2015

> ***'A nation can survive its fools, even the ambitious. But it cannot survive treason from within….for the traitor appears not to be a traitor…he rots the soul of a nation…he infects the body politic so that it can no longer resist.'***
> **Cicero**

One of the major themes explored at *TOO* is that the onslaught on Whites and their culture is **massively incentivized**. In particular, Kevin MacDonald has pointed out that the multicultural left has created a context "in which many Whites benefit financially from the process of White displacement." One example is that of White businessmen who are handsomely rewarded in the short-term by immigration because it lowers labor costs. But in the longer-term, these same businessmen are cooperating directly in their own eventual displacement, and helping create a future world in which their genetic descendants will occupy a vulnerable, and probably horrific, role as a victimized minority. MacDonald also pointed to the role played by Whites at colleges and universities, where:

> professors who want to move into lucrative positions in administration must be warriors on behalf of non-Whites. A noteworthy example is Mary Sue Coleman, who earns north of **$900,000/year**as the president of the University of Michigan and has been a leader in attempting to preserve racial preferences and in promoting the educational benefits of diversity. … At a lower level on the academic food chain, one of the most important criteria for professors is whether they can obtain government grants which then pay them extra salary and pay the university for the costs of administering the grant — a major source of funding for the university and a major factor in tenure decisions. Right now there is a lot of money in grants aimed at improving the educational prospects of Blacks and Latinos and no shortage of White professors eager to get their hands on that money.

The fact that taking part in the diminishment of White demographics, culture and political power is incentivized really can't be stressed enough. It's also important to note that it takes place on many levels of society, and on smaller scales. Rewards can be promotions, job opportunities, or even just increased esteem within one's social or professional circle. To illustrate these more subtle examples, in this essay I want to offer a brief survey of the life and work of a White academic who enjoyed good, but unspectacular, success in his career until he styled himself an historian of "Jewish-Christian relations." After a number of articles and influential books essentially exonerating Jews of any wrong-doing in their history, and mercilessly pathologizing Whites and Western culture, this academic found himself the darling of the Jewish academic establishment, lavished with plaudits, prizes and esteem. It's the quintessential story of how taking part in the war on Whites can bring with it an abundance of temporary rewards.

Gavin Langmuir (1924–2005), now remembered as a "worldwide authority on anti-Semitism," was born into a prominent and successful family in Toronto, Canada. In old age he would recall:

> I was raised in an atheistic family that nonetheless went to church (the Canadian version of the Church of England) at Easter and Christmas and utilized religious ceremonies for rites of passage; and as a boy I earned pocket money by singing in the choir. I became familiar with many Christian beliefs and much Christian ceremony and literature – and with some biblical Judaism and Jewish history, in however distorted a form. Although I never became a believer in the divinity of Jesus of Nazareth, by the time I emerged from adolescence, that transmission of Christian history and beliefs, reinforced by Bach and Handel, had influenced my conception of history and humanity to a considerable extent, although it would be hard to say how and how much.[1]

Langmuir initially had his heart set on a military career and he served in France during World War II. He was so badly wounded during one battle that he was at first believed to be dead by his comrades. Rescued and taken to England to recuperate, Langmuir was given a medical discharge and abandoned his military ambitions before setting his sights on an academic career. He returned to Canada as soon as he was well enough for the journey, completing a BA at the University of Toronto in 1948. From Toronto, he moved to a Harvard graduate school to work on modern diplomatic history. From there, he moved backwards in time, eventually completing a doctoral dissertation in 1955 on the deeper origins and development of the English constitution. After spending three years at Harvard as an instructor, he moved to Stanford in 1958 and remained there for the rest of his career.

After settling in at Stanford, Langmuir's career consisted of producing articles and books examining somewhat obscure aspects of English legal history. What eventually brought his attention to Jewish subject matter is unclear, although it has been **speculated** that it was "sparked by a book he reviewed. He went on to write many articles that documented the nature of criminal charges against Jews and how those accusations evolved during the 12th and 13th centuries." This phase of his work seems to have begun in the early sixties when he published a 1963 article in the journal *Traditio* on 'The Jews and the Archives of Angevin England: Reflections on Medieval Anti-Semitism.'

By 1968 Langmuir was getting his work published in Jewish journals like *Jewish Social Studies*, writing on topics such as 'Tradition, History, and Prejudice,' 'Majority History and Post-Biblical Jews,' and 'Anti-Judaism as the Necessary Preparation for Anti-Semitism.' In all these articles, Langmuir articulated a bizarre mix of psychoanalysis and poor historical method. The works also showed signs of being influenced by *The Authoritarian Personality*, and post-World War II Jewish apologetics which aimed to define anti-Jewish attitudes as irrational and pathological.

In Fresno, in February 1971, Langmuir stepped up the pro-Semitic aspect of his work when he presented a paper on “The Knight’s Tale of Young Hugh of Lincoln” at the annual conference of the Medieval Association of the Pacific. Langmuir gave a skewed representation of Chaucer’s much-maligned *Canterbury Tales*, a text still so bothersome to Jews that the ADL has produced a “Discussion Guide for Educators” apparently to make sure teachers don’t produce swarms of little anti-Semites. The tale is about a young boy in an Asian city who expressed his devotion to Mary by singing *Alma redemptoris*, especially when walking to and from school through the Jewish quarter. The enraged Jews cut his throat and threw his body in their privy, but his mother discovered him because Mary miraculously enabled him to continue singing. The singing body was then transported in great procession to the nearest abbey; the provost had the Jews drawn and hanged; and the boy-martyr was buried after his singing had been miraculously explained and stopped.

Langmuir’s explanation of the tale, and of anti-Semitism more generally, participated in developing trends in the ‘study’ of historical anti-Jewish attitudes during the 1960s and 1970s. These decades witnessed a shift away from the study of ‘prejudiced’ *individuals* – as had been the case from the 1940s–1950s with studies like the *Authoritarian Personality*. Condemnations of Western culture had certainly been strongly implied in the earlier decades, but works like Jules Isaac’s *Has anti-Semitism Roots in Christianity?* (1961) and Alan Davies’ *Anti-Semitism and the Christian Mind* (1969), made this even more explicit.

Langmuir benefited from riding the crest of this wave. The new paradigm for psychological explanations of ‘prejudice’ was that *whole groups, societies, and cultures* (but of course only really the people and culture of the West) could have collective psychological processes like projection and narcissism. Psychoanalysis played a huge part in the development of this pseudo-historiography and, indeed, many of the works produced during this period were penned not by historians or social scientists but by avowed psychoanalysts like **Avner Falk**. Langmuir’s work mimicked Jewish productions by essentially absolving medieval Jewish populations of any responsibility in provoking negative reactions from their Christian host populations, and by ascribing to Christian/Western society a deep-seated psychological malfunction shot through with fantasy, repression, and sadism.

Despite his actually very limited expertise in medieval legal history, Langmuir saw fit to quickly make grand pronouncements on the nature and origins of anti-Jewish feeling across Europe and over the course of centuries. His works, often with pitifully thin evidence of wider reading, portrayed anti-Semitism as “a primarily Western phenomenon.”[2] He arrogantly claimed to have been able to “define Christianity and categorize its manifestations, including Catholicism, objectively."[3] He bluntly confessed in his books that "I shall not discuss pagan attitudes to Jews in antiquity."[4] He dismissively described attempts to come to rational, interest-based, theories of inter-group conflict between Jews and non-Jews as "misguided pseudoscientific efforts of racial theorists," and even argued that attempts to come to "common sense" explanations of anti-Semitism would prove "disastrous."[5] Anti-Semitism was instead "both in its origin and in its recent most horrible manifestation … the hostility aroused by irrational thinking about Jews."[6]

Even for an approach rooted in religion, Langmuir was keen to act as an apologist for Jews and insisted that they didn't even arouse religious (let alone economic or social) hostility. The scurrilous stories about Jesus and his followers, *Toledot Jesu*, circulated by Jewish authorities, were only "very brief," and the persecution of Christians by Jews was only "occasional."[7] Christians, meanwhile, were from the beginning engaged in a struggle to establish their identity and deal with nonrational doubts: "Christians who were seriously bothered by their own doubts could hardly avoid thinking of Jews."[8]

Langmuir had refined his approach to anti-Semitism by the mid-70s, maintaining that inter-ethnic violence such as that seen during the First Crusade (Langmuir uncritically accepted the Hebrew sources of these events) was purely religious in motivation and character. It was sparked not by Jewish usury, which was by then rampant, but by the fact Christians were "sensitive to threats to their identity."[9]

His main argument for maintaining this stance was, rather naively, that Jews were spared if they converted. It doesn't appear to have occurred to Langmuir that conversion was as much a social and political process as a religious one, or that sparing someone for reasons religious or otherwise doesn't immediately imply the cause of initial conflict was predominantly religious. Langmuir also argued that the non-Jews of the medieval period perceived religion as the only difference between themselves and Jews, even though it is a commonly known fact that even in the high Middle Ages Europeans had developed a sense of Jewish difference "not rooted only in religious belief and practices, but in the physical nature or biology of Jews themselves."[10]

Instead, Langmuir's career for the next 30 years began to be built around his argument that the appearance of anti-Semitism in high medieval Christendom was due to the growth of religious doubt which, when repressed in various social circles, resulted in the irrational projection onto the Jews of all the opposition to Christian faith which Christendom had generated in itself. It's a theory of anti-Semitism which suits Jewish interests perfectly, since is absolves Jews of any responsibility and, as scholar Hannah Johnson has noted, presents a "one dimensional model of conflict between an intolerant Christian community and its passive Jewish victims."[11]

Despite their flaws, many of these articles were collected and published in *Toward a Definition of Antisemitism* (1990), which along with an accompanying volume *History,* *Religion and Anti-Semitism* (1990), was said to constitute Langmuir's *magnum opus*. In *TDA*, Langmuir scratched at the surface of anti-Jewish medieval works, condemning the West in sweeping judgments. Take, for his example, his scathing treatment of Thomas of Monmouth for writing the *Life of William of Norwich*, a tale concerning the alleged murder of a boy by Jews and miraculous events accompanying the discovery of his body:

> Thomas of Monmouth was an influential figure in the formation of Western culture. He did not alter the course of battles, politics or the economy. He solved no philosophical or theological problems. Yet … he created a myth that affected Western mentality from the twelfth to the twentieth century, and caused, directly or indirectly, far more deaths than William's murderer could ever have dreamt of committing.[12]

For writing such facile nonsense, Langmuir was awarded the National Jewish Book Award for scholarship in 1991, and was subject to gushing praise in Jewish academic journals as well as the mainstream press. By the time of his death in 2005, Langmuir was one of the world's most highly-regarded 'experts' on Jewish history.

But a career built on rotten foundations can rarely enjoy an untroubled legacy, and in recent years Langmuir's work has been utterly savaged by a small number of non-Jewish historians keen to re-inject rationalism into the areas he was so keen to shroud in jargon and psycho-babble. One of the most capable deconstructions of Langmuir's work has come from the pen of Hannah Johnson, a Princeton-educated medievalist from England who has described the Canadian as "an exemplar of a moralizing imperative in the historiography of the ritual murder libel."[13] In *Blood Libel: The Ritual Murder Accusation at the Limit of Jewish History* (2012), Johnson sheds such a glaring light on Langmuir and his work that it is he who emerges as fundamentally pathological. Johnson questions why Langmuir came to occupy his bizarre position in supporting the Jewish narrative: "Because he hails from a background of Christian religious skepticism rather than the Jewish tradition, it might seem as if his investment in a communal memory of Jewish historical suffering would be minimal. … But Langmuir articulates what is surely the most fully developed version of a historiography of moralization in relation to the ritual murder accusation."[14]

On Langmuir's comments about Thomas of Monmouth, Johnson writes:

> This statement presents us with themes that are problematic from the perspective of the early twenty-first century. 'Western mentality' is apparently a unified and describable phenomenon from the twelfth to the twentieth; a simple teleology leading inevitably from medieval acts of violence to the Holocaust is presumed, taken as a matter of common knowledge. And in Langmuir's rhetoric we can see a desire to assign moral responsibility to particular historical persecutors of Jews, and not just to some anonymous group, but to one in particular, Thomas of Monmouth, who becomes the perverse prime mover behind centuries of cruelty.[15]

Johnson is also fully aware of Langmuir's place in Jewish intellectual activity. She describes Langmuir as an "heir of historians like Norman Cohn and Joshua Trachtenberg, who understood anti-Semitism as an inherently psychosocial phenomenon bound up in Christians' neurotic needs."[16] His "scholarship represents a culmination of psychohistorical analysis that emphasizes the importance of psychological processes like identification and projection."[17] While playing the impartial historian, Langmuir, like his Jewish colleagues, "writes with the victims in mind, and his work is concerned with both exonerating and remembering those Jews who feared 'being turned over as prey to the barbarians.'"[18]

Yet Langmuir's egregious body of work continues to exert an influence on the way in which scholars approach the subject of medieval Jewry. He played a significant role in setting 'moral' investigative and theoretical boundaries around the charge of ritual murder. Johnson states that he was crucial among modern historians in maintaining the "long-standing taboo" against any concession that at least a few of the ritual murder accusations had a basis in fact.[19] Langmuir was "deeply suspicious of all rationalizing gestures, which from his point of view came dangerously close to suggesting some realistic basis for the ritual murder accusation."[20]

Breaking the taboo has proven uncomfortable for Ariel Toaff, son of an Italian rabbi, who produced *Pasque Di Sangue* (*Passovers of Blood*) in 2007 (see also Enza Ferreri's "**Who is for free speech? The Ariel Toaff case**"). Toaff made the mistake of approaching the topic with a greater than usual amount of objectivity, and **discovered** that small sects of ultra-orthodox Jews did use blood during Passover rituals, and believed in the magical properties of children's blood in particular. He also made the incendiary claim that confessions wrought from Jews suspected of killing the three-year old **Simon of Trent** in 1475 contained information that even the authorities were unaware of until further investigation, thus proving their guilt. After numerous attacks, the public questioning of his motives in writing the book, condemnations by the ADL and the Knesset, demands he be prosecuted, and even threats to his life, Toaff withdrew the book a week after its publication.

The treatment experienced by both Langmuir and Toaff really illustrates a profound difference between our culture and that of the Jews. These scholars both departed from their respective traditions to some extent, making claims which were harmful at the very least to the cultural and historical memory of their group. But Jews, obviously more ethnocentric and authoritarian, evidently police their renegades much more efficiently. Toaff probably counts himself lucky to be alive and still have a job. Langmuir, by contrast, was universally praised for a career which poured scorn on his own ancestors and their culture.

The war on Whites is massively incentivized.

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[1] G. Langmuir, *History, Religion and Antisemitism* (Los Angeles: University of California Press, 1990), 8.

[2] Ibid, 15.

[3] Ibid, 13.

[4] Ibid, 275.

[5] Ibid, 19 &67.

[6] Ibid, 275.

[7] Ibid, 281-2.

[8] Ibid, 283-4.

[9] Ibid, 291.

[10] I. Resnick, *Marks of Distinction: Christian Perceptions of Jews in the High Middle Ages* (Washington, D.C.: The Catholic University of America Press, 2012), 12.

[11] H. Johnson, *Blood Libel: The Ritual Murder Accusation at the Limit of Jewish History* (Detroit: University of Michigan Press, 2012), 61.

[12] *TDA*, 234-35.

[13] H. Johnson, *Blood Libel: The Ritual Murder Accusation at the Limit of Jewish History* (Detroit: University of Michigan Press, 2012), 24.

[14] Ibid, 25.

[15] Ibid, 61.

[16] Ibid, 63.

[17] Ibid, 62.

[18] Ibid, 62.

[19] Ibid, 4.

[20] Ibid, 56.

On Jewish Privilege and the “Dictator Mentality”

theoccidentalobserver.net/2015/04/12/on-jewish-privilege-and-the-dictator-mentality

Andrew Joyce, Ph.D. April 12, 2015

It’s been noted previously at *TOO* that Jews are happy to be considered White when they benefit from it. Historically, Jewish efforts at crypsis and gaining acceptance among Whites were pursued in order to obtain significant political, social, educational, and economic benefits.[1] Efforts at being seen as White have varied over the course of millennia. Some of the earliest efforts involved abandoning phenotypic characteristics that marked them out as a very distinct population, and which provoked White hostility. Since the Enlightenment in particular, there has been a powerful trend towards abandoning special Jewish languages, modes of dress, styles of hair, and ways of dressing. Even in modern times, rhinoplasty, or nose reshaping, has been so common among Jewish female teens that *Tablet* **argued** it was at one point a Jewish “rite of passage” that fell “somewhere between their Bat Mitzvahs and their wedding.” Aside from alterations to outward appearance and behavior, prior to emancipation the Jews of Europe often saw conversion to Christianity as a meal-ticket to mass acceptance, and with it admission to the franchise, political office and commercial opportunities. These “conversions of convenience” were hardly sincere, but were sufficient for Whites to admit Jews into the ranks of their society. A major part of the Jewish evolutionary strategy is therefore the penetration of White society, assisted by the adoption of the outward appearance of conforming to White norms, thereby enabling the untroubled transfer of resources from Whites to the cryptic Jewish population.

The Jewish evolutionary strategy is also adaptive and responsive to cultural and demographic change, and humans more generally are “flexible strategizers” in pursuit of evolutionary goals.[2] Jews in particular have employed countless strategies involving crypsis in their bid to combat hostility from Whites and other ethnic groups. They have been assisted in this by their above-average IQ, and related talents in general purpose cognitive processes — enabling them to constantly adapt, shift and change posture in response to novel situations. One of the simplest and most basic of these strategies is what has been called the “shell game of Jewish identity.”[3] This is the game where Jews will describe themselves primarily as either an ethnic group or a religion, depending on the angle of the attacks, or the nature of the disabilities, they face. New contexts demand the need for new “games.” American demographics are shifting ever faster against Whites, and Leftist dogma has taken on a life of its own within some of the new minorities — on occasion quite apart from Jewish intellectual influence. In the new context, Jews are seen by minorities as too phenotypically and culturally similar to Whites to escape the accusation that, even if not White, they have enjoyed the fruits of that social unicorn, “White Privilege.”

The new context has thus demanded of Jews that they play a new game whereby they adopt and abandon 'Whiteness' on an basis. An excellent example of this was the Jewish journalistic **response** to the hacks at Sony, which revealed that Jewish Hollywood executives harbored views considered by the Left to be racist and enjoyed salaries and power far in excess of others. Almost every piece of coverage on these leaks ignored the Jewish background of the people concerned, described them universally as 'White,' and drew instead on tropes about White privilege and White racism. In these contexts it was beneficial to Jews to throw a veil of Whiteness over clear-cut instances of Jewish power and influence, and to keep the story gravitating around the alleged innate evil of Whites. The tactic of representing a non-White as White in order to demonize those of European origin was also sufficiently flexible for it to be employed with mixed success in the Trayvon Martin fiasco, when some media outlets gave the impression that **the ethnically diffuse** George Zimmerman was a veritable pure-blood descendent of the Pilgrim Fathers.

With the "Whiteness" shell-game in mind, this week I've been observing a noticeable, but far from mainstream, debate that has broken out over the Jewish relationship to 'White privilege.' A very small number of liberal Jews have vocalized that they **are indeed** part of a privileged group, even employing the term "Jewish privilege." They have been confronted by a vocal majority which resists even having the debate. The main argument of the majority is that conceding the existence of "Jewish privilege" will leave them open to "anti-Semites" who will "use the term as a way to claim that Jews control the world." A noticeable trend within denunciations of efforts to acknowledge any privilege enjoyed by Jews is the employment of the Holocaust as an argument-ender. For example, Jewish blogger Taffy Brodesser-Akner has countered any notion of Jewish privilege with her **retort** that:

Privilege has two meanings: One is that those who are privileged are elevated somehow. The other is that they are different. I renounce the notion that Jews—Jews, being told to stay home from their synagogues for their safety, Jews being kept out of schools and ridiculed in the street, all this, right now in Europe—have the first kind of privilege. But the second, we have it in droves: It is my Jewish privilege to have very few blood relatives because the rest of them were murdered in the Holocaust. … It is my Jewish privilege that the word lampshade makes me cringe, that the word camp—camp!—makes me cringe. It is my privilege to always wonder what I should have been doing differently, how I am a disgrace to the martyrs of the Holocaust because my outrage and sadness is confined to my Direct Messages.

Examined in detail, Brodesser-Akner's remarks contain a litany of Jewish anxieties, cultural relics, myths, self-pity, and self-deception. At bottom, the argument is that no such thing as 'Jewish privilege' can exist because Jews are the quintessential victim — and a blameless one at that. The comment unapologetically ignores the pre-eminent position of Jews in all reasonable contemporary assessments and scales of social, political, and economic success. The situation of Jews in Europe is presented spontaneously, with no explanation, and certainly no reference to the fact that Islamists are fuelled by what they see as a multitude of Israeli ‘privileges.’ Jews, and their putative suffering, are believed to be too unique for them to be seen as enjoying special benefits in modern society. It’s the means by which Jews pragmatically drop the White mask, and aim to position themselves as part of the coalition of victim minorities.

This adaptation to the new context, and specifically the invocation of the Holocaust as a facilitating device, has been employed before. Last year Jewish Princeton student Tal Fortgang responded to the campus minority emphasis on “checking privilege” with a lengthy reference to:

> **the privilege my grandfather and his brother had to flee their home as teenagers when the Nazis invaded Poland, leaving their mother and five younger siblings behind, running and running until they reached a Displaced Persons camp in Siberia, where they would do years of hard labor in the bitter cold until World War II ended. Maybe it was the privilege my grandfather had of taking on the local Rabbi’s work in that DP camp, telling him that the spiritual leader shouldn’t do hard work, but should save his energy to pass Jewish tradition along to those who might survive. Perhaps it was the privilege my great-grandmother and those five great-aunts and uncles I never knew had of being shot into an open grave outside their hometown. Maybe that’s my privilege.**

This is evidence not only that young Jews continue to see persecution as the lynchpin of their identity and position in society, but also that this mind-set enables a stunning level of self-deception when it comes to acknowledging Jewish elite status in contemporary America. Samuel Freedman correctly **pointed out** that Fortgang “clutches the memory of loss and struggle. He does not seem to accept the existence of inherited advantage.” Even for some of those Jews who are convinced about the evils of White privilege, the invocation of past victimhood, real or imagined, is just too noticeably evasive. Phoebe Maltz Bovy states that:

> **It’s entirely possible for a Jew whose relatives were killed in the Holocaust to benefit from certain aspects of (for lack of a better term) white privilege. That the Nazis wouldn’t have considered you white doesn’t mean that store clerks, taxi drivers, prospective employers, and others in the contemporary United States won’t accord you the unearned advantages white people, Jewish and otherwise, enjoy. That your ancestors were victims of genocide in a different place and at a different time doesn’t mean you can’t be part of the victimizing caste in your own society, any more than having had impoverished forbears means that you can’t have been born into money.**

This provoked a gut reaction from many Jews, among them the ever-eloquent Rosanne Barr who linked to the comment on Twitter **with the refrain**: “This is complete bullshit. Sickening bullshit.” Barr contributes a visceral example of what is the far from uncommon innate intestinal reaction Jews have to even remote recognitions of their power, wealth, and influence in the West. In some instances, efforts to avoid connections to ‘White privilege’ have been laughable to say the least. Take the comments of **Seth Frantzman**, who has argued, apparently with a straight face, that Jews cannot enjoy ‘White privilege’ because this makes the “racist assumption that all Jews are white. However, there are hundreds of thousands of black Jews and Jews of color in the U.S. and Israel.”

The pathetically small Ethiopian Jewish community is thus wheeled out for a lap of honor every time Ashkenazi Jews wish to play “religion” in the Jewish identity shell-game. The whole issue of privilege descends further into farce with Frantzman’s claim that Jews surely have less privilege than African-Americans because Blacks have failed to “acknowledge their very own privilege of having not been targeted for extermination.”

Of course, one of the reasons Jews fight so hard to deny complicity with White culture is that they genuinely see themselves as different, and resent White culture as fundamentally anathema to everything they are. Their desire to reap the rewards of being seen by *us* as ‘one of us,’ doesn’t obviate this hatred. The Holocaust-fixated Taffy Brodesser-Akner **remarks**:

> **We know inherently that we’re not part of the establishment, that we are surrounded by ourselves in certain enclaves, but mostly that this particular tradition comes from the fact that know we are believed to be disgusting, and we know we can calm everyone right down by letting them know we know that. That’s not a privilege. That’s a nightmare of self-loathing. And yet, it is somehow our birthright. We do not speak up now. We didn’t speak up then. We might have to look ourselves in the mirror and say, yes, we stand idly by, and we would have as our relatives were being sent off to the gas chambers back then.**

Brodesser-Akner is being more than a little disingenuous here. I might agree with her insinuation that Jews are not a part of White society, but they are definitely a greatly and disproportionately influential part of “the establishment.” In fact, in spheres of public influence like Hollywood, and in terms of funding political parties, Jews *are* the establishment. Jews want to cling to victimized minority status while simultaneously disguising their own ethnic interests and masquerading as Whites when it suits them.

This display of identity gymnastics necessitates getting around the **reality** that Jews occupy astonishing levels of power and wealth, and are in many senses the most privileged ethnic group in America. *Haaretz* **reports** that Jews “are better off economically than other ethnic or religious groups. … A survey by the Jewish Federations of North

America in 2001 found that 34 percent of Jewish households reported an annual income of more than $75,000, compared to only 17 percent of all U.S. households…A Pew survey in 2009 that compared incomes by religion illustrates these differences even further. According to that survey, 46 percent of American Jews had household incomes of more than $100,000, and 12 percent take in $75,000–$99,000 a year. Only 18 percent of U.S. households had incomes of more than $100,000, and an additional 13 percent showed incomes of $75,000–$99,000.” Jews have ensured the continuance of this privilege by, among other practices, **discriminating against other ethnicities in Ivy League admissions**. A quick survey of hits for “Jewish Privilege” reveals that the Holocaust, and an allegedly persistent anti-Semitic threat, is by some margin the favored option for Jews questioned about these facts. Jews want to derive benefits from Whites, but remain fundamentally suspicious of them. Benjy Cannon at *Haaretz* has **argued** that “our Jewish history should remind us every day that we’re perpetually at risk of being on the wrong side of white elitism.”

This balance between occupying so much power, and yet being so crippled by gut-wrenching paranoia, brings to mind the psychology of dictators. Indeed, in *The Political Economy of Dictatorship* Ronald Wintrobe argues that “the most likely personality characteristic of dictators is paranoia.”[4] The dictatorship model, seen in a group context, may also provide a suitable lens through which to examine Jewish privilege and political behavior. Wintrobe argues that successful dictators solve the balance between power and paranoia (“the Dictator’s Dilemma”) by discovering or institutionalizing programs or mechanisms that:

- Promote competition among other powerful groups in the country (divide and rule).
- ‘automatically’ reward their supporters and monitor their support.
- Fund these reward programs, sometimes via the systematic oppression of the opposition.

Jews have certainly been at the forefront of fomenting a spirit of competition between groups in societies they have occupied. Among ethnically homogenous societies, Jews have gravitated strongly towards, or pioneered, social movements which sought to fragment those societies along several lines, including class (Marxism) and gender (Feminism), and which sought to generate new conflicts. In the 1960s, **96 percent of American Jews** backed President Kennedy’s steps to enforce the end of segregation in the South — a socio-political barrier which had reduced inter-ethnic conflict and competition in the region. More recently, Jews have been at the forefront of creating new fractures within nations by pushing for multiculturalism and the introduction of new ethnic groups that Whites have been forced to compete with, often with the newcomers having the benefit of affirmative action policies. Jews also do extremely well in terms of rewarding their supporters and monitoring both support and dissent. I’ve previously **covered the rewards** enjoyed by John Hagee, a seemingly inexhaustible supporter of Jews and Israel, and it’s a recurring *TOO* theme that the war on Whites is **massively incentivized**. Jews have also pioneered organizations of repression such as the ADL and the SPLC, and have been at the forefront of moves to limit free speech and place restrictions on the Internet.

Whites have been ‘privileged’ to suffer at the hands of all these measures. In conclusion, it might be worth stating, in the vein of Brodesser-Akner, that White privilege is:

- The privilege of witnessing the fast and probably irrecoverable numerical decline of your people, even in their ancient homelands.
- The privilege of having your ancestors, who essentially pushed (and in some cases dragged) mankind forward for centuries, slandered and their achievements demeaned.
- The privilege of being discriminated against in Ivy League admissions, and through various ‘Affirmative Action’ programs.
- The privilege of having your children indoctrinated with the belief that they are responsible for an endless and sometimes imagined list of historical evils.
- The privilege of being labelled a supremacist, or other pejoratives, should you choose to publicly object to the assault on the demographic health of your people, its safety, its traditions, its cultural treasures, and its community and family structure.
- The privilege of being **one of the 400,000 poor White South Africans** living in squatter camps because you have no hope of getting employment, or one of the 30,000 White South African farmers who were murdered, driven out, or expelled from the country during the last two decades.
- The privilege of being one of the 25% of Swedish women **who will be raped by Muslim** immigrants.

Of course, I could go on. But perhaps the most biting insult of all is simply that the term “White privilege” should even exist. By contrast, I suspect it won’t be long before asking a Jew to check his privilege will be declared a ‘hate crime.’

[1] K. MacDonald, *Separation and Its Discontents: Towards an Evolutionary Theory of Anti-Semitism* (1st Books, 219).

[2] Ibid, 213.

[3] M. Neumann, ‘What is anti-Semitism?’ in *The Politics of Anti-Semitism*, 2003, 1.

[4] R. Wintrobe, *The Political Economy of Dictatorship*, 335.

Drowning in Altruism: Thoughts on White Pathology and the Invasion of Europe

theoccidentalobserver.net/2015/04/28/drowning-in-altruism-thoughts-on-white-pathology-and-the-invasion-of-europe

Andrew Joyce, Ph.D. April 28, 2015

'The worst of charity is that the lives you are asked to preserve are not worth preserving.'
Ralph Waldo Emerson*, The Conduct of Life* (1860)

Here at *TOO* we are increasingly concerned with the origin, nature, and expression of pathological altruism in Whites. While there are a number of causes behind our rapid biological and cultural decline, this is surely one of the most potent, and it requires urgent and ongoing attention. I recently spent an evening reading a large amount of material on the **deaths of Africans** attempting to illegally enter Europe. It wasn't long before I was confronted with an outpouring of White angst over the drowning of a disputed number of African invaders. On webpage after webpage, in one of the strangest contortions of logic imaginable, I witnessed Europe being slandered with murder for failing to facilitate an entirely risk-free method of invasion. All of the tropes about evil Whites were brought into play. The Maltese Prime Minister **said** the deaths were "nothing less than genocide," and Swedish MEP Cecilia Wikström **compared the deaths** to "the Holocaust":

> I think that my children and grandchildren are going to ask why more wasn't done to help people running away from Isis, or violence in Eritrea or wherever, when we knew that people were dying in their thousands. People will ask the same question they did after the war, 'if you were aware, why didn't you do something?' In Sweden we allowed our railroads to be used to transfer Jews to Nazi death camps.

The hand-wringing of the politicians was matched by an outpouring of fashionable grief from White social justice types. On social media platforms Whites are straining to display their moral credentials, and thus increase their social status among peers, by trying to express the most indignation at 'Europe's failure.' Academics, along with the media one of the main sources of cultural control, joined in the European festival of self-hate. Consider the **remarks** of Dr Tom Vickers, of Northumbria University's Department of Social Sciences:

> The people drowning in their hundreds in the Mediterranean are the victims of securitised immigration controls, imperialist wars, and an approach to immigration policy that places profit before people. Of course we should demand that EU states do everything possible to save people from drowning, and we should also demand a safe means for them to cross into Europe and equal rights with citizens when they arrive.

What Vickers is proposing is nothing less than the obliteration of European borders, and the subsidization of the African usurpation of the European peoples. It is a blueprint for Europe to abolish itself, especially given Africa's 1 billion plus population, their high fertility, and the violence and poverty that are endemic to the region. Vickers' ill-informed comments would be comical in their naivety, and scandalous in their implications, if they were not so widely held and endorsed by millions of like-minded Whites. On England's Brighton beach, around two hundred of these maladaptive imbeciles, evidently with nothing better to do, climbed into body bags as part of a protest organized by Amnesty International.

I hasten to add that, amidst the tears, Facebook 'sharing,' and other trend-following nonsense indulged in by espresso-sipping White ethno-masochists, a number of vital facts have been left unaddressed. For a start, last year's UN figures showed that the annual death rate for would-be invaders was **less than 1.5%.** To put this into some kind of perspective, the number of Africans who die annually trying to reach Europe is around the same number killed each year by a **hippopotamus**. These are just the recent figures that have whipped Whites into a self-hating frenzy — in 2012 an African was six times more likely to be killed by a hippo than die while trying to enter Europe.

Making an attempt to cross and enter Europe is seen by would-be invaders as exceptionally easy and, for an illegal endeavor, very safe. In fact, the crossing is a victim of its own success. As it became more and more attractive, it eventually became slightly less safe due to the increase in numbers attempting to make the crossing, fuller and less stable boats, and a rise in demand enticing more unscrupulous people traffickers. The key to stopping the flow, and reducing any danger, is not to make it safer for invaders, but rather to stop them at their point of departure or decimate demand for crossings by making it known that Africans have no place in Europe. Instead, Europe is shaming itself because it isn't able to ensure the same previous levels of safety and assistance that brought about the invasion boom in the first place.

The sober reality of the situation hasn't prevented the majority of White Europeans from incorporating the latest collateral damage of the African invasion into an increasingly frenzied moral panic about the Continent's reception of 'refugees.' Pathological Whites are clamoring for it to be made *extremely* easy and safe for those trying to enter Europe illegally and they are basing this on an incredibly dysfunctional set of precepts:

- That Africans have an innate and unchallengeable 'right' to enter Europe.
- That Europeans have an 'obligation' to ensure illegal Africans can enter Europe safely.
- That African deaths in transit are a result of European indifference rooted in racism, and that this somehow ties in with European 'responsibility' for Jewish deaths during World War II.
- That the illegal African invading force is saintly, and consists largely of women and children.

These people are operating in a dreamscape entirely detached from reality. Going solely by statistics, these invaders set sail in order to take the resources bequeathed to Europeans by their ancestors, to rape European women on an unprecedented scale, and to speedily fasten themselves like ticks upon European social welfare provisions. Pathological Whites are beholden to the image of boats filled with saintly men, women and children seeking peace, prosperity and inter-ethnic harmony. This is due mainly to the fact that much of the media propaganda circulating on the Mediterranean deaths attempts to convey the image of drowning families, women, and children. CNN screeched about '**pregnant women**,' while other news sources peddled tales of toddlers waiting to depart Libya for European shores.

This fabrication cleverly appeals to the *Titanic*-like 'women and children first' heartstring that appears to be so easily plucked in Whites. However, it remains a calculated misrepresentation — UN statistics confirm the **vast majority** of illegal African invaders are male. Even a cursory glance at photographs of the invasion fleet reveals the personnel to be overwhelmingly young males — precisely the demographic profile one would expect of an invading force. However, the controllers of the media want the maximum emotional impact for their tale of woe. Boatloads of what looks like a casting call for *Boyz N the Hood* won't suffice, so the narrative is skewed away from reality in order to stoke the moral panic.

What do these illegal male African immigrants do once they have safely arrived on European soil? Well, according to **statistics**, in Denmark they have a crime rate 73% higher than the Danish male population average. In Finland they will form 2.2% of the population but commit 21% of rapes. In Germany they will commit crimes five times more often than natives. In Greece they will be responsible for half of all criminal activity. In the Netherlands their youth will be responsible for 63% of juvenile crime. In Norway, they committed all assault rapes in 2007, 2008 and 2009. They comprise 69.7% of the Swiss prison population, and have a crime rate 600% higher than the Swiss average. In Sweden they will commit 25% of all crime, and are five times more likely to commit a sex crime than natives. In England they will commit a third of all sex crimes. In Italy they will be responsible for 40% of rapes.

Nevertheless, pathological Whites want it to be made easier for these men to get to Europe. Once here, the pathology continues as the invaders are greeted by Whites who are indoctrinated to see them as no different from anyone else. The invaders are trusted. Relationships develop. Relationships like that of English nurse Kate Cullen, who extended her own welcome to 'asylum seeker' Iman Ghaefelipour by involving herself romantically with him. Ghaefelipour reciprocated by stabbing her in the head **130 times**.

But no lessons were learned, and the pathology continues. The saintly seafarers must be rescued. These Whites are agonizing over the safety of African invaders who will inevitably bring misery to themselves and their progeny.

Why are so many Whites seemingly incapable of seeing the situation as it truly is? Despite all facts to the contrary, they clearly persist in seeing self-interested crime-prone invaders as saintly victims traversing a terrible sea in search of peace and harmony with their new White friends. According to the pathological narrative, the peace-loving ‘women and children’ drown as victims of a heartless, racist ‘fortress Europe.’Part of the reason for White blindness is that Whites are very consumed with the emotive qualities of the false narrative. The ‘women and children’ fantasy, together with an emphasis on Europe’s moral ‘obligations,’ is very prominent in discussions of this issue. It appeals to Whites on an instinctive level.

However, these putative White instincts are redundant without triggers, and these have been ably provided by the media and its direction and manipulation of public opinion. There is thus a potent mix of manipulative media narrative and emotive triggers which combine to move the sensibilities of Whites. Exactly the same situation prevailed in the West in the early 1880s when Whites were fed **false narratives** of the Russian pogroms. Then, Whites rushed to protest against Russian violence and support the innocent Jews (women and children were prominent in the narrative of Jewish victimization), oblivious to the fact the violence was invented. The Jews weren’t peace-seeking ‘refugees’ at all, but were flooding the West in search of wealth and power. The reason for White ignorance was a contemporary media monopoly, Jewish propaganda, and the careful control of the popular narrative.

It is true that Whites appear exceptionally altruistic at times, but it must be acknowledged that this is exacerbated and directed to a great extent by media and cultural influences which dictate to Whites where the moral boundaries lie. It’s no coincidence that examples of White suicidal altruism, in issues of ethnicity and race, began around the mid-nineteenth century, precisely the same period that witnessed the rise of the modern mass media.

The concept of a ‘moral panic’ may be useful for our understanding of the interaction between a manipulative media, cultural Marxism, and White sensitivity to moral issues. **Moral panics** are traditionally conceived as intense feelings expressed in a population about an issue which appears to threaten the social order. Common examples provided in this context are the panic over video games in the early 1990s, and panics in several countries over ritual satanic abuse. In these cases, the media is said to be volatile and play a large role in stoking a level of public concern about the issue which is disproportionate to the true level of the threat. There is normally also a sense of hostility towards an identified ‘folk devil.’ The concept has been readily accepted and pushed by Jews and the Left because Leftist academics commonly associate moral panics with allegedly irrational Right-wing or traditional beliefs. Some have even attempted to construct ‘anti-Semitism’ as little more than a moral panic. I believe the model remains useful, but not in the way it has been utilized by Jews or the Left.

I think the best conception of a moral panic is to see it as intense feelings expressed in a population about an issue which appears to threaten the *moral* order, rather than the social order. This allows us to better understand the manipulation of the immigration debate, and the recent White reaction to the deaths of African invaders is a classic example. Suicidal White altruism on behalf of African invaders is brought about and encouraged by the framing of African deaths *by the media and the controllers of culture* as a simple and explicitly moral issue. There is an overwhelming focus on European 'obligations' in current discussion and this is accompanied by maudlin 'it's the right thing to do' chattering. The deaths are carefully quarantined from discussions about the impact of immigration or immigrant crime. We are instead encouraged to focus just on the 'women and children' and the boats.

The intensity of European public feeling is thus stoked by a false narrative, including continuous stories about 'pregnant women' and children, until the feeling of concern is greatly disproportionate to the actually quite *minimal risk* taken by African *men*. The issue, as it exists in the public mind, is thus greatly different in scale and content from the situation as it actually occurs. The resultant extreme moralism on the issue is thus a product of the European concern with **morality as social currency** (an internal factor), together with a significant amount of manipulation and direction via domination by **hostile elites** of the media and intellectual high ground in the West (an external factor). The 'folk devil' in this case, as in all others involving race, is European man himself. He is encouraged to keep pushing his government to introduce ever more lenient border measures (which are designated as inherently immoral) until they are finally abolished altogether. Only when non-Whites have unfettered access to his land and resources will his internal guilt be assuaged.

The seed of the notion of Europeans as folk devils is sown from a young age in European minds through 'Holocaust' education and skewed lessons on the history of slavery and race relations. The eradication of the White's sense of ethnocentrism (indeed, the cultivation of his active disdain for it) is completed with his college education, where he is exposed to the radical critique of his culture and its past. Throughout his education and growth into adulthood he is surrounded by a rapidly degenerating culture in which there are no certainties, no traditions. He unthinkingly absorbs the prevailing dogma: gender is a construct, race is a construct, sexuality is fluid, and the traditional family unit is despotic. Stripped of all sense of pride and identity, the young (often successful and educated) are then primed to begin a life of conscious or unconscious self-hatred. Kevin MacDonald has **pointed** to young, childless, 30-something Whites who fit exactly this profile. They join organizations like Doctors without Borders, where they risk being **murdered** and work for peanuts helping non-Whites. They then return home where they showcase their inter-ethnic altruism for social approval.

This self-hatred can be relatively dormant, to the extent that it is often sub-conscious, but will spike when the media or other cultural influences discover a suitable issue and build a false narrative around it. When the false narrative goes mainstream, replete with emotive moral triggers, White self-hate translates into activism which then takes on a life and momentum of its own. The moral crusade quickly becomes fashionable, spreading on trend-facilitators like social media, gaining more and more blind followers. The true facts behind the original issue are by this point buried under layers of socially constructed debate, stunts, and protests of the 'body-bag-on-a-beach' variety. Counterarguments are at this stage designated as subversive, and as an extension of the folk devil of Europe's 'racist' past. Even 'indifference' and any mention of the costs of immigration are treated with contempt. Those individuals who are alert to the ruse and actively organize behind a counterargument, such as PEGIDA or nationalist political parties, are designated as folk devils incarnate. Confronted with these folk devils, White moralism reaches its zenith.

An excellent example of reaction to a specific 'folk devil' in this instance is the furore caused by Katie Hopkins, a journalist for England's *The Sun*. Hopkins refused to accept the false narrative, and sent pathological Whites into a tailspin by writing a piece titled '**Rescue boats? I'd use gunships to stop migrants**.' She wrote: "NO, I don't care. Show me pictures of coffins, show me bodies floating in water, play violins and show me skinny people looking sad. I still don't care. Because in the next minute you'll show me pictures of aggressive young men at Calais, spreading like norovirus on a cruise ship."

Hopkins' crime here was her refusal to display the expected emotional response to the trigger propaganda, along with her refusal to adopt the tunnel-vision of events advocated by the media. She refused to see only the bodies and the boats. She stuck to the bigger picture — the picture of a Europe invaded by "aggressive" Africans who are "spreading like norovirus" across Europe. Hopkins refused to accept the false image of vulnerable, victimized women and children. She wrote, "*Make no mistake, these migrants are like cockroaches…they are built to survive a nuclear bomb. They are survivors. Once gunships have driven them back to their shores, boats need to be confiscated and burned on a huge bonfire."*

Reaction against Hopkins was swift. A petition calling for her to be fired from her job has now gathered well over a **quarter of a million** signatures on Change.org, that cesspit for pathological White activism. The **page** pertaining to Hopkins proudly announces it has raised around $50,000 for the African invaders, and features 'Twitter mentions' for self-important White moralists who have condemned Hopkins as 'vile,' 'evil,' 'a Nazi,' 'loathsome,' and 'repulsive.' The United Nations, urged on by the social outrage fashion-followers, **described** her comments as "pro-genocide propaganda (!)."

Finally, after a complaint by the Society of Black Lawyers, who alleged that Hopkins was guilty of incitement to racial hatred, the 'specialist crime and investigations directorate' of the Metropolitan Police is now considering whether Hopkins should be prosecuted under the Public Order Act (the racial aspect of which, as I have previously **documented**, was introduced thanks to Jewish efforts). We thus see the full performance of a trifecta of White handicaps — the destruction of White culture, the manipulation of White opinion and moral outrage, and the repression of pro-White counterargument through cultural and legal controls.

Aside from active factors in the White malaise, we must also consider the passive factors. It is an unfortunate reality that the majority of people in any given society are relatively unthinking. Many are intellectually lazy or are otherwise pre-occupied with other aspects of their lives. These people, and we all know many of them, unquestionably accept widely circulating information as factual, acceptable, and rational. Many either can't or won't engage in independent thought, and it is therefore unsurprising that many Whites are happy to 'like' and 'share' and 'comment' on the invader deaths in the manner commensurate with their indoctrination, but refrain from ever conducting independent research into the matter.

If they did possess such initiative, they would find that many of the deaths are murders committed by the migrants themselves. This would undoubtedly have an impact on their view of the situation. It appears that the majority of cases of invader deaths on the Med are murders, carried out for tribal or religions reasons, or by unscrupulous smugglers. For example, less than two weeks ago **fifteen Muslim invaders threw twelve Christian invaders into the Mediterranean**, where they drowned. Was Europe to blame for this? Of course not, but the twelve will be quietly added to the death toll, which will then be used by Europeans for self-flagellation. Last year, according to the ***New York Times***, "smugglers deliberately rammed a boat carrying some 500 refugees who refused a transfer to a smaller boat they felt was not safe. The smugglers reportedly laughed as terrified men, women and children sank into the sea. Only nine people are thought to have survived."

Is this an example of a 'genocide' carried out by Europe? Pathological Whites believe so, and they are rushing to give assuage their guilt by devoting their time, energy and resources to assisting the African invasion.

On such couple is **Chris and Regina Catrambone**. These millionaires are spending an average $445,000 each month operating a 40-meter floating medical center. Their operation has helped more than 3,000 Africans reach Europe since launching late last year. The case of the Catrambone's illustrates the array of social and cultural influences bearing down on Whites and encouraging their activism on behalf of African invaders. The couple say there were inspired by a sermon from Pope Francis in which he criticized what he called the "global indifference" to the 'refugee crisis.'

This brings us to another contributing factor of White pathology — the total failure of modern Christian religious institutions to protect the ethnic group that brought the Christian religion to its greatest fulfilment. As Kevin MacDonald has **pointed out**, a lot of this has to do with the corruption of the Church by the secular Left, and the fact that after the 60s eventually even Christians adopted a lot of the attitudes of the era. But a major failing of

Christianity is that, unlike Judaism or comparable racialist religions like the Nation of Islam, is has no ethnic component whatsoever. Christianity is fundamentally universalist and this renders it completely ineffective as the driving force for a White group evolutionary strategy. Christianity may have worked in the past, but it is not going to help us now. Christian moralism, when combined with Christian universalism, is a death sentence for White ethnic interests. When morality is defined as essentially universal, it can have no ethnic application. In fact, in the context of intense ethnic competition, such a moral scheme will inevitably contribute to the rapid decline of the universalists. As I have **written** previously,

> In the past, when Europe, North America and other White homelands were ethnically homogenous (and confidently so) some of the fundamental conflicts between ideas of the "universal man under God," and an acknowledgement that one was part of a specific ethnic community with concrete interests, could be masked. Not so in this brave new world. Only since the 1950s can we assess the utility of the Christian faith in acting as a boon to the folk who for centuries granted it lordship over them. And in the assessment of this writer, it has been found wanting.

I have no real hostility to Christianity. I believe simply that it will only be an asset to White ethnic survival when it recognizes the genocide of Whites and designates it as a moral evil and contrary to the wishes of God. Unfortunately, I see no signs of this occurring.

Morality is not, in itself, a bad thing. But history is replete with examples of mankind perpetrating evil in the conviction that 'the right thing' was being done. A great evil is underway in Europe — the slow but steady genocide of an indigenous people — and it is being carried out under superficially 'moral' precepts. All one needs to do in order to engineer such an evil among a people prone to altruism and sensitive to moral concerns, is to redraw the moral boundaries of that people — to make them their own folk devil. We at *TOO* know better than most how and why our society has been transformed and its values inverted. And we know who lies behind it.

The Nation of Islam as an African-American Group Evolutionary Strategy

theoccidentalobserver.net/2015/05/06/the-nation-of-islam-as-an-african-american-group-evolutionary-strategy

Andrew Joyce, Ph.D. May 6, 2015

For many years I've had a tempered respect for Black Nationalists. If our struggle is a difficult one, hampered at every turn by the hostile controllers of culture, theirs is perhaps an even greater labor. To start with, leading Black Nationalists have had to contend with the biological handicaps of their race — the most potent being a lower IQ and attending dispositions towards impulsive behaviors and criminality. On top of this, modern Black mainstream culture is even more spiritually and morally bankrupt than our own. Social problems accompanying this culture are acute. Blacks account for **30% of all abortions**, but comprise just 14% of the population. The traditional family unit is next to non-existent in modern Black America. Just under half of Black men will never marry and those that do will marry White women at **twice the rate of Black women marrying Black men** — bringing destruction to the genetic distinction of both our races.

Black Nationalists have also had to contend with the fact that most of their co-ethnics enjoy living among Whites and receiving all the benefits that that entails. Black separatism is simply too unappealing to enter the Black mainstream. On top of this, Black Nationalists have also been subject to hysterical treatment from the ADL and SPLC — organizations that work over-time to prevent the emergence of non-Jewish nationalisms that dare to acknowledge racial realities or point out the Jewish role in the Great Game of modern ethnic warfare. Although Jewish hatred reserves a special place for European man, Black Nationalists have not been spared.

I don't feel like I'm going out on a limb when I state that, as far as fashioning a rebirth of one's people goes, our counterparts of a darker hue do not have much to work with.

Historical Context

It is true that admirable and respectable Black leaders have been few and far between, with figures such as Jesse Jackson appearing as little more than race-baiting players of the victim card. But there have also been notable exceptions to the rule, even if they enjoyed little enduring popularity or success among their own people. Some were keenly aware, often more so than many Whites, of the incompatibility of our peoples to co-exist productively and peacefully. These figures, the Jamaican Marcus Garvey (1887–1940) among them, openly rejected multiculturalism as a sham decades before it became political dogma. Garvey was a strong believer in his race, and was an advocate of both Black Nationalism and Pan-Africanism. Like others, including **Booker T. Washington** and **Dusé Mohamed Ali**, Garvey believed that the African's worst enemy was himself. These men struggled hard to inculcate in their people a drive towards self-improvement, and overcoming the shortfalls with which nature and nurture had conspired to hold them down. They frequently cast an unflinching gaze upon their co-ethnics, and spared little in the way of feelings.

Like many White advocates of today, leaders like Garvey were shunned and berated by many of those who didn't want to face up to reality. Attracting most scrutiny was Garvey's 'Back to Africa' proposal for a Black exodus from America to a new colony in Liberia. W.E.B. Dubois once said that Garvey was "without doubt, the most dangerous enemy of the Negro race in America and in the world."

Similar hyperbolic nonsense has been said about the likes of sedate and educated White advocates such as David Duke, William Pierce, and our own Kevin MacDonald. Garvey himself displayed a measured demeanor towards White race realists, appreciating that they, like him, simply wanted the best for their people. After engaging in a conference with KKK Imperial Giant Edward Young Clarke in 1922, Garvey remarked, "I regard the Klan, the Anglo-Saxon clubs and White American societies, as far as the Negro is concerned, as better friends of the race than all other groups of hypocritical whites put together. I like honesty and fair play. You may call me a Klansman if you will, but, potentially, every white man is a Klansman, as far as the Negro in competition with whites socially, economically and politically is concerned, and there is no use lying."

What Garvey appreciated was the honesty implicit in the open recognition of racial realities, and the attending recognition of the reality of inter-ethnic competition. Despite the ethnic gulf, Clarke and Garvey could agree on the fact that the world was one of ethnic struggle, and that each of them was engaged in attempting to help their group to prosper. Separatism, they agreed, would help them both.

In later years, Garvey corresponded with White advocate and Methodist preacher **Earnest Sevier Cox** (1880-1966), who campaigned politically against miscegenation and was an ardent proponent of stricter segregation and the eventual repatriation of Blacks to Africa. The pair eventually became close friends, with Cox dedicating his short pamphlet *Let My People Go* to Garvey, and Garvey in return advertising Cox' s book *White America* in his own Black Nationalist publications. The efforts of Cox to make African repatriation a legislative reality were so strenuous that Garvey was noted as remarking that Cox had done "wonderfully well for the Negro and should not be forgotten."

Although appreciated and admired by White advocates, Garvey gained little following among his own people. He died "broke, alone and unpopular" after suffering two strokes. However, some of Garvey's ideas did take root when the economic troubles of the 30s provided fertile ground for Black efforts at adaptation to a changing environment. Between 1900 and 1930 around 2,250,000 Blacks left the rural South for northern cities.[1] This led to an overall 400% increase in the northern Black population, and an astonishing increase of 611% in Detroit.[2] The change in environment was a shock to Blacks as well as Whites, and the majority struggled to cope with the comparative lack of social controls compared to their previous existence in the South. Without these social controls, Black culture began a downward spiral—an important corroboration of the **theory** (also apparent in *The Bell Curve* and ***The Culture of Critique***, that the decline in social controls related to sex and the family has far worse effects on those with lower IQ. Marcus Garvey's Universal Negro Improvement Association (UNIA) can be seen as an early attempt to formulate a response to the, new environment, but generally speaking the most persistent attempt to formulate a path to Black evolutionary fitness, in effect, a Black group evolutionary strategy, was to be rooted in religion. Martha Lee notes that Black religious participation was "often motivated by a racial or nationalist urge" and that economic conditions during the Depression "exaggerated these tendencies on a large scale."[3]

New Black religious movements, such as the **Moorish Science Temple**, sprung up with promises to combine ethno-religious separatism with the re-imposition of much-needed strict moral and social controls. Noble Drew Ali of the Moorish Science Temple argued that "Christianity is for the European (palefaces). Moslemism is for the Asiatic (olive-skinned). When each group has its own peculiar religion, there will be peace on earth."[4] By the late 20s both the MST and Garvey's UNIA had waned and were fading into obscurity amid increasing Black degeneration. But with the onset of the Depression, the stage was set for the entry of what must be seen as one of the most coherent, if strange, examples of Black attempts at a group evolutionary strategy — the Nation of Islam (NOI).

The origins of the Nation of Islam are obscure, and rest in the perplexing figure of **Fard Muhammad**. Muhammad was of unverifiable ethnic origin, though even most of his Afro-centric followers concede he had a White mother or Father. The FBI later asserted he was a New Zealander of mixed White and Polynesian heritage. Muhammad arrived in Detroit in 1930, and while selling silks door-to-door, he also imparted to his Black customers a curious version of Islam which promised the redemption of the Black race, Allah's true 'Chosen People.' By 1933 he had gathered enough members and resources to open a school, training classes for women on how to be proper wives and mothers, and a private security force — the Fruit of Islam.[5]

Features of the Group Evolutionary Strategy

The Nation of Islam, since the date of its founding, has displayed many of the features of a group evolutionary strategy, several of which mirror Judaism as a group evolutionary strategy. This is particularly true in the sense that religious ideology provides the blueprint for both evolutionary strategies. On the most basic level, the Nation of Islam aims at developing a cohesive group. There is an emphasis on the inculcation of within-group altruism combined with outgroup hostility. The older teachings of Black Nationalists, particularly Pan-Africanism, are very much evident in the Nation of Islam's teachings. Diogenes X Grassal, a NOI preacher active in the 1970s, made it explicit that his brand of Islam meant "Black Unity."[6] Mattias Gardell writes that the creed of the Nation of Islam serves “as a vehicle for black unity and resistance.”[7] Similarly, Clifton Marsh notes that the Nation of Islam advocates the creation of Black institutions, rituals, and holidays to celebrate Black unity and African heritage.[8] The Nation of Islam promotes efforts to establish a separate nation for black Americans on American soil, and generally advocates cultural segregation from non-Black influences.

Like the Jews, there is an emphasis on the primacy of group ethnic interests rather than individual interests. NOI members are strongly discouraged from engaging in commercial or social contact with non-Blacks. Young NOI members are encouraged to see all Blacks as part of a large kinship group, and NOI youth movements are excellent examples of the effort to develop anti-individualism. The Fruit of Islam organization “includes a range of iconography borrowed from the military, including marches, drills, martial arts training, captains, lieutenants, organizational hierarchies, and saluting superiors with hand upraised and a click of the heels.”[9] This is in addition to a culture which aims to prevent socialization between groups, and encourages high levels of in-group political and economic co-operation. Individualism is also challenged within the group by the adoption of distinctive dress, which both identifies them as members of a group and also limits their expression of individuality.

Outgroup hostility is a key feature of the Nation of Islam and is intimately bound up with its ideology. Members of the Nation of Islam believe that Fard Muhammad was either Allah, or had been sent by Allah to reveal to Blacks their true status as the ‘Chosen People.’ NOI theology tells that for hundreds of thousands of years Blacks enjoyed a flourishing civilization (“the most civilized and perfect society in the world”) in a Nile Valley paradise until the entry of Whites into the world. Whites are the diametric opposite of Allah’s Chosen People, being the evil products of the mad scientist Yakub, who lived over 6,000 years ago. Yakub was a power-crazed scientist, and by accounts had an unusually large head. He wished to attain power in the flourishing civilization and sought to achieve this by introducing disunity by breeding a new type of man. His plans became known and he was banished to the island of Patmos where, with his followers, he began to selectively breed for lighter skin. His followers continued the practice, killing the darkest of the island’s offspring, until the population grew gradually lighter. NOI theology states that “As they grew lighter and lighter they grew weaker and weaker. Their blood became weaker, their bones became weaker, their minds became weaker, their morals became weaker.”[10]

These evil Whites then set sail for the Black paradise, bringing the beautiful civilization to an end and introducing practices like slavery. It was ordained that Whites were to rule for six thousand years, before it would come to an end amid a Black reawakening. It is commonly asserted by NOI followers that the end of this reign began in 1914 with the First World War and that the White decline continues. Whites, uniquely evil in the eyes of the NOI, are commonly referred to as ‘Devils.’ One of the lesser discussed elements of the early NOI was Fard Muhammad’s promise that “the murder of four Whites would insure a free journey to Mecca.”[11] At least one such sacrifice was offered when Detroit’s Robert

Karriem sacrificed his roomer, John Smith, on November 21 1932. A day later two welfare workers were threatened with the same fate.

Special hostility in the NOI is also reserved for Jews, who are seen as somewhat distinct from, and worse than, Whites. A large part of this hostility is due to research conducted by Nation of Islam scholars, eventually published as ***The Secret Relationship Between Blacks and Jews***. The book asserts that Jews dominated the Atlantic slave trade, and relies on over 3,000 scholarly sources. Predictably, the work has been attacked by Jewish scholars and organizations who maintain that Jewish involvement in the slave trade was minimal at best and that the NOI is peddling a canard. However, these Jews have yet to actually prove their point with evidence. Much of the NOI's hostility towards Jews is also rooted in the observations of the NOI leadership that Jews have been the wire-pullers of supposedly 'Black' mainstream organizations, as well as enjoying disproportionate influence in the economy. In 2000 NOI leader Louis Farrakhan addressed an audience, saying:

> They [Jews] control Black intellectuals, they control Black politicians, Black preachers, Black artists—they control Black life. I'm not against Jews, I'm against control by any group, of us. … I don't know how you can talk about Black liberation without confronting that and not talk about those who stifle Black thought, freedom of Black liberation.

NOI leaders have also frequently referred to Jews as 'bloodsuckers.' In his **Saviours' Day** speech in **Chicago, Illinois**, February 25, 1996, Farrakhan stated:

> And you do with me as is written, but remember that I have warned you that Allah will punish you. You are wicked deceivers of the American people. You have sucked their blood. You are not real Jews, those of you that are not real Jews. You are the synagogue of Satan, and you have wrapped your tentacles around the U.S. government, and you are deceiving and sending this nation to hell. But I warn you in the name of Allah, you would be wise to leave me alone. But if you choose to crucify me, know that Allah will crucify you.

The flamboyant NOI minister **Khalid Abdul Muhammed**, now deceased, pointed out that Jews were prominent as slum lords to Black communities, and referred to Jews as bloodsuckers during a speech in Baltimore in February 1994:

> I called them Jews bloodsuckers. I'm not going to change that. Our lessons talk about the bloodsuckers of the poor in the Supreme Wisdom of the Nation of Islam. It's that old no-good Jew, that old imposter Jew, that old hooked-nose, bagel-eating, lox-eating, Johnny-come-lately perpetrating a fraud, just crawled out of the caves and hills of Europe, so-called damn Jew. . . and I feel everything I'm saying up here is kosher.

Muhammed also earned the scorn of the ADL and the SPLC for attacking the sacrosanct mainstream tradition of venerating the Jewish dead of World War Two when he stated:

> You see, everybody always talk about Hitler exterminating 6 million Jews…but don't nobody ever asked what did they do to Hitler? What did they do to them folks? They went in there, in Germany, the way they do everywhere they go, and they supplanted, they usurped, they turned around, and a German, in his own country, would almost have to go to a Jew to get money. They had undermined the very fabric of the society.

As in the case of Judaism, there is also a strong emphasis on racial purity. The NOI is concerned with biological segregation to the extent that interracial marriages are forbidden. There is also a keen sense of reproductive competition, and this mirrors the religious obligation to reproduce and multiply included in the *Tanakh*. In the Nation of Islam the family unit is encouraged, along with endogamy. Like other group evolutionary strategies, social controls play a large role in maintaining the strategy. In the NOI divorce is frowned upon and members are severely punished for adultery.[12] Martha Lee notes that "As in many groups who believe themselves the Chosen People, NOI women and children are exalted for their role in continuing the race."[13] Concerns with reproductive success have led to the NOI becoming fixated on birth control as a conspiracy against Blacks. Elijah Muhammad, one of the NOIs first leaders during the 30s, wrote that "the Birth Control Law or Act of today is directed at the so-called Negroes and not at the American Whites. … They are seeking to destroy our race through our women."[14]

This concern about reproductive success is part of the broader ecological aspect of this evolutionary strategy, and two of the main NOI priorities are "training women to be good wives and mothers, and educating youth."[15] The NOI can been seen as an attempt to overcome Black degeneration through the introduction of strict social rules into Black life. One piece of contemporary NOI literature **stresses**:

> We are in particular concerned with the direction of the youth especially in relation to education, law and order, health and the family unit.… The level of degradation within inner city communities is an alarming reality.

Although far from enjoying popularity among the mainstream Black population, the Nation of Islam represents a moderately successful attempt at a group evolutionary strategy. It offers positive social programs to its community, and its members are active in jails and prisons, recruiting prisoners into the group and dissuading them from a life of crime. NOI has a strong emphasis against drugs, against prostitution and pimping, and against violence and gang involvement. They urge Blacks to set up black-owned and black-operated businesses, thus working to raise the standard of living in poor neighborhoods. They also look with disdain on Black reliance on the government welfare system, which they perceive as often perpetuating the cycle of poverty.

The Nation of Islam has also made efforts at improving Black efforts at resource competition. NOI has invested in restaurants and the food service industry as one focus for economic growth. The Nation of Islam owns thousands of acres of Georgia farmland, and has operated a large number of restaurants, bakeries, clothing stores, bookstores, hair care shops, and other enterprises. In 1995, the NOI opened the Salaam Restaurant and Bakery on the south side of Chicago, at a cost of five million dollars. The delegates were entertained to dinner at the Salaam Restaurant and Bakery. Their fundamental ideology is to avoid reliance on government subsidies or white business partnerships.

One of their most successful ventures has been in managing to take advantage of Black lawlessness by providing building security at apartments and housing projects across America. Since 1991, the federal government has paid over twenty million dollars to NOI security teams in cities such as Baltimore, Washington, D.C., Philadelphia, Chicago, and Los Angeles. NOI security guards will also hawk newspapers or proselytize while on duty. Despite NOI members being banned from possessing guns, NOI security teams have been generally effective at reducing crime and increasing tenant safety. Generally speaking, the NOI can be said to offer Blacks an effective way to improve their lives and prospects.

What relevance does this analysis have for White advocacy? Firstly, it reveals that group evolutionary strategies are commonplace, and that new strategies can be devised and adapted by peoples in various circumstances. The Nation of Islam was essentially incubated among a low-IQ group in the degenerate slums of Detroit. It is now a moderately successful, tightly organized, and well-resourced community with a clear vision of itself and its future. Its membership is between 30,000 and 50,000 but its followers and supporters are suspected to number much higher. Secondly, it is helpful to have a broader understanding of perceptions of race and ethnicity in other groups. In White advocacy we have certain group goals — one of which must surely be to work towards the establishment of a White homeland untouched by multiculturalism. Sections of other groups have similar aspirations and these are to be welcomed. We should also welcome any recognition of racial realities by other groups. I'm not particularly fond of being called a 'Devil,' but there is an honesty in NOI depictions of racial competition, and it's acknowledgement of Jewish influence, which I find refreshing. It is the same kind of honesty which led Garvey and Cox to find common group in the otherwise yawning gulf between them. The story of the Nation of Islam is the story of an ethnic group wanting to improve itself and stand alone. The SPLC has described it as a 'hate group' — it must be doing something right.

I certainly won't receive an invite to a NOI dinner any time soon. Nor will I be extending an invitation to the nearest member of the Fruit of Islam. But nature, or perhaps Yakub himself, wouldn't have it any other way.

[1] M. Lee, *The Nation of Islam: An American Millenarian Movement* (New York: Syracuse University Press, 1996), 19.

[2] Ibid.

[3] Ibid, 20.

[4] Ibid.

[5] Ibid, 22.

[6] E. Curtis, *Black Muslim Religion in the Nation of Islam, 1960-1975* (University of North Carolina Press, 2006), 91.

[7] M. Gardell, *In the Name of Elijah Muhammad: Louis Farrakhan and The Nation of Islam* (Duke University Press, 1996), 36.

[8] C. Marsh, *The Lost-Found Nation of Islam in America*, (Scarecrow Press, 1996), 9.

[9] Y. Haddad, *Muslim Communities in North America*, (State University of New York Press, 1994), 152.

[10] Lee, *The Nation of Islam*, 29.

[11] Ibid, 24.

[12] Ibid, 30.

[13] Ibid, 31.

[14] Ibid.

[15] Ibid, 31.

Jews Continue Pressure for Internet Censorship

theoccidentalobserver.net/2015/05/19/jews-continue-pressure-for-internet-censorship

Andrew Joyce, Ph.D. May 19, 2015

Back in March *TOO* came under sustained **cyber-attack** from the enemies of our people. This vital resource for truth was brought to a stand-still by a large number of bogus service requests, with Kevin MacDonald **noting** that one IP address in Israel "attempted to access the site 13,125 times within the span of three days." Our mission of enlightenment and liberation is deeply loathed by those intent on bringing our race to its knees. *The Occidental Observer* is a truly unique site, and we can be sure that the commentary and research it continues to present is giving our enemies sleepless nights. I'm certain that *TOO*, and other sites sharing our goals and worldview, have a special place in the hateful hearts of the alien elite. They won't stop until they have found a way to silence us. But cyber-attack is just one prong in this assault on truth and our right to self-determination. Another major frontline in the assault on our mission is the international legislative effort to permanently shut us down.

A few days ago the fifth biennial meeting of the Global Forum for Combating Anti-Semitism convened in Israel. Run by the Israeli government, mainly its many-tentacled Foreign Ministry, the Global Forum makes a priority of fighting 'cyber hate.' A few days ago it issued statements recommending steps for international governments and major websites to radically restrict material critical of Jews and Israel. The Forum has also very cleverly presented the issue of restricting internet freedom as a moral imperative — our enemies are obviously playing to our **weakness**. A statement issued by the Forum on Thursday night read:

> *Given the pervasive, expansive and transnational nature of the internet and the viral nature of hate materials, counter-speech alone is not a sufficient response to cyber hate. The right to free expression does not require or obligate the internet industry to disseminate hate materials. They too are moral actors, free to pursue internet commerce in line with ethics, social responsibility, and a mutually agreed code of conduct.*

The Forum should be seen as an exercise in the spread and influence of international Jewish power and activism. The number of representatives alone from various organizations totalled just over one thousand. That number also includes a number of non-Jewish representatives and delegates from governments under Jewish influence. The latest convention of the Forum, the largest of its kind in the world, included the Justice Ministers of Germany and Romania, the Education Minister of Bulgaria, the Mayor of Paris, and the Minister of State for Multiculturalism from Canada. More predictably, leaders from many of our most prominent opposition groups were in attendance, including the Anti-Defamation League; Simon Wiesenthal Center; American Jewish Committee; Conference of Presidents of Major American Jewish Organizations; Conseil Représentatif des Institutions Juives de France; the International Holocaust Remembrance Alliance; B'nai B'rith; World Jewish Congress; and the Institute for the Study of Global Anti-Semitism and Policy.

The 'recommendations' of the Forum include a demand to adopt "a clear industry standard for defining hate speech and anti-Semitism." This, of course, would be a definition of 'hate speech' and 'anti-Semitism' that would serve Jewish interests most effectively. This definition would be sufficiently wide-ranging that it would preclude, under threat of severe punishment, *any* criticism of Jews or Israel. This effort cannot be seen as isolated but as part of a conscious broader, global strategy. In January I wrote in **The Noose Tightens on Europe** that:

> The *Guardian* **reports** that European Jewish leaders, backed by a host of former EU heads of state and government, are preparing to call for pan-European legislation outlawing 'anti-Semitism.'A panel of four prestigious international experts on constitutional law backed by the Orwellian European Council on Tolerance and Reconciliation (ECTR) have spent the last three years drafting a 12-page document on "tolerance". In the wake of the Charlie Hebdo shootings, and in line with a **renewed and intense Jewish drive** for complete invulnerability, they are lobbying to have it converted into law in the 28 countries of the EU.

Efforts to enact legislation or enforce government policies that eliminate criticism of Jews and Israel are just another means to procure the immunity and special privileged status of Jews in our societies. To that end, the 'cyber-hate' activism is no different from more explicit efforts to criminalize anti-Semitism.

As part of its proceedings, the Global Forum hosted a panel chaired by "US special envoy to monitor and combat anti-Semitism," **Ira Forman**. Members of the panel included the head of the UK's **Cross-Government Hate Crime Programme**, Superintendent Paul Giannasi, and anti-free speech academic Prof. **Raphael Cohen Almagor**. More importantly, the panel included Google's Juniper Downs and Facebook's Simon Milner. This mixture of law enforcement, academia, and internet behemoths points to increasing Jewish pressure in all of these areas, in addition to the continuance of pressure on governments to introduce laws against holding anti-Jewish attitudes. Indeed, Almagor openly called for 'unity' to combat 'hate speech.' The unity of whom? Not the White masses. He wants increased interactive efforts between governments, law officers, and anti-terrorism units, alongside companies and NGOs. He wants Big Brother to start watching you.

Attempting to provide some kind of context for this Brave New World, Jews are busily portraying themselves as being in grave danger. Anti-Defamation League National Director Abraham Foxman informed the Global Forum that current levels of anti-Semitism around the world are “the worst it’s been since the 30s. We’re living in an era where again anti-Semitism presents a clear and present danger to Jews in various communities. It’s global in its nature, and it’s endangering the lives of Jews—not just where they live or their livelihoods—and it has a dimension of terrorism, jihadism.” No mention from Foxman of the fact that jihadism in Europe and America is the product of Jewish efforts to open our borders to the alien refuse of humanity that perpetrate these foreign-influenced acts and murders on our streets.

In order to address this problem, Foxman said, it is necessary to provide “physical safety and security” for Jewish communities. I’ve already documented the level of safety and security given to this privileged minority (“**The Return of the Protected Jewish Minority in Europe**”), but note again the insatiable search for *total* immunity.

Foxman also wants to continuously encourage the narrative of Jewish victimhood. He was at pains to convince the conference of the need “to clearly identify and label both the perpetrators and victims.” He argued that “there is a reluctance to identify sometimes not even the perpetrators but also the victims. It’s a sort of political correctness,” Foxman said, citing Barack Obama’s reluctance to name those shot at the Hypercacher market in Paris as Jewish, calling them instead “a bunch of folks.” Bear in mind that this only works one way. Explicitly mentioning that a victim of a shooting is Jewish is something the ADL is crying out for — but explicitly mentioning the Jewishness of a **fraudster**, a **Communist mass murderer**, a **serial killer**, a **degenerate pervert**, or several usurpers of our society (see **here**, **here** and **here**) is something liable to put you behind bars in the near future. ‘Jewishness’ is a badge only opportunistically worn.

Jews are not content with the status quo of lobbying individual governments. They want the introduction of international laws and practices that leave no stone unturned, and no avenue for criticism left open. They loathe the fact there is no unified global legislation, and that international fora provided by the internet continue to provide Whites around the world with the opportunity to come together and share strategies, information, and truths which may lead to their eventual rebirth. The Global Forum has now called for the adoption of *global* terms of service prohibiting the posting of materials critical of Jews. Jews also want to ring-fence their narrative of Jewish casualties during World War II by introducing an international legal ban on “Holocaust denial sites.”

The Jewish plan to eliminate ‘anti-Semitism’ is comprehensive. Among the recommendations for combating anti-Semitism are proposals to:

- adopt a formal definition of anti-Semitism applicable throughout the European Union and its member states under law including reference to attacks on the legitimacy of the State of Israel and its right to exist, and Holocaust denial as forms of anti-Semitism;

- apply agreed standardized mechanisms for monitoring and recording incidents of anti-Semitism in all EU countries;
- take urgent and sustained steps to assure the physical security of Jewish communities, their members and institutions;
- direct education ministries to increase teacher training and adopt pedagogic curricula against anti-Semitism, and towards religious tolerance and Holocaust remembrance.

Further recommendations to governments include the establishment of national legal units responsible for combating 'cyber hate'; making stronger use of existing laws to prosecute 'cyber hate' and 'online anti-Semitism,' and enhancing the legal basis for prosecution where such laws are absent. Make no mistake. Under the noses of the ignorant materialistic masses, the noose is tightening rapidly on free speech. Faced with unrelenting censorship and prison cells, the future of our movement is likely to be one driven further and further underground. This may or may not bode well for Jews since people pushed to extremes are rarely predictable, and often volatile.

But it won't be the first time they have **upped the ante** with catastrophic results. Jewish history is repetitive and cyclical because this ostensibly intelligent people are seemingly incapable of learning from their mistakes. In the 1920s Jewish groups in Germany worked very hard to protect themselves against 'hate speech,' and even succeeded in the introduction of swathes of speech-restricting legislation and the total banning of the NSDAP. In Weimar Germany, insulting 'communities of faith' — Protestant, Catholic or Jew — was a punishable offence commanding up to three years' imprisonment. The dissemination of 'false rumour' with the intention of degrading or showing contempt for other individuals could result in two years. Incitement to class warfare or acts of violence towards other social classes was also punishable by up to two years behind bars. These were all favorites of the Jewish community. Leading National Socialists such as Joseph Goebbels, Theodor Fritsch and Julius Streicher were all prosecuted for their utterances against Jewish influence. Streicher served two prison sentences.

Flemming Rose **notes** that "rather than deterring the Nazis and preventing anti-Semitism, the many court cases served as effective public relations machinery for Streicher's efforts, affording him the kind of attention he never would have found had his utterances been made in a climate of free and open debate. Only weeks after Streicher was sentenced to two months imprisonment for anti-Semitism, the Nazis trebled their share of the vote at the state legislature election in Thuringia." Bernhard Weiss, Vice-President of the Berlin police, regularly dragged Goebbels into court on charges of anti-Semitism. In all these cases brought against the future head of Nazi propaganda, the prosecution came out on top, yet according to one observer, in the public eye Weiss consistently ended up looking more like the loser, as Goebbels' anti-Semitic invective found a platform in the public process. In the period 1923 to 1933, *Der Stürmer* was either confiscated or its editors taken to court on no fewer than 36 separate occasions. In 1928, the paper and its staff were the subjects of five litigations in the space of 11 days. These proceedings, however, gave the general public the impression that Streicher was more significant than perhaps was the case. Those instances where Streicher was sentenced to terms of imprisonment were a golden opportunity for him to present himself as a victim and martyr. The more charges he faced, the more he was admired. On those occasions on which he was sent to jail, Streicher was accompanied on his way by hundreds of sympathisers in “what looked like his triumphal entry into martyrdom.” In the Brave New World which may loom ominously in our future, we too may need to embrace the triumph of martyrdom as a price for ultimate victory.

Surveying recent developments in the bandit capital of Israel, we witness a further chapter in the incessant search of organized Jewry for total security. It is the same frantic search for peace that marks the thief or the murderer. Like the protagonist of Poe’s *The Tell-Tale Heart*, they are perpetually haunted by the prospect of discovery, resulting in that remarkable and notorious sensitivity. How apt the protestations of Poe’s madman: “True! Nervous — very, very dreadfully nervous I had been and am but why will you say that I am mad? The disease has sharpened my senses — not destroyed — not dulled them. Above all it was the sense of hearing acute. I heard all things in the heaven and the earth. I heard many things in hell. How then am I mad?”

Observe by comparison the curious sensitivity of Jewry. This people, enjoying unheard of wealth and power, remains troubled by the smallest sound of dissent — by the beating of its heart. The cry goes out ‘It must be extinguished!’

We won’t go quietly. Thank you for reading, for commenting, for continuing to support us in our work, and for holding back the day when our voice is silenced and a new stage in this ageless conflict is forced to begin.

Jews, Communists and Genocidal Hate in “Whiteness Studies”

theoccidentalobserver.net/2015/06/12/jews-communists-and-genocidal-hate-in-whiteness-studies

Andrew Joyce, Ph.D. June 12, 2015

“Make no mistake about it: we intend to keep bashing the dead white males, and the live ones, and the females too, until the social construct known as ‘the white race’ is destroyed—not ‘deconstructed’ but destroyed

Race Traitor

As a general rule, you can be fairly certain that any academic discipline that contains the word ‘studies’ within its title can be immediately dismissed on an intellectual level as involving very little studying and a great deal of leftist indoctrination. The relatively new discipline of ‘Whiteness Studies,’ however, is vastly more toxic than the average contemporary effusions of the bloated academic corpus. Indeed, its productions should be seen as nothing less than incitement to the genocide of our people. While many great thinkers in our ranks have explored and exposed the more subversive attempts to shape the ‘ways of seeing’ that continue to lead our people to extinction, I think some light should also be shed on the open, explicit, and unashamed hatred that seethes within this academic discipline. The hateful creed that motivates the new discipline’s leading ‘thinkers’ is shocking and yet somehow predictable in equal measure. Behind its ideological foundations we find phrases, traits, patterns and strategies that are sadly all-too-familiar to us. We are forced to acknowledge once more the pitiless ethnic warfare that is being waged upon us, and the enlistment of our own people in a suicidal crusade.

My own odyssey into this hateful miasma began recently when a friend sent me a link to the online ‘Whiteness Studies’ journal ***Race Traitor***. The journal, formerly boasting the tag-line “Treason to Whiteness is Loyalty to Humanity,” was founded in print form back in 1992 by the Jewish academic Noel Ignatiev. Both Ignatiev and *Race Traitor* have been mentioned **previously** at *TOO* by Kevin MacDonald. As MacDonald noted back in 2008, Ignatiev only very thinly disguised the unrestrained hatred that his ‘discipline’ incites against Whites and their culture:

> Ignatiev et al. have developed a story that goes as follows: A bunch of very bad people got together and created a category called “white” to which they belong but people with different colored skin can’t belong. Then they made laws that favored people in the white category, they colluded with other whites to dominate the economic and political process, and they invented baseless scientific theories in which whiteness had its roots in real biological differences. All Ignatiev’s written material that we’ve seen carries the same odd message with the same extreme wording…Ignative writes darkly and dramatically of “abolishing the white race,”

> “genocide of whites,” etc. When pressed, he emphasizes that that he doesn’t really mean killing people who call themselves white. He only wants to destroy the concept of whiteness. So he’s off the hook, right?

Not quite. Ignatiev is really just playing a game of bait and switch. While fully tuned-in to his own Jewish racial identity, he ostensibly follows the PC line that “races” are only “social constructs.” When pressed, he claims to be little more than an extreme egalitarian, against all social hierarchies but especially those in which he imagines Whites to be at the top. The true nature of the anti-White crusade thus concealed, Ignatiev and his protégés have been able to grow their disciple, and incite hatred against Whites without being accused of doing so. Their hatred assumes a surface legitimacy because the hated “whites” are just a “social construct.” So they are aiming to ‘kill’ a construct, not a people. The party line, therefore, is that it’s all about getting White people to stop thinking that they are White – for their own good of course. So while Black studies, women’s studies, Chicano studies etc. all aim to *develop* and *nurture* their relative identities and social agendas, ‘Whiteness Studies’ aims to utterly *extinguish* any sense of identity and awareness of group interests.

Seen in the context of ethnic competition, and education and culture as weapons in this struggle, it’s clear that there’s nothing remotely benign about stripping Whites of their ethnic awareness and identity. As Kevin MacDonald commented:

> Notice that if Ignatiev were sincerely opposed to ethnic competition, he would have criticized all sorts of peoples and individuals around the world for thinking of themselves as belonging to a racial/ethnic category. After all, what’s left when there is no more category of whiteness? There will still be people with white skin who can trace their genetic ancestry to Europe but who have lost all sense of belonging to a racial category. And there will still be people who categorize themselves as Jews and Blacks and Asians and various subdivisions of Asians. These people will continue to have a sense of racial/ethnic identity and they will continue to act on the basis of this identity. Only Whites will be left without an identity and hence without weapons in the racial/ethnic struggle. … When only Whites are left without an identity and hence without weapons in the racial/ethnic struggle, it doesn’t take much imagination to suppose that actual genocide of Whites is the next step.

While Ignatiev and *Race Traitor* are important and highly visible cornerstones of the contemporary efforts to destroy White identity, and with it our genetic viability, in this article I want to further contextualize these efforts as well as explore some of the broader implications and ramifications of key individuals and their works.

One of the seminal texts of the ‘Whiteness Studies’ clique is Ted Allen’s two-volume *The Invention of the White Race* (1994 & 1997). Allen (1919–2005) strikes me as a profoundly strange character who circulated in a heavily Jewish milieu throughout his life. Allen was born into a middle-class family in Indianapolis, Indiana. In 1929 the family moved to

Huntington, West Virginia, where he later claimed to have been "proletarianized by the Great Depression." He had joined the thickly-Jewish Communist Party in the 1930s and, after moving to New York in 1948, he taught classes in economics at the Party's Jefferson School at Union Square in Manhattan (1949–56). In the late 1950s the Communist Party came under government scrutiny and descended into internal struggle, prompting Allen to leave the Party in order to help establish a new organization, the Provisional Organizing Committee to Reconstitute the Communist Party (POC). After sojourns in England and Ireland following the death of his wife, Allen returned to Brooklyn in the 1960s.

Drawing on the theories of W. E .B. Du Bois in *Black Reconstruction* (1935) on America's alleged 'racial blindspot,' and heavily influenced by close Jewish friends like Noel Ignatin (later Ignatiev), Allen began work on a historical study of three crises in United States history in which he perceived there to be general confrontations between the forces of capital and those from below — the crises of The Civil War and Reconstruction, the Populist Revolt of the 1890s, and the Great Depression of the 1930s. His work focused on the role of the theory and practice of what he perceived as "white supremacy" in shaping those outcomes. Together, Ignatiev and Allen provided the copy for an influential 70s pamphlet containing both "White Blindspot," under Ignatiev's name, and Allen's article "Can White Radicals Be Radicalized."

I think it speaks volumes about Allen's own confused sense of racial identity that he published his own contribution to the pamphlet under the decidedly Jewish-sounding pseudonym J. H. Kagin. The Jewish pseudonym was fitting for an individual who throughout his life apparently strove for Jewishness, both in his annihilation and hatred for his own White identity, and in his perpetual association with Jews and their interests. When he finally published *The Invention of the White Race* in the early 90s, Allen contributed significantly to Ignatiev's cause by challenging phenotypical definitions of race, challenging arguments that racism is an innate feature of human nature, and in denying the idea that the White working class benefits from a sense of racial awareness and identity. Allen died in poverty in Crown Heights, Brooklyn, where he lived for over forty years. His last job, it might be added, was rather fitting. He taught math at the ultra-Orthodox Crown Heights Yeshiva.

Another major figure in the development of whiteness studies was Alexander Saxton (1919–2012). Saxton, like Allen, came from a middle class family but cherished pipe-dreams of a life as a class warrior. His father was editor in chief of Harper & Brothers, the company that first published Edna St. Vincent Millay, Aldous and Julian Huxley, J.B. Priestley, and Thornton Wilder. His mother taught literature at a private girls' school in Manhattan. Also like Allen, he later claimed to have been "radicalized by the Great Depression." Saxton entered Harvard in 1936, but dropped out in his junior year to become a laborer in Chicago. The six-day-a-week job paid 25 cents an hour, leading Harvard's dean to suggest that his parents get him psychiatric help. Saxton soon joined the Communist Party, eventually getting his bachelor's degree at the University of Chicago. His membership in the Communist Party, as well as his production of a number of dubious novels beginning in the late 40s, led to an appearance before the House Un-American Activities Committee in the mid-1950s. After decades of writing articles about 'white supremacy' a decrepit Saxton published *The Rise and Fall of the White Republic* in 2003, where he made the argument that 'white racism' was central to American politics and culture. It later become a key 'Whiteness Studies' text. Saxton shot himself at his home in 2012.

A younger figure in the development of 'Whiteness Studies' was Ruth Frankenberg (1958–2007). Frankenberg was born in England to a Jewish father and an English mother, both ardent leftists. After her parents divorced, Frankenberg was raised mainly by her father before moving to California at the end of the 70s, aged 21. Throughout the 70s she had devoted herself as a 'socialist feminist' (never as Jewish!) to opposing the National Front, an anti-immigration movement that had been gaining strength in England since the mid-1960s. After arriving in California, and declaring herself a lesbian, Frankenberg began working closely with Erica 'Ricky' Sherover-Marcuse and Terry Berman. In *A Promise and a Way of Life: White Antiracist Activism*, author Becky Thompson writes that "From Ricky Marcuse and Terry Berman, both white antiracist consultants and teachers, Ruth learned that antiracist work for white people requires 'doing the work from a place of self-love.'"[1] There are a number of problems with Thompson's naive statement. Firstly, both Marcuse and Berman were not White, but were instead strongly identified Jewesses. In fact, Marcuse was the widow of Herbert Marcuse of Frankfurt School notoriety. Secondly, like the work against Whites pioneered by her husband, Ricky's work may well have been motivated by self-love to the extent that she loved, and identified with, her Jewishness, but there was no love for whites.

Marcuse was sufficiently in tune with her own Jewish identity to work on a kibbutz from 1959–1960/61, where she learned Hebrew. She worked with Herbert Marcuse at UC San Diego in the 1970s, and after Herbert's second wife, Inge Neumann, died in 1972, Ricky and Herbert married on June 21, 1976. After Herbert died, Marcuse continued producing a large number of writings which simultaneously acting against White identity while boosting Jewish interests. These writings would go on to form the seedbed for the development of 'Whiteness Studies.' For example, in her article 'Working Assumptions For White Activists On Eliminating Racism: Guidelines For Recruiting Other Whites As Allies,' Marcuse wrote that activists should:

> Assume that all white people have undergone some variety of systematic conditioning or 'training' to take on the 'oppressor role' in relation to people of color. Sometimes this training has been to participate in acts of violence, or to join in racial slurs or jokes; sometimes this training has been to keep silent in the face of injustice. Sometimes this training has been to be 'extra nice' towards people of color.

While all Whites are to be seen as ‘trained’ oppressors, Jews were always represented by Marcuse as the quintessential victim. Jews were to have all the rights to identify as Jews that ‘white oppressors’ were to be denied as Whites. In ‘A Working Perspective on Jewish Liberation,’ Marcuse wrote:

> Jewish oppression is real; it affects the life of every Jew. As a people and as individuals Jews have been the targets of systematic mistreatment and of anti-Jewish attitudes. … Every Jew has and is entitled to have a unique (self-defined) relationship to Jewish traditions, Jewish cultures, Jewish religious practices, Jewish history, and to the state of Israel.

Before dying in 1988, Marcuse devoted much of her time to pushing her ideology through her ‘Unlearning Racism’ workshops, and indoctrinating White teenagers into supporting multiculturalism through her Oakland-based ‘New Bridges’ group. She also invested a lot of time in ‘Whiteness Studies’ protégés like Ruth Frankenberg, before dying of cancer aged 50 in 1988.

Taking her cue from Ignatiev, Marcuse, Berman, and the White Communists, Frankenberg published *White Women, Race Matters: The Social Construction of Whiteness* in 1993. Frankenberg based her ‘study’ on the dogma of the discipline, which orbits around the belief that race is nothing more than a fluid social, political and historical construct. She argued that while Whites may deny that they are ‘racist,’ they cannot deny that they are White. Frankenberg proceeded to argue that Whites are implicitly racist by virtue of their ‘dominant’ position in western society, and contended that we should ‘critically reflect’ on this social position of dominance that White people occupy in our society. ‘Whiteness Studies’ to Frankenberg, like her predecessors, was therefore nothing more than an exercise in convincing Whites that they are oppressors, whether they wished to be or not, and whether they had actually personally taken part in any oppression or not.

It was this collection of cranks and activists that produced and disseminated the ‘white privilege’ cultural meme.

Frankenberg, like Allen, Saxton, and Marcuse, met a less than pleasant end when she died of lung cancer in 2007 aged 49. But by then enough momentum had been generated for the intellectual movement to survive without its chief architects. ‘Whiteness Studies’ began booming around 2002 when many Jewish and self-hating Leftist academics previously involved in vicariously attacking Whites via scurrilous histories of slavery started noticing new opportunities and drifted into the new field. One was Jewish slavery ‘expert’ Peter Kolchin, who wrote in a 2002 *Journal of American History* article that:

> Suddenly whiteness studies are everywhere. The rapid proliferation of a genre that appears to have come out of nowhere is little short of astonishing: a recent keyword search on my university library’s electronic catalog yielded fifty-one books containing the word “whiteness” in their titles, almost all published in the past decade, and most

> published in the past five years. … Although the term “whiteness studies” might at first glance suggest works that *promote* white identity or constitute part of a racist backlash against multiculturalism and ‘political correctness’ virtually all whiteness studies authors seek to confront white privilege – that is, racism, and virtually all identify at some level with the political Left. Most of them see a close link between their scholarly efforts and the goal of creating a more humane social order.

Of course, the new genre hadn’t “come out of nowhere,” as Kolchin suggested. Both the genre itself, and several of its major architects and authors, had verifiable organic links to both Communism and the Frankfurt School — Marcuse being the very personification of such a lineage. And like the Frankfurt School, the ideology of the group is built more or less explicitly on the idea that a more ‘humane social order’ can be achieved only through the total annihilation of Whiteness.

The open pursuance of ‘Whiteness Studies’ must be perceived as nothing less than an act of extreme, even violent, aggression against the White race. I am reminded of a particularly pertinent section from Savitri Devi’s *The Lightning and the Sun*. Devi wrote that the materialistic world’s view of violence enabled tremendous acts of aggression to slip by unchallenged. She pointed to:

> Inconspicuous, slow, yet implacable persecution, both economic and cultural: the systematic suppression of all possibilities for the vanquished, without it ‘showing,’ the merciless ‘conditioning’ of children, all the more horrible that it is more impersonal, more indirect, more outwardly ‘gentle,’ the clever diffusion of soul-killing lies; violence under the cover of non-violence.

The **‘educational’ programs** of the ADL, the obliteration of our national borders, the assassination of our racial identity, and the slow genocide of our people are being accomplished without the bullet, bomb or blades. But it is, and will be, tremendously violent in its implications. Whiteness studies are not part of an academic discipline in any true sense of that term. The genre is an act of inter-ethnic aggression.

Conclusion

Today, a quick search on amazon.com reveals more than six hundred hits for books with “whiteness” in the title. Jews are strongly represented both in numerical terms, and in the sense that their contributions appear even more venomous than the average. Take for example, George Lipsitz’s *The Possessive Investment in Whiteness: How White People Profit from Identity Politics* (2006), in which the author offers “an unflinching look at white supremacy…whiteness is a structured advantage that produced unfair gains and unearned rewards for whites while imposing impediments to asset accumulation, employment, housing, and health care for members of aggrieved racial groups.” Although Jews continue to be prominent, it remains a painful reality that young White academics continue to flock to a movement geared towards the destruction of their own people.

One major factor facilitating this ethnically suicidal behavior is the ongoing Jewish domination of academia and the constant mutation of what may loosely be termed ‘Frankfurt School’ ideologies into superficially novel intellectual movements. There is really nothing novel at all about ‘Whiteness studies.’ It is simply the latest guise for the radical critique of White culture and, all Talmudic logic about ‘race as a construct’ aside, the active promotion of White genocide. The hypocrisy of the Jewish architects of ‘Whiteness studies’ is self-evident — made clear in their total lack of identification with Whites, and in their very strong identification with Jewish culture and group interests. It is tragic, criminal in fact, that this corrupt cabal of ethnic activists and dysfunctional Communist wannabe-Jews has hijacked positions on faculty, has obtained access to elite publishing outlets, and with it, significant power and influence over culture.

The second factor at play in the success of ‘Whiteness studies’ is the ongoing problem of White pathology. One side of white pathology is altruism towards other races. The even more insidious side is the tendency towards self-hate. In my last article on that subject I wrote that:

This self-hatred can be relatively dormant, to the extent that it is often sub-conscious, but will spike when the media or other cultural influences discover a suitable issue and build a false narrative around it. When the false narrative goes mainstream, replete with emotive moral triggers, White self-hate translates into activism which then takes on a life and momentum of its own. The moral crusade quickly becomes fashionable, spreading on trend-facilitators like social media, gaining more and more blind followers. The true facts behind the original issue are by this point buried under layers of socially constructed debate, stunts, and protests of the ‘body-bag-on-a-beach’ variety. Counterarguments are at this stage designated as subversive, and as an extension of the folk devil of Europe’s ‘racist’ past. Even ‘indifference’ and any mention of the costs of immigration are treated with contempt. Those individuals who are alert to the ruse and actively organize behind a counterargument, such as PEGIDA or nationalist political parties, are designated as folk devils incarnate. Confronted with these folk devils, White moralism reaches its zenith.

The White Leftists currently conspiring with their Jewish academic gurus for the *untergang* of whiteness are dangerous and morally deluded zealots, and thus race traitors of the highest order. They fully believe that “Treason to Whiteness is Loyalty to Humanity.” They have wilfully opted out of the struggle for life.

Surveying the turgid productions of this rabble, I was moved towards my own reflections on whiteness. It goes without saying, as a writer for *TOO*, that I reject outright any suggestion that race is merely a construct. Race, to me, is as concrete a natural reality as the rising of the sun and the blowing of the wind. I could wax lyrical for pages on the accomplishments of the White race and its place at the pinnacle of human progress, but would I reject any reduction of Whiteness to the merely material. More important than the inventions, discoveries, voyages, and battles that distinguish our race is the energy and spirit underlying all of them. I prefer to reflect on whiteness as being distilled in the Faustian spirit, and I believe it would therefore be no more possible to capture ‘Whiteness’ on paper, or an academic discipline for that matter, than to capture lightning in a bottle.

[1] B. Thompson, *A Promise and a Way of Life: White Antiracist Activism* (University of Minnesota Press, 2001), p.165.

‘Get that White!’: A Gaze into a Coming Nightmare of Non-Prosecution of Hate Crimes Against Whites

theoccidentalobserver.net/2015/06/18/get-that-white-a-gaze-into-a-coming-nightmare-of-non-prosecution-of-hate-crimes-against-whites

Andrew Joyce, Ph.D. June 18, 2015

It started off like any average ‘First Friday’ in Florence, Alabama. It ended with a glimpse into the racial nightmare that awaits the European peoples in the coming racial apocalypse. Earlier this month, the Dawes family participated in the familiar civic event before starting to make their way home as evening descended. A group of Blacks, numbering between 20 and 30, chose this moment to set upon them with fists and weapons. Fourteen year old Brandon was the first to be singled out. He was struck violently from behind with a closed fist. When dad Kevin realized what was happening, he quickly moved to defend his son, positioning himself between Brandon and the attacker. At this point the whole frenzied mob moved in to screams of ‘Get that White!’ The feral crowd only dispersed to the sounds of police sirens, but by then the family’s car windshield had been destroyed, and Kevin had several Taser burns and broken facial bones.

The government and police response in the aftermath of the incident tells us all we need to know about our growing need to organize and educate for adequate racial self-defense. Pressed by the media on whether the incident would be treated as a ‘hate crime,’ Police Chief Ron Tyler has been hesitant in the extreme, stating only that the attack was being looked at “from all possible angles.” There is only one angle from which this incident can be viewed – the angle of ceaseless racial conflict. Unfortunately we happen to live in an age of duplicity on a mass scale. There is no racial conflict, we are told, only very bad ‘racists.’ The race traitors and Jews that fill the minds of our youth with the bile of ‘**Whiteness Studies**’ are so very careful to remind us that while race is a ‘social construct,’ only ‘Whites’ can be racist. Whites are ‘trained’ oppressors, who dominate and exploit simply by *existing*. We are the personification of ‘hate,’ and we can therefore never expect equal application of ‘hate crime’ laws. They are, in fact, ‘White crime’ laws –designed specifically for our people to be held on a leash. They are the rope that forces us to engage in the racial struggle for existence with one hand tied behind our back.

As Chief Tyler busies his overwhelmed mind in an effort to explain this attack, the Commissars have descended on little Florence in order to prevent the further slipping of the racial veil. Complicating the investigation, and adding insult to the Dawes’ injuries, the FBI has **dispatched trainers** to hold a two-day seminar in Florence on “appropriate decision making,” after the incident was reported. According to the police department’s Facebook page, “The class is designed to prepare first line supervisors for ethical and appropriate decision making in a changing world.” This is the verbose and meaningless garbage that passes for policing in our bankrupt age. Reverse the races for a moment.

Imagine the Dawes' were Black, and the mob was White. There would be no hesitation in designating the incident a 'hate crime.' There would be no FBI descending on Florence — unless they were hunting for a group dreamed up in the fevered imaginations of the SPLC. Little Florence would not be long in entering school textbooks as the site of a 'massacre,' and Mr Dawes would find himself hailed as some kind of modern Ghandi. Foundations might get named after him, funds would be raised for the family, and the media coverage would be nauseatingly copious. But the reality is that there will be no justice for the Dawes family.

Nor was there justice for the **Whitaker family** of Philadelphia. Around 5:30 p.m on Memorial Day, Paul Whitaker, 36, and his children were getting ready to leave his mother's house to head home to Trevose, in Bucks County. Whitaker watched as his daughters and their cousins were approached by a group of neighborhood ethnics with whom he was all too familiar.

Tensions between the two sets of kids had been running high for months. The Blacks and Hispanics often bullied and teased his sister's kids, who share the home with their mom and grandmother. "They were arguing, and I just told them all to get off the street," Whitaker later recalled. "I didn't want them to get into a fight." The ethnics departed, and Whitaker went back about his business. But moments later a group of around 15 Blacks and Hispanics descended on the family home.

An unidentified Black man with the group stormed onto the Whitakers' porch, where he punched Whitaker's brother-in-law. Whitaker tried to intervene, but the man then ambushed him. He had something heavy in his hand, but Whitaker said he couldn't get a good look at the object. "There were so many people on the porch; there were fists and hands flying everywhere," Whitaker said. The uncontrollable Black punched and stomped Whitaker, slamming his head into the concrete until he was unconscious. Whitaker's daughters, ages 12 and 14, tried desperately to protect him but caught blows to the head from several ethnic females. Whitaker, the girls and Whitaker's mother — who injured her arm in the fracas — were treated at area hospitals. It took five stitches to mend the gash above Whitaker's eye, his head was swollen for days, and his abdomen was badly bruised. Trisha Pellicciotti, Whitaker's ex-wife whose daughters were assaulted, said the melee came after months of simmering racial tensions between the Whitakers and several Black and Latino neighbors. She astutely described the case as a hate crime. Besides her daughters, Pellicciotti said, her nieces and nephews, ages 7 to 12, witnessed the beatdown and are paralyzed with fear. "They're prisoners in their own home," Whitaker said of his sister's kids. "They can't leave, they can't even go outside."

It's clear that this is another incident of creeping racial aggression. Pellicciotti has more insight in this respect than her ex-husband, who has said ""I just don't understand this anger. … We grew up in that neighborhood; it's completely changed around my mother's house."

Whitaker needs to understand that inter-racial aggression is a fact of life, and that when the demographics of his mother's neighborhood "completely changed," the most important change was the arrival of racial conflict on the family's doorstep. The work of the Commissars, however, goes on quietly. News reports relate that police paperwork relating to the attack made no mention of any racial motivation. Police considered the case a matter of simple aggravated assault and 'aimed' to arrest at least one attacker. As of writing, no arrests have been made.

This isn't surprising from the Philadelphia P.D. Back in early June Whites were forced to **organize in protest** at ongoing racial attacks and police reluctance to provide adequate defense. Between 150 to 200 people gathered at a street corner to protest a rash of what they openly stated were racial attacks at the hands of a gang of Black females. "These females have been terrorizing the neighborhood; they have robbed, attacked and beat others in our neighborhood," event organizer Jack Owens said. A man who did not want to be identified says he and his 10-year-old son were among the victims. "I was attacked while sitting on my door step, basically for no reason at all," the man said. Another woman who also did not want to be identified says the women attacked her inside her home calling her racial epithets when she tried to fight back: "Next thing I know, I hear, 'white bitch we're gonna fuck you up!' … They're inside spitting at me, pounding at my face, beating me." The victims all stated that responding officers from the 3rd district did not even take a report or make any arrests. A report was finally taken after Councilman Mark Squilla got involved and there is at least now an internal investigation into why complaints from Whites were ignored. At time of writing, the feral Blacks have yet to face charges.

Ten months ago in Mississippi a White, former Marine was left with brain damage by a crowd of racial epithet-screaming Blacks at an all night restaurant near West Point. Ralph Weems IV, 32, a former Marine who served in Iraq, has years of recovery ahead of him following the attack. The assault began when Weems and his friend David Knighten went to eat an early morning meal at a Waffle House. Knighten recalled that they were told by a Black patron that white people weren't safe in the area. The pair went into the establishment anyway, and soon got into a verbal argument with seven Black customers. Knighten and Weems left after police were called to the scene and before any fighting broke out. Knighten and Weems then drove to a nearby Huddle House restaurant but they were followed by a large group of Blacks. After coming out of the bathroom, Knighten says he found a large group of locals surrounding his friend. They were all arguing. It all turned physical in short order and Weems was beaten down quickly by overwhelming odds. Knighten says he was unable to reach Weems to help. Knighten took severe injuries, but Weems was left on the floor kicked into unconsciousness. Knighten says that the crowd was hurling "racial slurs" at them during the attack.

But the Commissars have been busy here too. West Point police have continued to deny that this is a 'hate crime.' "This does not appear to be a hate crime," Police Chief Tim Brinkley said in a statement. "We are investigating this as an aggravated assault. It's very early in this investigation but thus far the evidence and statements suggest that a verbal altercation turned physical and somebody got hurt," the Chief said. '*Somebody* got *hurt*'?

Not only is the nature of policing in these incidents nothing less than disgusting, the incidents themselves haven't raised any moral indignation at all. White wrath has instead been mid-directed and focussed on the 'folk devil' of **Eric Casebolt**, the White policeman who responded for his authoritative, no-nonsense, approach to the chaotic aftermath of ongoing Black invasions of a swimming pool in a predominantly White area of McKinney, Texas. The disparity in reactions and portrayals between McKinney on the one hand, and Florence (which happened on the same day) on the other, offer clear insight into the diseased sense of morality that the mass of our people currently adheres to. We also get to see, in microcosm, moral lines being drawn in relation to land and territory.

Take, for example, the situation in McKinney. The *Guardian*, always a source of the most turgid contrivances of the Marxist scribblers, **argues** that the poor Blacks were forced to invade Craig Ranch, the predominantly White neighborhood, and seize their pool facilities because the evil Whites are still oppressing them through 'soft' segregation. So in this context, Whites have no right to defend what is theirs. They are morally compelled to share, even if this means a gradual (and inevitable) loss of quality in the area/provision/facility. And even if this 'sharing' is only the beginning of wholesale displacement. Contrast this with the media silence on cases in which Whites have been mostly dispossessed of their territory/facilities/provisions. Here, the lesson is that when Whites give way, their territory will gradually succumb to decay and degradation, and all against a backdrop of White victimization. The horror of White displacement will be smothered in a blanket of silence to hold up the rotten narrative of White evil. Only Whites take territory and terrorize the 'Other' within it.

This is the Kool-Aid narrative our society imbibes. Of course, there are those who refuse to sip from the well of lies, but the morality perverts ensure they are cut off quickly before dissent can become entrenched. Karen Fitzgibbons, an elementary school teacher in Lubbock, Texas, was fired for **a Facebook post** in which she wrote: "The Blacks are the ones causing the problems. … I'm almost to the point of wanting them all segregated on one side of town so they can hurt each other and leave the innocent people alone. Maybe the 50s and 60s were really on to something." Fitzgibbons is the kind of independent, astute woman I would like teaching my children, but she aligned herself with the 'folk devil' Eric Casebolt and is thus anathema to the establishment. She will be deprived of gainful employment to the greatest extent that the system can achieve in this age of soft gulags. Casebolt, meanwhile, is **in hiding** amid threats to his life.

Surveying these, and many, many similar developments, I can't help but conclude that 'Open Season' on Whites has begun in earnest. There were at least **19 Black-on-white murders in the first 15 days of 2015**, and at least 136 so far this year. The police will not protect us any longer. They have been repeatedly castrated by too many cleverly orchestrated and propagandized media scandals, and our people's expectations of policing have changed for the worse. Our deluded fellow Whites would rather froth at the mouth over the manhandling of a disobedient Black teen, than express indignation at the near-murder of one of their own whose only crime was trying to find somewhere to eat breakfast. Faced with total abandonment by the police, future White self-defense is likely to be increasingly pushed in the more radical direction of vigilantism and paramilitary action. From here it will probably be designated as terrorist activity.

And then, at that stage, the criminalization of White attempts to simply *survive* will be achieved.

I am reminded of "The Anti-Semite's Catechism," printed by the journalist and publisher **Theodor Fritsch** in 1883. Within it, Fritsch outlined principles that can broadly be interpreted as practical steps for White survival in a Jewish-dominated world. These took the form of a kind of "Ten Commandments." In the context of what we have discussed above, the tenth bears mentioning:

> *Thou shalt use no violence against the Jews because that is unworthy of thee and against the law. But if a Jew attack thee, ward off his Semitic insolence with German wrath.*

Fritsch couldn't imagine a world when Whites would be confronted with violence from masses of foreign races in Europe, or places where Europeans had established hegemony. He couldn't imagine a world in which the police would neglect to protect their own people. We don't seek or promote violence. We want only to be left unmolested. And yet we will eventually be forced to educate and organize in order to ensure that future acts of *insolence* on the part of our ungrateful guests are met with the utmost severity of our *wrath*.

Eugenics and the Age of the Demon

theoccidentalobserver.net/2015/06/27/eugenics-and-the-age-of-the-demon

Andrew Joyce, Ph.D. June 27, 2015

‘Everything is done to encourage the mad increase in number and that constant loss in quality. Everything is done to keep the sickly, the cripple, the freaks of nature, the unfit to work and unfit to live, from dying.’

Savitri Devi, *The Lightning and the Sun*

There are many glaring ways in which degeneracy is embraced in this slow unfolding of the **Kali Yuga**. The ancient Hindus, closely related to us by blood, believed that prior to an age of rebirth, the last stage in the cyclical existence of the world would be a time of great strife and hardship for the righteous. The Kali Yuga (Age of the Demon) would be typified by lying governments, the mass migration of peoples to the wealthier portions of the globe, increased addiction to drugs and alcohol, and rampant sexual permissiveness. Perhaps one of the most momentous signs of the coming end was also to be the widespread abandonment and ignorance of *dharma*, a word with multiple meanings but which can be best conceived as referring to behaviours and attitudes conducive to the laws and order of the universe. Most simply, *dharma* is all that contributes to the ‘right way of living,’ to the natural order, and to life itself. *Dharma* holds back chaos, and acts for the cohesiveness and health of the individual, the family, and the community.

Conceived as such, it is clear that *dharma* is a rare commodity in today’s world. The profane has been declared natural, and all that is healthy and natural has been pathologized and degraded. *Dharma*, thus conceived, commands ‘right behavior,’ as well as the existence of clear delineations in gender, sexuality, and race. All of these delineations are being gleefully abandoned or assaulted by the hedonists, the gullible, and the insidious architects of decay. The cutting edge of the sexual revolution has taken its most recent form in the popular celebration and endorsement of homosexual marriage, a literal paradox and an affront to nature. The recent craze over the mental, and now physical, deformity of former athlete Bruce Jenner, merely confirms the frenzied addiction the modern West has to the dysfunctional, the freakish, and the maladaptive.

It’s difficult indeed, in this age of decay, to imagine that less than a century ago the world seemed on the cusp of a very different reality. Rather than collapsing into a macabre abyss of the abnormal and the misshapen, the Faustian science of the White man seemed destined to open the door to his further genetic and racial ascension. The path to this ascension was to be paved by eugenics, the science of human improvement. And the United States stood at the forefront of this science. It was Indiana that passed the world’s first involuntary sterilization law in 1907, a legal measure that was soon emulated in more than 30 states and several foreign countries.[1] European and American scientists and physicians had considered similar steps decades before the development in the ‘Hoosier’ state, but Indiana’s place at the epicenter owed a great deal to the personality of Indianapolis pastor, Oscar McCulloch. McCulloch’s church was known locally for its charitable outreach, which included a free library, a soup kitchen, housing assistance, jobs, child-care and literacy programs. Unusually for his occupation, McCulloch was also very interested in science. He was comfortable with the findings of science, seeing it as a revelation of God’s laws rather than as something in conflict with religious dogma. This openness attracted a number of intellectuals to his congregation.

Oscar McCulloch

McCulloch was proud of his charitable successes among the ‘deserving poor’ of the city, but remained troubled by one population that seemed impervious to his efforts at improvement. He had attempted to assist a ‘tribe of degenerates’ that had been living along the White River since the days before Indiana was a state. The group called themselves ‘The Tribe of Ishmael,’ and like, Jews and Gypsies, carried on a nomadic and transient lifestyle. They shunned fixed property and permanent work. Racially, they were heavily mongrelized, and claimed to be the descendants of English settlers, escaped African slaves, and stray Shawnee Native Americans. McCulloch viewed the Tribe of Ishmael as essentially parasitic, growing numerically not on its own merits but on the charity of others. In a diary entry for January 20 1878 he wrote:

> They are a wandering lot of beings, marrying, inter-marrying, co-habiting etc. They live mostly out of doors, in the river bottoms, in old houses etc. They are largely illegitimate, subject to fits. There have been in all one hundred and thirteen who have

> seeked aid at different times from the county — of this family and its connections. Five years ago they lived out of doors all winter. Most of the children die. They are hardly human beings.

Initially McCulloch felt that the children of the Tribe should be taken and raised by healthier foster parents. This view changed, however, after he discussed the matter with a member of his congregation, biologist David Starr Jordan. Jordan had been educated at Cornell and Harvard, and was both talented and ambitious. Heavily influenced by Galton's theories on human variation, he would later chair the American Breeder's Association (later the American Genetics Association) in 1909. Many of his books promoted a eugenic view of society, and he argued that it was an evolutionary obligation to ensure that the least productive members of humanity should be prevented from reproducing. He was also an ardent pacifist, stating that war demanded that the best and ablest young men were recruited to fight and die while the dull and the weak were kept safely at home where they could proliferate. Jordan's writings became popular among educated elites and, with McCulloch, he soon began disseminating the story of the Tribe of Ishmael as a rallying cry for the move from theory into action. Their specific contributions significantly assisted the passing of Indiana's sterilization laws in 1907. But these laws were only part of a larger societal move in a eugenicist direction, which also involved the tightening of marriage laws to exclude the unhealthy, the unfit, and the defective. Eugenics, in Europe, the United States, Canada, and Australia, was riding a wave of momentum.

Contrast this with our present age of decay, and with the recent trend for states to offer apologies and compensation to those sterilized under lawful programs. North Carolina set the pace in 2003 when then Governor Easley officially **put an end** to compulsory sterilizations in the state. Soon after, on April 17, Easley issued a public apology, stating, "To the victims and families of this regrettable episode in North Carolina's past, I extend my sincere apologies and want to assure them that we will not forget what they have endured." This was followed in 2013 when NC lawmakers approved a budget that allocated $10 million to sterilized individuals.

Like so much of our society's contemporary hand-wringing, the heart-strings of the masses have been plucked by a media-disseminated false narrative. In this case it's the narrative that sterilization was widespread, 'racist,' and harmed the lives of perfectly normal people. The reality is very different. Eugenic sterilizations throughout the United States were in fact carried out sparingly and under the strictest of circumstances. Even in his anti-eugenics diatribe *Breeding Contempt: The History of Coerced Sterilization in the United States* (2008), Mark Largent concedes that:

> Despite the large number of states that passed compulsory sterilization laws, the total number of American men and women coercively sterilized as a punishment for crime, as therapy for any number of social disorders, or to better the nation's gene pool was very low, just a tiny percentage of the nation's overall population. For

> example, in California, which had by far the largest number of sterilizations, less than 0.2% of the population was coercively sterilized in the twentieth century. Even in Delaware, which had the highest per capita sterilizations, the percentage of sterilized citizens was less than 0.3%.[2]

One of the poster girls of the North Carolina compensation drive was Elaine Riddick, an African-American who claims to have been sterilized aged 13. The standard media narrative is that the apparently healthy Riddick was raped, and sterilized following the resultant birth of her son. Riddick fits the criteria for an emotive icon against eugenics because she is black, female, and ostensibly healthy. She can be construed as the victim of an aggressive white, patriarchal state which forcibly sterilized her on the 'racist' assumption that she was sexually precocious and destined to reproduce prolifically and dysfunctionally. The reality is somewhat different. She was the daughter of **alcoholic parents** who already required heavy involvement from social services, and the family was generally perceived as likely to foster further social malfunction. The broader circumstances and pregnancy of the young Riddick were noted by social workers, who referred the case to the state Eugenics Board. Rather than being an arbitrary decision, the move to sterilize Riddick was undertaken after a lengthy investigation and discussion by five experts, among them the state health director and a lawyer from the attorney general's office. Board members concluded that the girl was doomed to 'promiscuity.' Crucially, to proceed they required the consent of a close relative. Riddick's grandmother apparently agreed with the Board's assessment of her grand-daighter and gave her consent. At time of writing there is no indication that granny is going to be paying any compensation. Meanwhile Riddick has described NC's offer of $50,000 dollars as insufficient "shut up money."

Despite the fact that the majority of 'victims' of state eugenics programs were severely handicapped, sexually predatory, or socially harmful, Virginia is now jumping on the hand-wringing bandwagon. A few months ago Virginia lawmakers **passed a law** awarding $25,000 to every individual sterilized under state laws. This again followed a formal 2002 apology by then governor Mark Warner. The media has on this occasion seized upon an exception in order to prove the rule by highlighting the case of 85 year old Lewis Reynolds. Reynolds, a white former electrician, apparently began having fits following a head injury when he was twelve. He was sterilized aged 13 because he and his parents failed to contextualize his symptoms to medical professionals who assumed he had severe and permanent epilepsy. His symptoms eventually subsided enough for him to engage in a successful 30 year military career. While Reynolds' case is deeply unfortunate, the presentation of his experience as somehow normative by the media is utterly devious. Even if I support Reynold's individual claim for some kind of restitution, his very singular circumstances place his case only on the fringes of the issue of eugenic sterilization. The media is essentially using deception to encourage social and legal moves in favor of granting compensation to a group of people which in large part consists of prison-dwelling **rapists and the criminally insane**.

Watching the world turn its back so vigorously against eugenics made me recall a very poignant piece of writing sent to me by a friend a few months ago. The piece was written by Frederick 'Hotwheels' Brennan, and first **appeared** in December 2014 at the *Daily Stormer* — according to Brennan because "I could find no other publication which would publish this article." Brennan, the computer programmer behind the 8chan website, suffers from osteogenesis imperfect – the genetic disease more commonly known as brittle bone syndrome. The disease has stunted the 20 year old's growth and confined him to a motorized wheelchair. He estimates he had broken bones 120 times in his first 19 years, causing him considerable agony. His short arms prevent him from picking items off the floor or out of cupboards, forcing him to use a mechanical reacher arms to reach into cabinets, or to turn on water faucets. Crucially, Brennan comes from a multigenerational family with osteogenesis imperfecta. His mother, who has the same condition, gave birth to him via **caesarian section** when she was 38, and to his brother, who also shares it, when she was 40. His parents divorced when Brennan was 5 years old; the children were in the father's sole custody until Brennan was 14, when they were placed into the New York State foster care system.

Brennan is an unashamed supporter of eugenics, and to my mind he possesses great moral authority on the subject than the trend-followers or the compensation-chasers. As Brennan writes:

> I am a disabled supporter of eugenics, and I'm not the only one. Allowing more cripples like myself to be born when society at large knows it can be stopped is a great crime. Osteogenesis imperfect is a genetic disease that normally appears as a de novo mutation. However, once it manifests itself, it is the dominant gene. People affected with the condition have a 50% chance of spreading it to their offspring. It is one of the few severely crippling conditions that does not kill the afflicted person by the age of 18, while also not causing infertility. However, it is one of the most painful conditions in the world.

Brennan says that he does not blame his parents for his condition, but rather "the society that taught them that their actions were ethical." Indeed, Brennan highlights how our society incentivizes the procreation of the malformed: "Due to my mother's disability my father got sole custody. Thanks to state-sponsored welfare, he hardly had to do anything and got $1200 per month for the privilege of having crippled kids, plus a state sponsored nanny that he would later start sleeping with…Upon seeing that his crippled children would never take out the garbage or even play a game of catch without breaking a bone, he promptly checked his children into the state foster care system when I was 14." He writes with disbelief that our society is "willing to pay tens of thousands of dollars directly to the parents of disabled children who knew for a fact their children would be crippled."

‘Hotwheels’ is now a successful programmer, but cautions against the saccharine narratives that feel-good liberals may wish to exact from his story. He writes that “people who would use my relative success to argue against eugenics are very short-sighted. Other programmers who are probably much better than I were not born cripples, so preventing the birth of cripples will not cause there to be less programmers.” He also cautions against perceiving his account as an example of self-hate, remarking that such a perception would only arise among the “simply uneducated” who don’t know the real meaning of ‘eugenics,’ and instead allow propaganda about German ‘camps’ to dictate their understanding of the science.

The solutions proposed by Brennan are marked by clarity and common sense. Emotions play no role in his formulations — he has suffered too much for that.

> Simply offering people with debilitating, genetically dominant genetic diseases $100,000 cash each to undergo voluntary sterilization would be a libertarian, humane way to encourage genetic purity. Couples who both carry a recessive gene could be offered a smaller sum, like say $10,000, by genetic counsellors…The specific gene mutations that qualify could be enumerated now that we have the knowledge and technology to do so. I suggest we start with the ones that cause osteogenesis imperfect: COL1A1 and COL1A2…I am simply asking for compassion from an ignorant society that falsely believes it is unethical to give genetically defective people incentives not to reproduce. I am simply arguing for a world full of healthy, happy children who can play outside with their friends without breaking their legs.

Unfortunately, Brennan’s assessment of our society as ignorant and beholden to false beliefs is all too true. The sad fact is that our sick society craves more of the crippled and the malformed, in order that it may feel better about itself and convince itself (perversely) of its position at the pinnacle of human morality. We crave the spectacle of men marrying one another, of male athletes mutilating their genitals and giving themselves female names, and of ‘Special Olympics’ where we can feel good ourselves for patronizingly applauding some unfortunate person who can lift an arm or take a step. Many more Frederick Brennans will be birthed and patted patronizingly on the head by sick do-gooders, and they will be forced to endure great suffering in silence, condemned to never fully experiencing all that it is to be human. Our governments and societies will continue to observe our declining birth-rates while handing tens of thousands of dollars to producers of the handicapped and disabled. And we have now even reached the stage where we are paying even more money in compensation for past efforts to save society from a dysgenic nightmare.

Verily, the Age of the Demon yawns before us.

[1] P. A. Lombardo (ed), *A Century of Eugenics in America: From the Indiana Experiment to the Human Genome Project* (Indiana University Press, 2011), ix.

[2] M. Largent, *Breeding Contempt: The History of Coerced Sterilization in the United States* (Rutgers University Press, 2008), 66.

The SS Empire Windrush: The Jewish Origins of Multicultural Britain

theoccidentalobserver.net/2015/07/12/jews-the-ss-empire-windrush-and-the-origins-of-multicultural-britain

Andrew Joyce, Ph.D. July 12, 2015

‘Will you find out who is responsible for this extraordinary action?’
Oliver Stanley, M.P., June 1948.

The SS *Empire Windrush* holds a special place of infamy in the minds of British Nationalists. When the ship arrived at Tilbury docks from Jamaica in June 1948, carrying 417 Black immigrants, it represented more than just a turning point in the history of those ancient isles. In some respects it signalled the beginning of mass, organized non-White immigration into northwest Europe. Back in November, *TOO* published my **research** on the role of Jews in limiting free speech and manipulating ‘race relations’ in Britain in order to achieve Jewish goals and protect Jewish interests. I’ve recently been revisiting some of my past essays, delving deeper and expanding each of them in an effort that I hope will result in the publication of a book-length manuscript on aspects of Jewish influence. During this process, I’ve been particularly compelled to research further into the role of Jews in Britain’s immigration and racial questions. What I present in this essay is a survey of some interesting facts, which I hope to document and integrate further as my work on the volume proceeds.

One of the things that struck me most when I began looking into the origins of multicultural Britain was the hazy and confused background to the arrival of that notorious ship. First though, I might point out one of history’s bizarre ironies — the vessel that would signal the end of racial homogeneity in Britain started life as a Nazi cruise liner. The ship began its career in 1930 as the MV *Monte Rosa*. Until the outbreak of war it was used as part of the German *Kraft durch Freude* (‘Strength through Joy’) program. ‘Strength through Joy’ enabled more than 25 million Germans of all classes to enjoy subsidized travel and numerous other leisure pursuits, thereby enhancing the sense of community and racial togetherness. Racial solidarity, rather than class position, was emphasized by drawing lots for the allocation of cabins on vessels like the *Monte Rosa*, rather than providing superior accommodation only for those who could afford a certain rate. Until the outbreak of war, the vessel was employed in conveying NSDAP members on South American cruises. In 1939 the ship was allocated for military purposes, acting as a troopship for the invasion of Norway in 1940. In 1944, the *Monte Rosa* served in the Baltic Sea, rescuing Germans trapped in Latvia, East Prussia and Danzig by the advance of the Red Army.

Finally, in May 1945, her German career ended when she was captured by advancing British forces at Kiel and taken as a prize of war. The British renamed her *Empire Windrush* on 21 January 1947, and also employed her as a troop carrier. Sailing from Southampton, the ship took British troops to destinations as varied as Suez, Aden, Colombo, Singapore and Hong Kong. Crucially, the ship was not operated directly by the British Government, but by the New Zealand Shipping Company.

It is with this little fact that we begin tumbling down the proverbial rabbit hole. I quickly discovered that the New Zealand Shipping Company, like other crucial players in the story of the *Windrush*, was Jewish owned and operated. The company was for the most part controlled by the Isaacs family, particularly the direct descendants of Henry and George Isaacs. Henry and George left England in 1852 at the instigation of a third brother, Edward, and arrived in Auckland via Melbourne. They established the firm of E & H Isaacs, acting as profiteers during the Taranaki and Waikato war, and winning a number of heavy contracts in connection with the provisioning of the troops.

Henry took a great interest in shipping affairs, and was for many years a member of the Auckland Harbour Board. He was one of the chief shareholders of the Auckland Shipping Company, which was subsequently merged into the New Zealand Shipping Company. The other major shareholders of the company were Laurence and Alfred Nathan, of L.D. Nathan & Company. The Auckland shipping industry, like many colonial shipping routes, had by the 1890s been effectively monopolized by Jews. During 1947 and 1948 many former German vessels were passed on to several of these contracted private companies at the discretion of the Ministry for War and the Ministry for Transport. The Secretary of State for War during these crucial years was none other than **Emanuel Shinwell**, the socialist son of Polish and Dutch Jews. With a degree of loyalty and patriotism typical of his race, Shinwell was discovered by MI5 to have been passing British secrets to the Irgun in Palestine in November 1947. To Shinwell, disproportionately handing government vessels and contracts to fellow Jews would have been mere grist to the mill.

In 1948 the British Empire was crumbling. India had been granted independence in 1947, and an exhausted, over-stretched, and indebted Britain was busy arranging for the return of colonial troops to their homelands, and the collection of others for present or future conflicts. The *Windrush* was used mainly for this purpose until in May 1948 the ship’s Jewish operators were given permission by the British Ministry of Transport to increase their profits by filling to capacity with commercial customers (immigrants rather than contracted troops) at Jamaica before returning to Britain with these new settlers. This momentous decision appears to have been taken very arbitrarily (and certainly un-democratically) since it elicited great shock and confusion among British politicians when it later came to light. They might not have been so shocked had they considered the ethnic origin of the head of the Ministry for Transport who authorized that action. The Minister of Transport in that crucial period was **Harry Louis Nathan**, formerly a member of the law firm of Herbert Oppenheimer, Nathan and Vandyk, and a distant relative of the owners of the NZ Shipping Company.

If the web is already beginning to look a little tangled, readers would do well to consider some of these developments and 'coincidences' within the context of the **Anglo-Jewish Cousinhood**, a topic I covered for *TOO* about three years ago. From the early 19th century until the First World War, English Jewry was ruled by a tightly connected oligarchy. Daniel Gutwein states that this Anglo-Jewish elite comprised some twenty inter-related Ashkenazi and Sephardic families including the houses of Goldsmith, Montagu, Nathan, Cohen, Isaacs, Abrahams, Samuel, and Montefiore. Some of these names have featured already, and will feature again in the *Windrush* story. At its head, of course, stood the House of Rothschild.[1] This network of families had an "exceptionally high degree of consanguinity," leading to it being termed "The Cousinhood."[2] Conversion and intermarriage in the group was exceptionally rare, if not non-existent. The business activities of the group overlapped to the same degree as their bloodlines. I illustrated this in my previous essay by pointing out that:

> In 1870, the treasurer of the London Jewish Board of Guardians was Viennese-born Ferdinand de Rothschild (1838–1898). Ferdinand had married his cousin Elvina, who was a niece of the President of the London United Synagogue, Sir Anthony de Rothschild (1810–1876). Meanwhile, the Board of Deputies was at that time headed by Moses Montefiore, whose wife, a daughter of Levi Barent Cohen, was related to Nathan Meyer Rothschild. Nathan Meyer Rothschild's wife was also a daughter of Levi Barent Cohen, and thus Montefiore was uncle to the aforementioned Anthony de Rothschild. … Anthony was married to a niece of Montefiore, the daughter of Abraham Montefiore and Henrietta Rothschild[3]…*et cetera, et cetera*. In financial terms, the houses of Rothschild and Montefiore had united in 1824 to form the Alliance Insurance Company, and most of the families were involved in each other's stock-brokering and banking concerns. Endelmann notes that in these firms "new recruits were drawn exclusively from the ranks of the family."[4] Working tightly within this ethnic and familial network, the Cousinhood amassed huge fortunes, and in the years before World War I, despite comprising less than three tenths of 1% of the population, Jews constituted over 20% of non-landed British millionaires.[5] William Rubinstein notes that of these millionaires, all belonged to the Cousinhood.[6]

It was the Cousinhood that pioneered the way into direct political power for Jews in Britain. By 1900, through a process of ethnic and familial networking, the Cousinhood had secured many of the most significant administrative positions in the Empire. Feldman notes that the Nathan family alone had by that date secured the positions of Governor of the Gold Coast, Hong Kong and Natal, Attorney-General and Chief Justice in Trinidad, Private Secretary to the Viceroy of India, Officiating Chief Secretary to the Governor of Eastern Bengal and Assam, and Postmaster-General of Bengal.[7] In Parliament, Lionel Abrahams was Permanent Assistant Under-Secretary at the India Office, working under his cousin Edwin Montagu who was then Parliamentary Under-Secretary for India.[8] Together with the rapid development of a Jewish monopoly over key Imperial positions were countless cases of nepotistic corruption and profit-seeking. The Cousinhood was **instrumental** in disseminating false Russian pogrom narratives throughout the West, in fomenting the profit-driven Boer War, and in the Indian Silver and Marconi scandals.

The Nathan and Isaacs families who owned and operated the New Zealand Shipping Company also comprised part of the Cousinhood, as was the case also with Harry Nathan who occupied the strategically valuable position of Ministry for Transport between 1946 and 1948. These were *crucial years* in which many foreign and domestic ex-military vessels were being re-purposed for commercial purposes and handed over by the Royal Navy to private (most often Jewish-owned) companies. Much like the nepotistic corruption at the heart of the Marconi scandal, having a Jew running the Ministry for War and a Jewish cousin running the Ministry for Transport was good news for Cousinhood members who had monopolized shipping companies and routes and now stood to gain from successive government contracts to newly acquisitioned vessels like the *Empire Windrush*. These government contracts and the Jewish quest for profit played a huge role in the burgeoning of the commercial passenger industry that would bring wave after wave of Blacks, Indians and Pakistanis to Britain over the next two decades.

It doesn't really concern me whether the beginnings of this movement was part of a concerted campaign to flood Britain with non-Whites, whether the motivation was purely profit-driven, or whether it was a mixture of both. The fact remains that Jews occupied conspicuous roles throughout the process. Even the method by which Blacks were enticed to set sail for Britain must be remarked upon. Around three weeks before the *Empire Windrush* arrived in Jamaica, Blacks were bombarded with ads for cheap travel to Britain and articles extolling the new life they could have in London. Stephen Pollard writes that "the response was almost instantaneous. Queues formed outside the booking agency and every place was sold."[9] Many of the ads were propaganda pieces that presented an idealized picture of life and job opportunities in Britain — in stark contrast to the bleak reality. Nonetheless, the ads were successful in generating a buzz of excitement among Blacks keen to make the move to the new welfare state.

Daniel Lawrence quotes, as an example, one migrant who explained his move to Britain: "Well, I left Jamaica because I saw the advertisements in *The Gleaner.* … I left to better my position. That was the chief reason."[10] *The Gleaner*, is part of the **Gleaner Company** which to this day enjoys an effective monopoly of the Jamaican press. The company has its origins in 1834, when it was founded by the Jewish brothers Jacob and Joshua De Cordova. Since its founding it has been a kind of Jamaican micro-Cousinhood. Even when it registered as a private company in 1897, its **first directors** possessed a mixture of Ashkenazi and Sephardi names, from Ashenheim to de Mercado. At the time the *Empire Windrush* ads appeared, the managing director was Michael de Cordova. Even as late as the 1960s, and despite numbering no more than six hundred in the whole country, according to Anita Waters the powerful Jewish minority of Jamaica controlled "many of the larger economic enterprises."[11] Before the socialist policies of the Manley administration were implemented (1972–1980), Jews “controlled the country’s only cement factory, the radio sector, the telephone company, and the largest rum company.”[12]

For all intents and purposes, the *Empire Windrush* was passed into Jewish ownership by a Jewish Secretary for War, given the green light to boost profits and start bringing non-Whites to Britain by a Jewish Minister for Transport, and provided with armies of eager passengers by a Jewish-owned media. Despite these facts, a very different narrative emerged in the aftermath of the ship’s arrival. Pollard writes that “in the years since the arrival of the *Empire Windrush* … a myth has taken hold that *the British government* was responsible for bringing the passengers over as part of a concerted plan to help overcome a labour shortage. …But this is wrong. It is clear from the reaction of ministers that they were as surprised as the public when they first learned, via a telegram from the Acting Governor of Jamaica on May 11, what was about to happen.”[13] The myth was a helpful one because it acknowledged the un-democratic nature of the event while deflecting blame away from the most obvious source of the scourge — the Jews of the shipping industry and the Ministry of Transport. It’s an interesting fact that, with the relevant contracts assigned and the process underway, Harry Nathan quietly vacated his position on May 31. Astonishingly, since that date Nathan has eluded all scholarly and journalistic attention until my own investigation.

The Labour government fumbled in the aftermath of the arrival of the *Empire Windrush*, clinging to the fantasy that upholding the ‘tradition’ that members of the colonies should be “freely admissible to the United Kingdom” could act as a means of holding the crumbling Empire together.[14] Part of the Cabinet’s strict adherence to this established, but previously superfluous, protocol, may also have been influenced by the interpretation of existing immigration law presented to them. The responsibility for interpreting existing law for the Crown and the Cabinet lies with the Solicitor General — a role that had been occupied since 1945 by yet another Jew, Frank Soskice. As I noted in a **previous essay**, Soskice would later introduce Britain’s first legislation containing a provision prohibiting ‘group libel.’ Soskice, was the son of a Russian-Jewish revolutionary exile. It was Soskice who “drew up the legislation” and “piloted the first Race Relations Act, 1965, through Parliament.” The Act “aimed to outlaw racial discrimination in public places.”

> Crucially, the 1965 Act created the ‘Race Relations Board’ and equipped it with the power to sponsor research for the purposes of monitoring race relations in Britain and, if necessary, extending legislation on the basis of the ‘findings’ of such research. Clearly Soskice would have been at pains to admonish, with legal jargon, any ‘racist’ reactions among Ministers to the arrival of *Empire Windrush* and subsequent streams of Black immigrants sailing on Jewish vessels. It was Soskice who informed Arthur Creech Jones, the anti-immigration Minister for Labor, that neither the Jamaican nor the British government had any legal power in peacetime to prevent the landing at Tilbury of the *Empire Windrush*. And so the former *Monte Rosa*, once a triumphant symbol of ‘Strength through Joy,’ disgorged its passengers on the

> Thames as part of a new initiative: ‘Destruction through Diversity.’ It was soon followed by numerous other troopships, like the SS *Orbita*, laden with dusky immigrants and stinking of “vomit and urine.”[15]

It was only during the next Churchill government that some reflection took place on the longer-term implications of what had begun, with Churchill recorded by Sir Norman Brook as remarking:

> Problems will arise if many colored people settle here. Are we to saddle ourselves with colour problems in the UK? Attracted by Welfare State. Public Opinion in UK won’t tolerate it once it gets beyond certain limits.[16]

But by then it was too late. Over the course of the following decade, Black immigration to Britain increased dramatically. Between 1948 and 1952 between around 2,000 Blacks entered Britain each year. By 1957 the figure had climbed to 42,000. Government investigations into this new population revealed that the idea that Blacks were helping fill a labor shortage was grossly ill-founded. In one report, completed in December 1953, civil servants stated that the new population found it difficult to secure employment not because of prejudice among Whites, but because the newcomers had “low output” and their working life was marked by “irresponsibility, quarrelsomeness, and lack of discipline.” Black women were “slow mentally,” and Black men were “more volatile in temperament than white workers … more easily provoked to violence … lacking in stamina,” and generally “not up to the standards required by British employers.”[17]

Worse, future social and criminal patterns were already being established. In 1954 Home Secretary David Maxwell Fyfe issued a secret memorandum to the cabinet on blacks pimping White women, stating that: “Figures I have obtained from the Metropolitan police do show that the number of colored men convicted for this offense is out of all proportion to the number of colored men in London.”[18] Three months later he again wrote to the cabinet stressing that “large numbers of colored people are living on national assistance or the immoral earnings of white women.”[19] While the famed **Notting Hill Race Riots** of 1958 are often pointed to as an example of Black victimhood and the need for a Black reaction against White ‘oppression,’ the riots were instead the culmination of White reactions against Black crime and miscegenation. Earlier in 1958 the Eugenics Society, now the **Galton Institute**, issued warnings that the mingling of races that had started in Britain “ran counter to the great developing pattern of human evolution” and attacked the United Nations for minimizing the “quite obvious dissimilarities between people and individuals.”[20] The Notting Hill riots, occurring a decade after the arrival of *Empire Windrush*, were seeded one August evening when White youths intervened in an argument between a Swedish prostitute and her Black ‘husband’ Raymond Morrison. A brawl broke out between the youths and Morrison’s friends. The following day some of the White youths verbally assaulted the Swede for being a “Black man’s trollop.” The White youths then assembled between three and four hundred fellows to begin a violent demonstration against Black criminality, resulting in six days and nights of almost uninterrupted inter-ethnic warfare.

This period represented one of the clearest opportunities for Britain to turn back the tide. But, as I have previously documented, it was also the period in which the efforts of a large number of **unelected Jewish lawyers** began the British ‘race relations’ sham, choking out free speech, and with it any opportunity for effective White resistance.

After catching fire during a voyage, *Empire Windrush* sank to a watery grave off the coast of Algeria in 1954. Its legacy was to last much longer. Liberals and the Cultural Marxist elite named a public space in Brixton, London, “Windrush Square” to commemorate the 50th anniversary of its landing. It also featured during the opening ceremony of the 2012 Olympic Games, and the salvaged wheel of the vessel sits relic-like for veneration at the offices of the Open University in Milton Keynes.

I see a more tangible legacy however. Last year Jamaican **Lloyd Byfield** smashed his way into the apartment of Londoner Leighann Duffy after she spurned his advances. Armed with a claw hammer and knife he stabbed her 14 times in front of her six year old daughter. What made the brutal crime even more disgusting was the fact that Byfield was an illegal immigrant who had previously been jailed for 30 weeks after attacking a White woman with a chisel. A deportation order was made during that sentencing, but was never carried out because Britain remains as catatonic on matters of race and immigration as it was in May 1948. The motherless, raped, and murdered White children of Britain are the truest legacy and reflection of that fateful voyage. But, it is hoped, the mechanics behind that voyage are now a little better known.

[1] D. Gutwein, *The Divided Elite: Politics and Anglo-Jewry, 1882-1917* (Leiden: E.J. Brill, 1992), p.5.

[2] T. Endelmann, “Communal Solidarity and Family Loyalty Among the Jewish Elite of Victorian London,” *Victorian Studies*, 28 (3), pp.491-526, p.491 & 495.

[3] Ibid, p.496.

[4] Ibid, p.519.

[5] Ibid.

[6] W. Rubinstein, “The Jewish Economic Elite in Britain, 1808-1909,” *Jewish Historical Society of England*. Available at: http://www.jhse.org/book/export/article/21930.

[7] D. Feldman, “Jews and the British Empire c1900″ *History Workshop Journal*, 63 (1), pp.70-89. Available at: http://eprints.bbk.ac.uk/655/2/655.pdf.

[8] Ibid.

[9] S. Pollard, *Ten Days That Changed the Nation: The Making of Modern Britain* (Simon& Schuster, 1999), p.4

[10] D. Lawrence, *Black Migrants, White Natives: A Study of Race Relations in Nottingham* (Cambridge University Press, 1974), p.19

[11] A. Waters, *Race, Class and Symbols: Rastafari and Reggae in Jamaican Politics* (Transaction, 1999), p.41.

[12] Ibid.

[13] Pollard, p.5.

[14] Pollard, p.8.

[15] I. Thomson, *The Dead Yard: Tales of Modern Jamaica* (Faber & Faber, 2009), p.53.

[16] Pollard, p.13.

[17] K. Paul, *Whitewashing Britain: Race and Citizenship in the Postwar Era* (Cornell University Press, 1997), p.134.

[18] J. Procter, *Writing Black Britain, 1948-1998: An Interdisciplinary Anthology* (Manchester University Press, 2000), p.71.

[19] Ibid.

[20] Ibid.

Paul Singer and the Universality of “Anti-Semitism”

theoccidentalobserver.net/2015/08/01/paul-singer-and-universality-of-anti-semitism

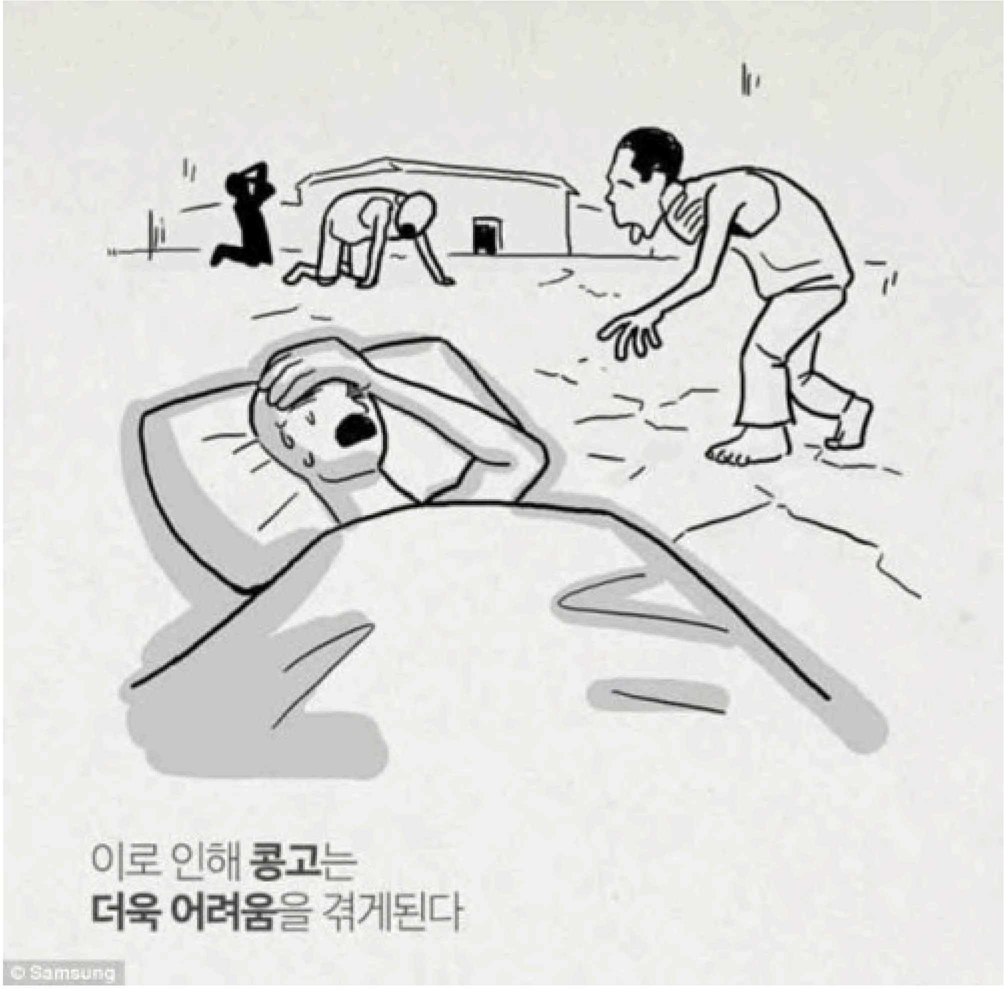
Andrew Joyce, Ph.D. August 1, 2015

One of the most fundamental positions for White advocates concerned with Jewish influence must be the conviction that antagonism against Jews lies in Jewish behavior rather than solely the cultural pathology or psychological tendencies of non-Jews. A major testing ground for this position is the necessity for anti-Jewish attitudes to be present among geographically, racially, and culturally diverse peoples, and for the reasons behind this antagonism to be fairly uniform. In *Separation and Its Discontents* Kevin MacDonald argued that a social identity theory of anti-Semitism is highly compatible with supposing that anti-Semitism will be a very common characteristic of human societies in general. Reasons for this pervasiveness lie in Jewish cultural separatism leading to the perception of the Jewish group as an alien entity; inter-group resource and reproductive competition; and finally, the fact that Jews are, for cultural and genetic reasons, highly adept in resource competition against non-Jews. Additionally, Jews are adept at influencing culture and creating and influencing intellectual and political movements which often run contrary to the interests of the host population. Wherever these behaviors and circumstances are present, they contribute to the arousal of hostility in a host population.

Despite overwhelming evidence in support of our position, the vast majority of Jewish historiography and apologetics continue to argue something quite different. Our opponents have successfully disseminated the view that anti-Semitism is a peculiarly Western phenomenon, rooted more or less in a cocktail of evil Christian theology, the implicit frustrations of capitalist society, the despotic nature of the Western family, and even repressed sexual desires. A key aspect of maintaining this narrative has been to downplay non-Western (mainly Muslim) anti-Semitism, or attempt to give it different features. However, as MacDonald has noted, “the remarkable thing about anti-Semitism is that there is an overwhelming similarity in the complaints made about Jews in different places and over very long periods of historical time.”[1] Of the universal themes noted by MacDonald, the theme of resource competition and economic domination is perhaps foremost.

I was moved to reflect on the universality of this theme recently when surveying media coverage on Korean and Argentinian responses to the activities of Paul Singer and his co-ethnic shareholders at Elliot Associates, an arm of Singer’s Elliot Management hedge fund. The **Korean story** has its origins in the efforts of Samsung’s holding company, Cheil Industries, to buy SamSung C&T, the engineering and construction arm of the wider Samsung family of businesses. The move can be seen as part of an effort to reinforce control of the conglomerate by the founding Lee family and its heir apparent, Lee Jae-Jong. Trouble emerged when Singer’s company, which holds a 7.12% stake in SamSung C&T and is itself attempting to expand its influence and control of Far East tech companies, objected to the move. The story is fairly typical of Jewish difficulties in penetrating business cultures in the Far East where impenetrable family monopolies, known in Korea as *chaebols*, are common. This new story reminded me very strongly of last year's efforts by Jewish financier Daniel Loeb to **obtain a board seat** at Sony. Loeb was repeatedly rebuffed by COO Kuzuo Hirai, eventually selling his stake in Sony Corp. in frustration.

The predominantly Jewish-owned and operated Elliot Associates has a wealth of self-interest in preventing the Lee family from consolidating its control over the Samsung conglomerate. As racial outsiders, however, Singer's firm were forced into several tactical measures in their 52-day attempt to thwart the merger. First came **lawsuits**. When those failed, Singer and his associates then postured themselves as defending Korean interests, starting a Korean language website and arguing that their position was really just in aid of helping domestic Korean shareholders. This variation on the familiar theme of Jewish crypsis was quite unsuccessful. The Lee family went on the offensive immediately and, unlike many Westerners, were not shy in drawing attention to the Jewish nature of Singer's interference and the sordid and intensely parasitic nature of his fund's other ventures.



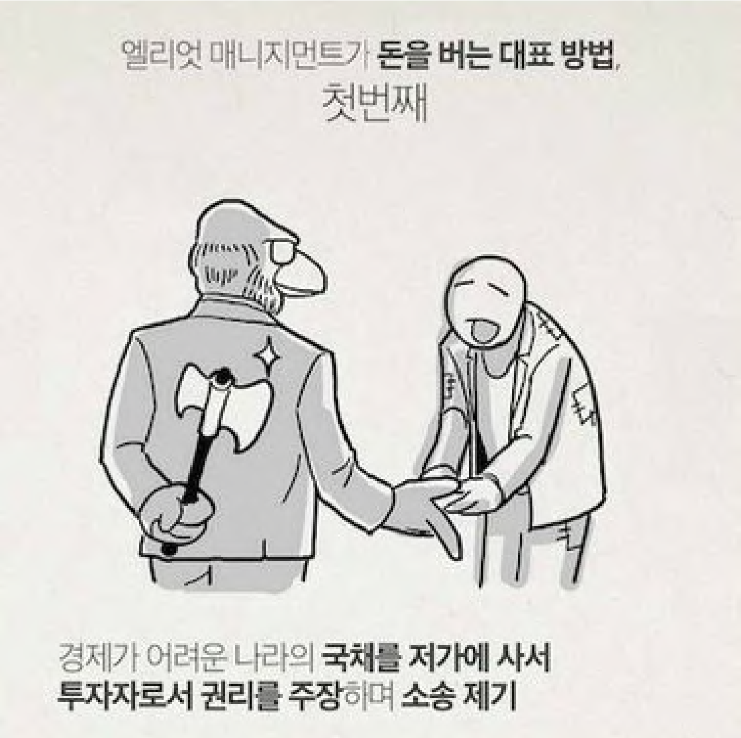
"Because of Elliot Associates, Congo suffered even more hardship."

The Lee offensive started with a series of cartoons posted on the Samsung website. Most singled out the manner in which Elliot Associates has enjoyed its remarkable growth by focussing on the purchase of national debts from struggling countries at a fraction of their worth, before using ruthless legal measures to sue those countries for values far exceeding the original debt. On its most basic level, the practice is really just the same as Jewish involvement in medieval tax farming. On the older practice, Salo Baron writes in *Economic History of the Jews* that Jewish speculators would pay a lump sum to the treasury before mercilessly turning on the peasantry to obtain "considerable surpluses … if need be, by ruthless methods."[2] The activities of Elliot Associates are really the same speculation in debt, except here the trade in usury is practiced on a global scale with the feudal peasants of old now replaced with whole nations. The above cartoon refers to the specific activities of Elliot Associates in Congo where it originally bought $32.6 million in sovereign debt incurred by that country for the knockdown price of under $20 million. In 2002 and 2003, a British court (tactically chosen) forced the Congolese government to settle for an estimated $90 million, which included that all-important *interest and fees*. Elliot Associates rapidly became known as the quintessential "**Vulture Fund**."

As I noted in my previous **examination** of contemporary Jewish usury, Jews have been at the forefront of innovation in debt for many centuries, and remain its most adroit auteurs. Although obviously rooted in centuries of Jewish financial practice, Singer and his co-ethnics (all four equity partners of Elliot are Jewish and its COO is the charmingly-named Zion Shohet), pioneered the finer points of the Vulture Fund concept. The firm was born in 1977 when Singer pooled $1.3 million from family and friends, but it only really took off in October 1995, when Elliott Associates L.P. purchased $28.7 million of Panamanian sovereign debt for the discounted price of $17.5 million. The banks holding those bonds, a group that included heavy hitters like Citi and Credit Suisse, had given up on repayment from Panama. To cut their losses they sold their holdings to Elliott which, like a medieval tax farmer, went in with a heavy hand. When Panama's government asked for a restructuring of its foreign debt in 1995, the vast majority of its bondholders agreed — apart from Elliott. In July 1996, Elliott Associates, represented by one of the world's most high-profile securities law firms, filed a lawsuit against Panama in a New York district court seeking full repayment of the original $28.7 million — *plus interest and fees*. The case made its way from a district court in Manhattan to the New York State Supreme Court, which sided with Elliott. In the end, Panama's government had to pay the Jewish group over $57 million, with an additional $14 million going to other creditors. Overnight Singer's group made $40 million, and the people of Panama found their original sovereign debt had more than doubled.

Foreign Policy described the court's decision as "a groundbreaking moment in the modern history of finance." By taking the case to a New York district court, Elliott broke with long-standing international law and custom, according to which sovereign governments are not sued in regular courts meant to deal with questions internal to a nation state. Further, the presiding judge accepted the case — another break with custom. It set the stage for two decades of similar parasitism on struggling countries by Elliot Associates, a practice that has reaped billions for Jewish financiers. Just one year after the Panama decision, Singer spent about $11 million on government-backed Peruvian bank debt in 1996. After taking Peru to court in the U.S., U.K., Luxembourg, Belgium, Germany, and Canada, the struggling nation finally agreed in 2000 to pay him $58 million. That meant he got better than a 400 percent return. In 2001 Elliot Associates purchased an Argentinian default for $48 million — the face value of that debt today is $630 million. The fund wants repayment for the full value of the debt to all of Argentina's creditors, as it did in 1995 with Panama. This amounts to $1.5 billion, which could rise to $3 billion including, again, that all-important *interests and fees*.

The merciless nature of these Jewish vulture funds has provoked some comment, but the general populations of many countries aren't familiar with enough of the facts to start joining the dots. Nevertheless, this type of financial parasitism has had a devastating impact on a number of nations. A sovereign's money is technically owned by its citizens. Making the Panamanian, Argentinian, Congolese, Ecuadorian, Polish or Vietnamese government pay for the full value of the debt, *plus interest and fees*, even as the major creditors accepted a discounted payment, meant handing citizens' money to a hedge fund rather than investing in, for example, roads, schools, hospitals, clean water projects or social welfare programs. In the aftermath of Elliot's judgment against Congo, the Congolese were forced to abandon water purification programs leading to widespread dehydration. It was to this context that the Samsung cartoon referred.


엘리엇 매니지먼트가 돈을 버는 대표 방법,
첫번째
경제가 어려운 나라의 국채를 저가에 사서
투자자로서 권리를 주장하며 소송 제기

"Elliott Management's representative method of earning money is to buy the national debt of a struggling country cheaply, then insist on taking control as an investor and start a legal suit."

Other cartoons appearing at the same time represented Elliot, literally, as humanoid vultures with captions referring to the well-known history of the fund. In the above cartoon, the vulture offers assistance to a needy and destitute figure, but conceals an axe with which to later bludgeon the unsuspecting pauper.

After the cartoons appeared Singer and other influential Jews, including **Abraham Foxman**, cried anti-Semitism. This was despite the fact the cartoons contain no reference whatsoever to Judaism — unless of course one defines savage economic predation as a Jewish trait. Samsung denied the cartoons were anti-Semitic and took them off the website, but the uproar over the cartoons only seemed to spur on even more discussion about Jewish influence in South Korea than was previously the case. In a piece published a fortnight ago, Media Pen columnist Kim Ji-ho claimed “Jewish money has long been known to be ruthless and merciless.” Last week the former South Korean ambassador to Morocco, Park Jae-seon, expressed his concern about the influence of Jews in finance when he said, “The scary thing about Jews is they are grabbing the currency markets and financial investment companies. Their network is tight-knit beyond one’s imagination.” The next day, cable news channel YTN aired similar comments by local journalist Park Seong-ho, who stated on air that “it is a fact that Jews use financial networks and have influence wherever they are born.” It goes without saying that comments like these are unambiguously similar to complaints about Jewish economic practices in Europe over the course of centuries. The only common denominator between the context of fourteenth-century France and the context of twenty first-century South Korea is, you guessed it, Jewish economic practices.

In the end, the Lee strategy, based on drawing attention to the alien and exploitative nature of Elliot Associates, was overwhelmingly effective. Before a crucial shareholder vote on the Lee’s planned merger, Samsung Securities CEO Yoon Yong-am, said: “We should score a victory by a big margin in the first battle in order take the upper hand in a looming war against Elliott, and keep other speculative hedge funds from taking short-term gains in the domestic market.” When the vote finally took place a few days ago, a conclusive 69.5% of Samsung shareholders voted in favor of the Lee proposal, leaving Elliot licking its wounds and complaining about the ‘patriotic marketing’ of those behind the merger.

Jewish difficulties in penetrating close-knit Far Eastern monopolies, many of which are open in their belief that Jews are **capable and ruthless opponents** in business, thus persist. East Asians are seemingly aware that giving Jewish businessmen an inch will normally lead to non-Jews losing a mile. It is this honest grappling with the facts that kept Daniel Loeb off the board at Sony, and prevented Elliot Associates from making even slight gains at Samsung.

The Far East also appears less prone to Jewish moralizing about the “dangers” of anti-Semitism, and one finds that criticism of Jewish behaviors enjoys a considerably higher level of intellectual and cultural respectability. A good example is when Foumiko Kometani won the 1986 Akutagawa award, Japan’s top literary prize, for her novel ***Passover***. Based on her real-life experiences with her Jewish husband and severely retarded bi-racial son, Kometani's novel was subjected to excoriating criticism from Jewish critics who denounced her unflattering (but presumably quite accurate) depictions of Jewish figures in the book as "anti-Semitic." Japanese critics, on the other hand, were notably unaffected by negative Jewish press treatment of the book, and found the treatment of Jewish clannishness and "distasteful" religious practices to be enriching qualities which gave the work a greater sense of authenticity and honesty.

Switching our focus to South America, high-profile figures in Argentina have also been accused of pushing "**anti-Semitic conspiracy theories**" for their responses to Elliot's parasitism. After Singer's firm won an extortionate judgment against Argentina at the US Supreme Court last year, Argentina President, Cristina Fernández de Kirchner, described Singer on her personal website as the "Vulture Lord." But Jewish power-brokers were left even more aghast at Kirchner's open denunciation of a "global modus operandi" that "generates international political operations of any type, shape and color." They "contribute to financial attacks or simultaneous international media operations, or even worse, covert actions of various 'services' designed to destabilize governments."

What Kirchner was referring to was the underlying issue at the heart of Singer's particularly venomous pursuit of Argentine debt. You see, Argentina has cultivated relations with Iran for a number of decades now, and rumor has it that Kirchner and her foreign minister conspired with Iran to cover up its involvement in the 1994 bombing of a Jewish community center in Buenos Aires. Two years ago Jewish prosecutor **Alberto Nisman** lobbied the Delegation of Argentine Israeli Associations (Daia) — which represents the country's Jews — to mount a legal challenge against a memorandum of understanding between Argentina and Iran. Nisman is reported to have told the Delegation that "if necessary, Paul Singer will help us." Nisman then turned his attention to pursuing Kirchner for the alleged cover-up over the bombing. Argentina thus came under Jewish financial, political, diplomatic and legal attack. In January this year, however, Nisman was found dead with a single bullet wound to the head just hours before he was due to take his final report to Congress. Israelis and diaspora Jews have been crying foul ever since. In retaliation, Kirchner has pointed out that Singer is indeed **one of the major funders** of The Israel Project (TIP), the most vocal lobby in Washington against diplomacy with Iran. Kirchner argues that Singer's effort to financially ravage Argentina is merely an extension of denunciations of Argentine-Iranian relations by AIPAC and Mark Dubowitz's Foundation for Defense of Democracies. Also, by his **own admission**, Dubowitz was a personal friend of Nisman. Or in Kirchner's words, "Everything has to do with everything."

Of course, openly stating that Jews are powerful and work together for financial and political goals breaks one of the most cherished of contemporary taboos. Despite the astonishing level and deeply entwined nature of Jewish wealth and political power on display, I'm guessing the kosher script would have us all believe that what we are observing is just a bunch of coincidences and that Jews are in fact as poor and powerless as the next guy. "It's a lie," said Daia's vice-president Waldo Wolff. "It's terrible, it's incredible.” A spokesman for Elliott Management denied the accusations, saying the suggestion “that Mr Singer had any contact whatsoever with Mr Nisman is categorically false. This is just another desperate attempt by Cristina Kirchner to blame creditors for her administration’s multiplying scandals and failed economic policies.” Of course, with reference to the facts outlined above, both Jewish groups are simply lying. Their lies didn’t assist the investigation of the 1994 bombing, with a new prosecutor dismissing all claims against Kirchner in April. Also, Nisman’s murder remains unsolved.

As Singer continues to tighten the screws on Argentina, the nation and its President continue to provoke accusations of “anti-Semitism.” During a July 2 visit to a Buenos Aries school, Kirchner told students that to better understand Argentina’s economic crisis, they should read Shakespeare’s *The Merchant of Venice*. On Twitter Kirchner recounted how she had asked students she met which Shakespeare play they were studying. When they told the president they were studying *Romeo and Juliet*, Kirchner said she responded, “I said, ‘Have you read *The Merchant of Venice* to understand the vulture funds?’ They all laughed. “No, don’t laugh,” I said, “Usury and the bloodsuckers were immortalized by the best literature for centuries.” The Delegation of Argentine Jewish Associations, quickly issued a statement condemning Kirchner’s comments and accused her of having “anti-Semitic” motivations behind her invocation of the play. Abraham Foxman then waddled onto the stage, urging Kirchner to “stop reinforcing anti-Semitic stereotypes.” “We are deeply concerned that President Cristina Fernandez de Kirchner is once again promoting anti-Semitic stereotypes,” whined Foxman. “*The Merchant of Venice* — with its nefarious character Shylock — reinforces stereotypes of Jews and presents them as money-hungry, conniving and cruel, and by suggesting students to study this play, she is sending a message to Argentina’s youth that Jews are somehow connected to the economic woes of her country.”

God forbid Argentine youth should ever come to such a view! How unfair that would be when the firm behind its pauperization is so thoroughly staffed by such Anglo-Saxons as Paul Singer, Zion Shohet, Jesse Cohn, Stephen Taub, Elliot Greenberg and Richard Zabel.

A final note about the Vulture Fund Jews. As hinted above in relation to their pro-Israel, anti-Iran activities, they are not just financially predatory. As Kirchner has stated, “Everything is connected to everything.” At *TOO* we are aware of the fact that strongly identifying as Jewish normally involves a great deal of hostility toward the traditions of the European peoples. This has very often led to attempts by powerful Jewish financiers and intellectuals to open our borders to mass immigration and overturn traditional values. I was recently sent a piece from CNBC which highlighted the fact that the U.S. Supreme Court decision in favor of same-sex marriage was welcomed by “a perhaps surprising group: conservative **hedge fund managers**.”

The news might have surprised CNBC, but **won’t surprise *TOO* readers**, or indeed anyone remotely familiar with the nature of the Jewish conflict with the West. There is nothing at all genuinely “conservative” about these people. The hedge fund managers included Dan Loeb, who failed to get the board seat at Sony, Paul Singer, Steve Cohen of Point72 Asset Management and Cliff Asness of AQR Capital Management. All have been vocal in disapproving of President Barack Obama, mainly for his diplomacy with Iran, but all have worked for years in support of gay marriage. “It’s a gratifying day for equality under the law,” Asness said after the Supreme Court ruling. “We’re pleased with the Court’s ruling because we believe in social justice for all Americans and hope this serves as a catalyst for global change,” added Cohen. Singer created American Unity PAC in 2012 to support the cause, and **plowed $11 million** into making gay marriage a reality. Other donors to American Unity PAC included Loeb, Asness, Seth Klarman of Baupost Group, and David Tepper of Appaloosa Management. According to CNBC, Loeb, Cohen, Singer and other Jewish debt speculators helped to successfully push the legalization of same-sex marriage in New York in 2011. And backers of non-profit Freedom to Marry included Loeb, Klarman, Singer and Asness. So in case you’re wondering where a lot of that plundered international cash went, I can tell you that it ended up in places like the **Jewish Institute for National Security Affairs**, and in myriad efforts to deconstruct the traditional fabric of your society (while still being called “conservative” by MSNBC).

“Anti-Semitism” isn’t a peculiarly Western phenomenon. Nor is it a Korean phenomenon, or an Argentine phenomenon. It is a Jewish phenomenon, and it has followed the Jewish people through the centuries and across the oceans. As long as Jews remain unchanged, so too will the response to them remain unchanged. Efforts to ameliorate “anti-Semitism” through vacuous appeals that it has its origins in sexual repression, Christianity, or family structure may succeed in a West which has grown fat, lazy, navel-gazing and maudlin, and is inundated by pro-Jewish propaganda in the media and educational system. But elsewhere on this Earth such Talmudic theorizing doesn’t go far. The inscrutable Asian will smile and nod at the Hebrew mogul, while patiently and knowingly keeping him from taking a seat or position in his financial affairs. Those in the Second or Third World, at the sharp end of Jewish usury, will remain unconvinced by the pious weeping of the perennial “victim” of world oppression who, paradoxically, possesses the whip hand over *them*. When the *flagship of the Argentinian Navy* was **seized and detained in Ghana** back in 2012 on the say-so of Paul Singer, there was no doubting the level of power that had now been attained by Jewish finance.

Western youth today are engaged in squeezing itself into skinny jeans and protesting on behalf of African and Mexican invaders. While this pampered generation sips on artisanal coffee, and parades its empathy with alien criminals and a multitude of “trans” aberrations of nature, it remains ignorantly unaware that a cabal of vultures circles above them, just waiting for a fateful slip of their national economies. The U.S. government, it has been said, has made a point of siding with Argentina in its conflict with Elliot Management — the reason being that there are fears in Washington that it too may one day end up under the vulture’s talons.

The man on the street will deny the existence of such a threat, but we know it to be an empirically observable and documented fact. We can only hope for, and work towards, a time when our people will awaken, and allow us to secure a future for our children before it is too late.

[1] K. MacDonald, *Separation and Its Discontents: Toward and Evolutionary Theory of Anti-Semitism*, (First Paperpack Edition,2004), 38.

[2] S. Baron (ed) *Economic History of the Jews* (New York, 1976), 46-7.

Thoughts on the German Dispossession

theoccidentalobserver.net/2015/08/11/thoughts-on-the-german-dispossession

Andrew Joyce, Ph.D. August 11, 2015

Meine Ruh' ist hin,
Mein Herz ist schwer.

***Faust*, Wolfgang von Goethe**

In the late eighteenth century, German literature bore witness to a tumultuous revolt against the Enlightenment's sentimentality, objectivism and claims to rationality. The rebellious literary and musical movement that attacked these themes came under the umbrella term *Sturm und Drang* ('Storm and Stress') because of the value it placed on emotional extremes and individualism as encapsulating the European condition. The key figures of the movement included geniuses like Goethe, Herder and Lenz — young men who challenged the conventions of their narrow-minded society in both their writings and their lifestyles. Scholar David Hill writes that "the writers of the Sturm und Drang were impelled by an urge to protest against the aesthetic and moral values of a social world that they felt had become deadeningly oppressive."[1]

One of the most incisive 'discoveries' of the movement was the rejection of the outer forms of national identity — bland bureaucratic 'citizenship' and manners — in favor of German *Innerlichkeit* (inwardness) and *Kultur*. It was a rebellion against European man's habit of becoming entangled in a web woven by his own talent for efficiency and organization. It was, at its most basic level, a rejection of the court system and an elevation of the *Volk*. Hill describes the movement as "a gesture of dissatisfaction with the properties of a culture that had begun to seem superficial and alien and a wish to discover alternative, more authentic values among the common folk and in nature."[2] Frustration is arguably the most common experience of the characters of the 'Storm and Stress' canon, primarily in reaction to the constraints imposed on the individual by society, its laws and fashions.

I was moved to deeply reflect on these themes of frustration, 'storm' and crisis amidst a stifling and misguided society while discussing Germany's 'refugee' crisis with friends from Erlangen. It is a horrifying reality that the entire West is currently under a rapidly escalating assault of mass non-White migration. Make no mistake about it: The gates have been fully breached, and the tide of non-Whites into our nations will only swell further as time progresses. It has already been described as **the greatest mass movement of people since World War II**, but it's really much more significant than that. The mass movement of people during and after World War II was largely a European affair, consisting of Europeans moving within Europe. What we are currently witnessing is the largest ever movement in human history of non-Europeans into European territory. Taking into account non-European movement into the more recently claimed European territories of the United

States, Canada, South Africa and Australia, the current migration wave is nothing less than beginning of the end for European man. This, and not some putative future disaster or collapse, is *the* crucial period in the history of our race. *This* is the hour of our dispossession.

Already this year, the number of Africans reaching Italy is **up 300%** on the alarming 2013 figure. Across the West politicians continue to lie to gullible electorates, with empty promises that immigration will be slowed, made more selective, or halted. The sleepwalking Whites of the United States have continued to vote for the agents of a system that has decreased their share of the population from 89.5% of the population to 63.7% between 1950 and 2010. The gullible British have continued to vote for the agents of a system which has allowed the annual level of non-European immigration to increase from 19,000 in 1991 to 290,000 in 2013, a **1426% increase**. The brainwashed Swedes have continued to vote for the agents of a system which has introduced a foreign population which now comprises at least **27%** of the nation. The duped Danes have continued to vote for the agents of a system that has increased the rate of non-European immigration **more than 183%** between 1994 and 2014. The hoodwinked Dutch were told in the 1970s that they would host temporary 'guest workers,' and they now have **a permanent and growing non-White demographic** that currently stands at 10% of the total population. The beguiled White Australians have allowed their share of the population to **shrink** to around 75% from 90% just a few decades ago. The outwitted Whites of Canada have allowed **nearly 20% of their population** to consist of 'visible minorities.'

Europeans seem incapable of breaking free from their voting patterns, or seeing that their entire political system has been fatally compromised from within. Remarking on instinct, Friedrich Neitzsche once observed that 'When the house burns one forgets even lunch. — Yes, but one eats it later in the ashes.' The efficacy of the European man's political system has burned to the ground, and yet European man continues to eat his lunch, oblivious, in its ashes. He returns to the polling booth again and again; a collective Sisyphus exerting meaningless effort on a meaningless task that will never provide a reward. With each ballot, he passes a death sentence on the meagre number of descendants he chooses to produce.

Nowhere is this unfolding horror more acute than in the cradle of *Sturm und Drang*. Over 16 million residents on German territory, more than 20% of the population, are not ethnic Germans. Germany **takes more** non-White migrants than any other EU member state. In the last twelve months alone, Germany's immigrant population has swollen 3.7%. The number of 'refugees' expected to be settled in Germany this year is double that of last year's figure, meaning almost **half a million Africans** and Middle Easterners will be arriving in the land of Goethe by year's end. And yet, these horrible statistics are not the worst aspect of the German problem.

REFUGEES
WELCOME
REFUGEES Welcome!

Dedicated followers of a suicidal fashion.

It's a familiar fact to us that the West has been subject to excoriating critique. Its legacy has been degraded. Its people have been encouraged to despise themselves. Its genetic and cultural stake in the future has been declared illegitimate. But no European tribe has been more thoroughly degraded and shamed than the Germans. This ancient, storied, and glorious nation now commences its death rattle. Its birth rate is the **lowest in the world**. As the dark hordes flood the waning Fatherland, six million of its natives will reach retirement age over the next fifteen years.

I am not ashamed to state that I relate these facts with deep-felt emotion. The loss of this dying tribe will have an impact not only on the broader cause of European man, but on the fate of the world. Adult Germans were found by Richard Lynn to have **the highest IQs among Whites**, and among the highest IQs in the world. The raw genetic material of this inexhaustibly creative tribe has enabled it to overcome two successive military defeats in the twentieth-century, one of which was crushing beyond all imagination, as well as brutal occupation and loss of territories. Despite these setbacks, the Germans persisted in creating one of the strongest economies in the world. In the end, however, the final defeat of the Germans will not come from the removal of their material capital, but rather their failure to reproduce the genetic capital underpinning their success. By 2060 the German population will shrink to such a level that depressed parts of East Germany will be forced to close stores and medical centers, and cease the provision of public transport. A number of small towns in Saxony, Brandenburg and Pomerania have already begun contemplating plans for gradual 'run-off' and ultimate closure. Once-thriving centers of German genius and commerce will give way to the tragedy of desolation and despoliation.

As ailing Germany convulses under the Sturm und Drang of its impending dispossession, we find it betrayed by many of its own. Pathological altruism, of the kind I have **earlier explored**, is rampant. Berliner Mareike Geiling, 28, has set up *Refugees Welcome*, a web-based service which seeks to provide homes for recently-arrived Africans with young

German men and women. The service has so far placed sixty-three invaders in towns and cities around Germany. The project began when Geiling decided to offer her room to a ‘friend of a friend’ who had ‘fled’ Mali. Geiling’s explanations for the service are typical of the indoctrinated: “I always tell people these refugees have the same issues and things to do as we do; they have to sleep, they have to eat, they have to shower.” Thus, all that is required by the indoctrinated for a ‘refugee’ to be “just like us” is that they need to eat, sleep and shower. How low now hangs the once-proud standards of *Volk* and *Kultur*! And since these people are “just like us,” her web-service arranges for rent to be paid via social welfare where possible, or via crowdfunding by pathological Whites if the invader has no other options. The slogan ‘*Refugees Welcome*’ has even been commercialized, adorning a range of products like baseball caps, t-shirts and bags — available for purchase by those eager to exhibit their fashionable desire to displace themselves.

REFUGEES
BRING YOUR FAMILIE
WELCOME
REFUGEES
BRING YOUR FAMILIES
WELCOME
REFUGEES
WELCOME
REFUGEES
WELCOME

White Pathology Meets Capitalism

Is it really any wonder that Africans are streaming into Germany? Has there ever been an invasion, or mass demographic displacement in history, that has been met with such impeccable manners? Why, the only thing the German’s *aren’t* doing is dying off at a faster pace.

Race realists will be aware that Geiling’s venture is risky in the extreme. Young male immigrants in Berlin are at least three times more likely than their German peers to commit violent crimes. Geiling, it should be recalled, is part of a generation raised on a television and social media diet of liberal lies on race and ethnicity. She thus suffers from the same delusion as the young British journalism student who ventured to the ‘refugee’ camp at Calais to report sympathetically on their ‘plight.’ She was given a crash course in race realism when the poor downtrodden victims of Western oppression subjected her to a gang-rape described by police as being of “a particularly brutal nature.” As Geiling waits for her own introduction to race realism she flatters herself by assuring the media that her scheme will help ‘refugees’ integrate and learn the language, and open the eyes of German hosts to the fact that people seeking asylum are “no different from anyone else.” “We think this enriches the picture of refugees,” Geiling has stated without irony. Crime statistics enrich it quite enough, fräulein. As the number of ‘refugees’ in Germany has increased, one finds that the number of rapes and aggravated sexual assaults occurring in Germany has also increased in a pattern repeated across Europe.

Pathological altruism is not confined to German youth, and the nation has more than its fair share of Cuckservatives. An excellent example is self-styled ‘Conservative’ politician Martin Patzelt, of Angela Merkel’s Christian Democrats (CDU). Patzelt has taken two Eritrean invaders into his home, where his wife cooks and cleans for them while he tries to find them jobs locally. The Eritreans have been staying with him for a month now, with no signs that they will be leaving any time soon. Local employers have informed the hapless Patzelt that the fact *sie sprechen nicht Deutsch* will render them utterly useless as employees. Incidentally, it’s not the first instance of insanity from Patzelt. Last year the xenophile wrote an open letter to Green politician Hans-Christian Stroebele, suggesting that more German citizens accommodate refugees in their homes as a better option than migrant hostels. Suggesting that not everyone in Germany had lost their senses, Patzelt soon began receiving anonymous death threats, forcing him to confine his maladaptive brand of hospitality to his own home.

German Cuckserative Martin Patzelt offers his wife's services to two Eritreans.

In what may be the last gasp of German ethnic nationalism, a number of protests and desperate actions have recently been taking place against the influx of foreigners. There has been a large increase in attacks on invader hostels, and the Saxon town of Freital has witnessed marches every night in protest against a 'hotel home' for migrants at the town's Leonardo Hotel.

Such schemes, of course, are not democratically approved. The mayor of Freital, which is situated on the outskirts of Dresden, was only informed that the second largest invader housing center in the state was to be created under his nose **just two hours** before buses carrying dozens of invaders began arriving. Apparently terrified by the prospect of Germans organizing in defense of their interests, when a group named 'Freital Defends Itself' formed in response to the invasion, the police quickly declared a state of emergency that remains in force. In a desperate effort to prevent the 'refugees' from being turned into lampshades, around 300 invaders are now inside the hotel, where they are protected by a 10ft-high wire fence and a 24-hour police guard.

While Freital's lamps go unshaded, the invaders have invoked the pious sympathy of the pathological, the effeminate, and the maladaptive. None have paused to consider that the dusky new guests of the Hotel Leonardo may be delighted to be 'confined' to a space which boasts a sauna and fitness suite, as well as many of the precise comforts they had in mind when they set out to invade Europe. And all paid for by the ageing German taxpayer.

By contrast, the 1200 German taxpayers who protested nightly at the African incursion haven't been so well-treated. Empty pejoratives have been levelled at the citizens of Freital, whose concerns at the invasion have been portrayed as nothing more than the fanaticism of 'Nazis' and 'racists.' Locals, some of whom have inhabited the space for centuries, have now been placed under curfew and **banned from approaching** the hotel. Meanwhile hundreds of insidious fad-followers and Antifa types have been allowed to swamp the small town to express their ‘solidarity’ with the saintly inhabitants of the Hotel Leonardo. These pro-invader trend-followers have been placing posters at bus stops in Freital that read: “Kein mensch ist illegal,” and “Nazis secretly eat falafel.” Like “Refugees Welcome,” the slogans have been commercialized: t-shirts and other products can be bought by “with it” consumers.

kein
mensch
ist
illegal

‘No-one is illegal’: Another pathetic, very smug specimen from the effeminate Left

Abandoned by the authorities, and condemned to *Sturm und Drang* by the homogenous mass of ethno-masochistic trend-followers, true Germans have been forced to resort to desperate measures. But ethnic self-defense has been outlawed across the West, and no more so than in Germany. In February, a 39-year-old German was prosecuted after he set fire to an unoccupied building intended to house asylum seekers in Escheberg. He admitted the act, explaining that he was protecting his family from the six Iraqi men who were supposed to take up residence there a day later. Although represented as an act of blind prejudice, the arson was a desperate but considered (he made sure the building was unoccupied) action that took place in the wake of an epidemic of criminal cases involving the rape of German women by *Asylsuchende* (see **here**, **here**, **here**, **here**, **here**, **here**, **here** and **here** for just some of them). Victims have ranged from pre-teen girls to **blind pensioners**. Protests against invader settlements are often explicitly linked to the protection of local girls from so-called asylum seekers. These protective efforts have been counter-protested by individuals plainly lacking in masculinity or any sense of protective interest over their women or land.

Any living creature that does not jealously and effectively protect its resources and exclusive reproductive access to females will quickly lose out in the evolutionary struggle. The Cuckservative meme, and the cuckold analogy more generally, resonate very deeply because they highlight a fundamental truth about the current predicament of the true European. The struggle is not merely one between Europeans and the out-groups we are forced to compete with. Rather, one of the biggest struggles we face is the internal struggle

— the civil war between those Europeans who want to succeed in the struggle for existence and those content to see their history and their genes vanish from the face of the earth.

In this sense our struggle is very different from that of times past. How often we hear in White advocacy of the need to educate the masses about the dangers of immigration, the extent and nature of Jewish influence, and the importance of our genetic interests. It is true that none of our facts and arguments are given fair hearing or allowed to reach the numbers we would like. But, at the same time, there is an abundance of information out there that is readily accessible to anyone with a smartphone. Never before has the case for White ethnic nationalism been so well-documented, so well-publicized, and so prepared for growth. We all found our way here, and many more could easily do the same. The bitter truth is that vast numbers of Whites *know* that their numbers are collapsing, and that they are being displaced. The real difference between our age and previous ones is that this generation has been immunized against the impact of our arguments, and against this reality. They have been immunized in the sense that they can indeed be made aware that they are being subjected to genocide, but have been indoctrinated to *welcome* that eventuality.

The cone snail is a fascinating work of evolution. Incredibly slow-moving, the species can feed off fast and nimble fish by releasing weaponized insulin into surrounding waters. After the blood-sugar levels of its prey plummets, slowing it sufficiently, the cone snail can consume it at leisure. Likewise, a cocktail of ideological toxins has been released into European culture, slowing, doping and distorting reality for huge numbers that will soon fall victim to displacement and extinction. Immune to the cocktail, and possessing an as-yet unperfected antidote, we can only watch as the dupes are delivered into the maw of the predator. I am often confronted with young Leftist friends who express high levels of anger because of issues like unemployment and the frustration of life goals. They ‘can’t find a job,’ they ‘can’t find a good woman,’ they ‘can’t afford a family,’ their life ‘lacks meaning.’ They are in many respects great examples of the stereotypical ‘angry young man.’ I ask them as plainly as I can: Who has poisoned your waters?

Their anger should fire them up to seek out real change, and to be at the forefront of the true revolution. And yet they have sipped too heavily from the cultural toxins around them. They join pointless ‘Occupy’ protests and direct their anger and frustration at an amorphous, White, male ‘1%.’ And, as White males themselves, they eventually come to view their situation as being their own fault, and the fault of the White, capitalist world they believe they inhabit and contribute towards. They direct their anger, eventually, towards the self. Hating themselves, they will give endless credence to the victim cards held up by a growing line of Jews, Blacks, Hispanics, and Arabs. They will have sympathy for everyone but themselves. They will take an Eritrean into their home, but shout down anyone who dares point out that their sisters and daughters are being raped and murdered in the same streets. I ask again: European, who has poisoned your waters?

In the past, Europeans indulged in the *luxury* of fratricidal conflict. The British and the Americans, the French and the Germans, the Serbs and the Croats. They squabbled over borders, over religion, over ideas. We are now engaged in the greatest European conflict of all. It crosses borders and religions. It is a struggle between those who want the race to continue and are willing to man the wall, and those who are content to open the gates and see it go under. This is the struggle for life. We have chosen to engage in the effort to survive. I therefore don't care if you are Basque or Bosnian, Swiss or Swedish, Austrian or Australian — I only care that you are on the side of ethnic survival.

In this, the hour of our dispossession, there is no such thing as German nationalism, English nationalism, French nationalism, or Swedish nationalism. Your fight is mine, and my fight is yours. If Germany falls, we all fall. With this in mind, I'll finish by paraphrasing John Donne.

No White man is an island, entire of itself; every White man is a part of the race, a piece of the continent. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were: any European's death diminishes me, because I am involved in his kind, and therefore never send to know for whom the bells tolls; it tolls for thee.

[1] D. Hill (ed) *History of German Literature: Vol. 6: Literature of the Sturm und Drang* (Camden House, 2003), 15.

[2] Ibid, 18.

Talmud and Taboo: Part One of Two

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Andrew Joyce, Ph.D. August 25, 2015

'We want Jews and Israelis to feel safe in Europe. … We must stand united against Islamism and jihadism.'
Christian Mayerhoff, PEGIDA Spokesperson, January 2015.

I greatly enjoyed watching David Duke's **recent** taboo-busting confrontation with Alex Jones. Duke excelled, getting his facts across in a calm and almost irresistible manner. Even during the earliest stages of the debate Jones looked ill-informed and uneasy, resorting, as so many commentators have when confronted by Duke's erudition, to giggling juvenile jibes at KKK "wizards, goblins and cyclops."

As the show came to its conclusion I found myself reflecting on an earlier taboo-busting confrontation involving Duke, and the broader implications of decisions to silence discussion of negative Jewish influences on our society. We are all well aware that this topic is off-limits in mainstream discourse. What I am instead referring to is the taboo as it exists in the alternative sphere, specifically in the political and cultural expressions of White advocacy.

To point to just one well-known example, it's now more than nine years since Henry Wolff penned "**Jews and American Renaissance**," discussing the role of Jews in the White advocacy movement. I acknowledge that AmRen plays an important role in the White advocacy movement and that it is quite possibly good strategy to encourage several strategies rather than put all our eggs in one basket in a situation where no strategy seems particularly effective at the moment. Nevertheless, Wolff's brief apologetic is worth discussing because, if true, it would have implications for the broader White advocacy movement.

Wolff argued for the untroubled participation of Jews in the White advocacy movement, and for a move away from an allegedly ill-founded, harmful and counterproductive focus on Jewish influence. The article appeared in the aftermath of the now-notorious 2006 AmRen conference during which, according to Wolff, "one participant" allegedly told a Jewish conferee that Jews were not welcome. I concede that I wasn't present at the conference, but in the **footage** that I have seen no such statement is made. It's now common knowledge that David Duke, rightly or wrongly depending on your perspective, took the opportunity during a question session with Guillaume Faye to make known several historical facts relating to the specific issue of Jewish disloyalty. The footage then shows Duke being interrupted and subjected to foul language by Jewish social scientist Michael Hart, apparently the sole malcontent, who then abruptly departed from the venue. Duke at no point addressed Hart directly, nor did he make reference to any Jews in attendance.

What Duke had in fact done was to break a prevailing taboo on the discussion of Jewish influence within that organization.

In “Jews and American Renaissance,” Wolff implied that sole responsibility for the “disgraceful” exchange lay with Duke, arguing without elaboration that “Jews have a valuable role in the work of American Renaissance.” Attempting to explain Am-Ren’s stand in relation to the question of Jewish influence on the contemporary West, Wolff noted in his apologetic that the position was founded on one basic premise. This boiled down to the idea that, like abortion, foreign policy, homosexuality, and Christianity, the question of Jewish influence is simply too divisive and too likely to hinder efforts to promote White consciousness. By taking no position on these issues, AR ‘serves readers who may be sharply opposed on these questions but who agree on the central importance of race, and are committed to our survival.”

This kind of reasoning certainly has a vague aesthetic appeal. In a movement that is all-too-often eaten up with division and fraternal conflict, there is something magnetic about an approach stripped down to the most homogenizing basics. And so, at the time, I recall giving Wolff’s argument some consideration, observing both the episode and its aftermath with great interest.

Like countless concerned Whites, I was then on the outermost fringes of White advocacy — a ‘lurker’ in the common vernacular. For some time I had been aware that all was not well in the West. Most troubling was the evident, but painfully unaddressed, issue of White demographic decline. After familiarizing myself with enough of the facts, I became sympathetic to the core tenets of ‘the movement,’ and I read, watched, and listened to, as much of its material as possible. I sifted through this material, from the intellectually sublime to the frankly ridiculous, in a concerted effort to tear the psychological veil that the agents of Liberal Democracy and Cultural Marxism had cast over my mind, inhibiting my perception of the West’s unfolding cataclysm.

But I was also entirely silent. I refrained from commenting on forums. I abstained, for a number of reasons, from becoming a member of political parties. In general, I stayed ‘off the grid’ in every sense of the term, and for a time contented myself with being a mere observer.

The lurking phase of initiates into the movement, while ostensibly unproductive, can be a useful one. Busy in my career and at that time nurturing a newborn son, I was also occupying time with increasingly ambitious attempts to broaden my personal knowledge of relevant issues, ideas, personalities, and epochs. Cognitively, this was an exercise in starting from scratch. As far as locating and studying useful material and models, only a few morsels can today be retrieved intact from the ashes of the pyre of European culture and tradition. Having now raged for fifty years or more, the furnace has left little to those born after the 1960s.

Nor will you find assistance in this endeavor from today’s schools, colleges, newspapers, fashionable groups or churches. Added to the paucity of support and resources, to be discovered scavenging among these ashes of the older culture is to attract the severest social opprobrium. The path of liberals and Leftists sparkles with cultural and material incentives, but the scorched-earth path of tradition is shrouded in scorn and lack of economic or professional opportunities.

Undaunted, like all of you, I chose the latter. Furthermore, I began devoting an increasing amount of time to familiarizing myself with the many aspects of the most scorned of its deeper pathways — the one that leads to the ‘Jewish Question.’ When Wolff published his piece, I was still in the process of refining my own opinions, thoughts and judgments on the nature and extent of Jewish influence on the West. But I was sufficiently well enough into this process to ensure that my deliberations on ‘the Wolff approach’ to the issue of Jewish influence did not last long.

Even at that early stage in my journey into White advocacy Wolff’s apologetic didn’t sit well with me at all. Most concerning was the ignorance, real or feigned, that Wolff displayed on the question of Jewish influence on the contemporary West. He wrote equivocally on the “role Jews *may or may not* have played in creating the crisis we face [emphasis added],” and doubted whether it was “possible to prove that Jewish influence derailed what used to be a healthy American racial consciousness.” All of this fed into the idea that the questions of racial consciousness and racial survival could, as Wolff basically suggested, be divorced from the ‘Jewish Question.’ I was then familiar enough with a considerably broad and deep range of historical, scholarly, and contemporary texts to recognize that the ‘Jewish Question’ was a matter of considerable fact rather than, as Wolff implied, one of as yet unsubstantiated conjecture. I was also by this time fairly clear in my own understanding that the issues of White racial survival and Jewish influence in the West were inextricable. If anything, I was incredulous that Wolff could argue otherwise.

By 2006, when Wolff wrote his piece, there was certainly no shortage of modern “respectable” studies that offered radical but rigorous revisions of the Jewish past as well as insight into contemporary Jewish influence. Walt and Mearsheimer had been collating serious research on the open secret of the Israel Lobby’s influence on U.S. foreign policy since 2002. The 1990s had witnessed the publication of Kevin MacDonald’s trilogy of books examining Judaism as a group evolutionary strategy, as well as Albert Lindemann’s refreshingly honest *Esau’s Tears: Modern anti-Semitism and the Rise of the Jews*. Although MacDonald went further and was less shy in his conclusions, both offered trenchant, well-referenced critiques of the established patterns of Jewish historiography: the exaggeration or complete invention of aggression or atrocities; the ever-present trope of Jewish passivity and innocence; the failure to objectively analyze the nature and import of the Jewish economic profile; and the overwhelming tendency to present “anti-Semitism” as a viral psychological disease rather than a rational and materially motivated phenomenon. Both also implicitly or explicitly documented the mechanics and motivations behind Jewish political and intellectual interactions with Western governments and societies.

Needless to say these works were suffocated as much as possible by the establishment and their impact on the public then was even more limited than it is now. Most predictably, Kevin MacDonald's work was put on the rack by those scholars in the cozy and self-congratulatory "Jewish Studies" clique, who were shocked and horrified by the intrusion of the dissident trilogy. Rather than being conventional academic critiques, however, the excoriating treatment of MacDonald was as novel as it was disproportionate. Repudiations of his work by these mainly Jewish scholars struck me then, as they do now, for their intellectual bankruptcy.

One of the harshest of MacDonald's critics was Sander Gilman, chief guru of the "Jewish Studies" establishment and the author of such academically lightweight and dubious texts as *Jewish Self-Hatred* and *Fat Boys: A Slim Book*. Commenting on MacDonald's endorsement of theories suggesting eugenic selection for intelligence in Jewish communities, Gilman argued only that it was "bizarre" that "such an argument" should appear in American scholarship "after the Shoah." According to Gilman, who blankly denies the well-established fact that Ashkenazi Jews have above average IQs, "after the Shoah" such theories, facts and self-evident truths should be entirely taboo. In the furor that accompanied and followed the publication of MacDonald's trilogy, the implication became clear that even within academia, as was the case in society as a whole, *any* straying from the received narratives of Jewish history and Jewish life was strictly taboo. Coupled with the fact that critical historical enquiry into the received narrative of "the Shoah" was also by this point in many European countries a *legally protected* taboo, rigorous analysis of Jewish history was therefore declared "off limits" on the basis of an alleged historical event that was itself "off limits" to critical analysis. Safely encased in ideological and legal bubble-wrap, the genres of Jewish history and "Jewish Studies" thus only scarcely resembled a genuine academic discipline.

Given the suffocating nature of the universal taboo on discussing Jewish culture and politics, it came as a shock to see such an equivocal position on the Jewish Question being adopted by a leader of one of America's most important and vital organizations serving to raise White racial consciousness. Wolff's position struck me at the time as the imposition of the same old taboo, only for different reasons. This isn't to say that I don't believe that individual Jews, or even groups of Jews, can adopt a position of honesty and offer *something* to White advocacy. I'm thinking in particular of people like Gilad Atzmon, who have offered refreshingly honest takes on the racial community they were raised in. What is more questionable is the idea that the "usefulness" of an extremely small minority of individuals should demand that the much larger question of negative Jewish influence be neglected, expressed equivocally, or side-lined in order to make things more comfortable within the movement, or at least less "disgraceful" for some. Reviewing the footage of David Duke's intervention in 2006 once more, I am only confirmed in my opinion that Duke was very calmly expressing frustration at the ongoing, and paradoxical, taboo on the Jewish Question within what was an ostensibly race-realist organization. It wasn't so much that the elephant in the room was being ignored — it was that the elephant was actively destroying the room while we busied ourselves blaming it on an earthquake or some other cause.

For a number of proffered reasons, the tendency to shroud the question of Jewish influence on Western society continues unabated in the wider political expression of nationalism and White advocacy. There are no existing nationalist European political parties that explicitly mention the specifics of Jewish influence, past or present, beyond occasional diluted references to Zionists. One of the most cited reasons for this taboo is the presence of restrictive legislation in Europe which protects Jews from discourse harmful to their interests. Legislation varies across Europe in its severity, but it is certainly restrictive across the board. However, it is not bullet-proof. Before its total collapse, the British National Party under Nick Griffin maintained an admirably sophisticated discourse on Zionist influence that stayed on the legal side of Britain's **Jewish-orchestrated** speech-crime laws. Much of this content owed to the personal influence of Griffin, whose career and writings clearly illustrate an informed perspective on the nature and importance of Jewish influence on the West. Indeed, in the months prior to Griffin's October 2014 exit from the party, the BNP was coming under growing scrutiny for its increasingly open and frequent criticism of "international Zionists" and "radical Jewish racism and supremacism." In contrast to more muted periods during which the party made overtures to bourgeois "respectability," throughout March and April 2014 there was a veritable hue and cry from Jews and the Left over the BNPs "Return to its anti-Semitic roots." While not without difficulties under Griffin's leadership, after his departure the BNP went into meltdown and its discourse became more timid on a range of topics. As the British political establishment conspires to squeeze the last breath from free speech (for more see Tobias Langdon's **discussion**), the prospects for a revival of the Griffin-era anti-Zionist discourse look slim indeed.

The BNPs death as a viable political force was the result of a combination of factors including: internal dissent; financial troubles; co-operation among anti-Nationalist establishment political parties; and the confusion and dispersion of the BNPs voter demographic via media-hyped "civic nationalist" puppet parties like UKIP, and street movements like the EDL. Regardless of one's feelings towards the Griffin-era party, it occupied a vital space on the British Right. This isn't to say that it didn't entertain moments of futile madness. For a brief period in 2008 the party campaigned for votes in Jewish areas of London, using a Jewish party member as a propaganda ploy to entice Jewish votes and support against "Islamification." Unsurprisingly the tactic failed, illustrating the absurdity and immaturity of attempts by White advocates to "cash in" on anti-Islamic feeling by swaddling themselves in the *Magen David*. Henry Grunwald, president of the Board of Deputies of British Jews, responded to BNP overtures by organizing an anti-BNP campaign along with the London Jewish Forum, the Community Security Trust, a number of other ethnic minority and cultural groups, and the Hope Not Hate antifa grouping. “Whatever other sources of anti-Semitism there are, we are still very concerned by the threat that comes from the far right,” said Grunwald. “Despite all its attempts to portray itself differently we know it is still the same anti-Semitic, racist party it always was.” He added: “We, in the Jewish community, will not tolerate any form of racism or prejudice … I would be thoroughly ashamed if any member of the Jewish community voted for them.”

Organized Jewry will never abandon its assault on the West. It is managing to wage war on us and on the Palestinians quite successfully without the fools among us rushing to bend the knee for a few votes, or scraping the dregs of Jewish communities for a few token party members. Disregarding the absurdity of White ethno-nationalists and Jews finding common ground, they don’t need our support and we certainly don’t need theirs.

In defense of the BNP, at least one could argue that its approach to the Jewish Question was tactical and cynical, if misguided. Other movements on the Right appear to be drinking their own Kool-Aid, and in the context of multiracial immigration and Islamic terror in Europe, ostensibly nationalist street movements like England’s English Defense League (EDL) have made a point of ostracizing “anti-Semitism” and maximizing their pro-Israel, pro-Jewish credentials. Like UKIP, having been utilized effectively to kill the BNP, the EDL has now largely been made redundant by its handlers; its media impact a pale reflection of what it was five or six years ago. However, during its heyday EDL gatherings witnessed scores of Israeli and rainbow flags, boasting of Jewish and LGBT “divisions.” I recall seeing some images of these flags at EDL marches around this time and feeling a tremendous sense of disgust for the watered-down civic nationalism that the EDL appeared to be proud to advocate — a nationalism so terrified of being labelled prejudiced against any but the most easily-targeted of pernicious minorities that it formed little “divisions” just for its protected and cherished darlings. The EDL thus engaged in an exercise of “virtue signaling” to rival that of even the smuggest liberals.

ENGLISH DEFENCE
L.G.B.T
DIVISION
DEAD!
EDL
steward
POLICE

The EDL: An Excellent Example of Cuck-Populism

Talmud and Taboo: Part Two of Two

theoccidentalobserver.net/2015/08/26/talmud-and-taboo-part-two-of-two

Andrew Joyce, Ph.D. August 26, 2015

In the sphere of Continental right-wing populism, the trend has been no less pronounced. Observing the creeping Islamic invasion of Europe, several key leaders on the European Right have carelessly abandoned centuries of wisdom gained from their forefather's interactions with Jewry, and have adopted a worldview in which Islam is the primary enemy of the European people. Ignoring the well-documented role that Jews have played in opening our borders and silencing honest racial discourse, these leaders have instead moronically reached out to Israel, which they see as being at the front line of a "Judaeo-Christian" holy war with Islam.

Examples are plentiful. The Front National (FN) in France has expressly distanced itself from "anti-Semitism" and its leaders have even portrayed themselves as "the only true protectors of Jews in Europe." Since assuming party leadership in 2011, Marine Le Pen has worked to "modernize" her father's party — essentially the process of purging its anti-Jewish, anti-Zionist elements. Le Pen demoted party figures like Christian Bouchet for his support of Iranian President Mahmoud Ahmadinejad, and expelled Alexandre Gabriac for the drunken indiscretion of giving a taboo salute during a party.

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Alexandre Gabriac: Unlikely to be seen waving Israeli flags any time soon.

As early as 2009 Le Pen began distancing herself from Alain Soral, relegating the vocal anti-Zionist to an "honorary" position in the 2009 European election campaign before the latter decided to cut his losses and leave the party. An "honorary" position was also, of course, bestowed upon Le Pen's father, effectively rendering him a figurehead devoid of actual power or influence.

Quite apart from these purges, Marine Le Pen has made a series of overtures to organized Jewry. In 2011, during a trip to the United States, Le Pen managed to get a well-publicized meeting with Israel's ambassador to the United Nations, Ron Prosor, who attended a gathering she hosted at the United Nations. Although Israel's foreign ministry later rushed to explain that the meeting was based on a "misunderstanding," Le Pen made much of the evening's press releases, which depicted a smiling Prosnor standing next to her. But to what gain or reward?

If, as some commentators have suggested, Le Pen is merely playing an excellent game of political strategy, has it paid off? Does it even show any signs of succeeding? Is pandering to the Jewish vote, upholding the taboo on discussing Jewish influence, and apologizing for "anti-Semitism" the way forward for populist politics? Is this how the West is to be reclaimed?

As with the case of the BNP there is much evidence to indicate the negative on every count. As *TOO*'s Peter Stuyvesant **noted** in 2012, "No matter how hard Marine Le Pen tries to reach out for Jewish approval, she is not going to get it and never will." The FN has enjoyed no real increase in support from French Jews. Even setting aside the lack of electoral support, French Jews remain as committed as ever to depriving the party of any kind of platform in which to disseminate its ideas, even post-purge. In March 2011 Le Pen wrote in *Le Point* that "the Holocaust" was the 'summum of human barbarism." This was an obvious, and possibly calculated, departure from her father's oft-repeated description of Jewish casualties during World War Two as "a detail of the war." The French Jewish radio station, Radio J, soon scheduled air time for her, claiming she would be subject to a "no holds barred" interview. In the end, however, Le Pen wasn't even granted the privilege of running a Jewish gauntlet. The Union of French Jewish Students demonstrated against the invitation, and Richard Prasquier, the head of the Council of Jewish Institutions of France, condemned it as "unacceptable." The interview was cancelled, and this was followed by further action when the Jewish council played a leading role in preventing Le Pen from participating in a public debate at the University of Paris. Thus, French Jewry responded to Le Pen's silencing of elements in her own party not by rewarding her with support, but by muzzling her even more.

The French lessons have been lost on smaller right-wing populist parties in Britain, the Netherlands, Belgium and Scandinavia, where Jewish populations (and therefore votes) are so paltry that pandering to Jewish sensibilities and disavowing "anti-Semitism" can only be interpreted as pathetic attempts to embrace the philo-Semitic cultural zeitgeist. These right-wing populist parties are extremely keen to point out that increasing anti-Semitism is directly linked to expanding Muslim immigrant communities. To my knowledge, none of these parties have displayed the fortitude necessary to convey to the voting public that, like us, Muslims have legitimate grievances against Jews, but that our interests lie neither with Muslims nor Jews. Indeed, sizeable Muslim populations represent a clear and present sociological problem for the West. But none of these parties have acknowledged this and stated that Islamic terror will cease to be a problem in the West if we repatriate these populations and cease to identify ourselves with Zionist goals. None have pointed out that Islam's threat to the Western way of life is given its only real potency by immigration and growing internal constituencies with alien interests. None have had the courage to state that Israel could be consumed by the Islamic Middle East with little or no lasting impact on the West. None have been truthful enough to make it clear that the fate of the West is not linked to the fate of Israel other than when Israel directly manipulates the politics of the West for its own benefit. None have pointed out that the State of Israel is even younger than the Korean American Football Association, and that the territory of Palestine had been relatively peaceful for centuries prior to the Jewish invasion and ethnic-cleansing of the area.

Instead these parties have bought into the idea that we must choose a side in this "war with Islam," and side with the other part of the "Judeo-Christian" alliance. The alliance, of course, is an extremely uneven one, consisting largely of the West pouring endless money, arms and resources into the coffers of Jewry. As part of the bargain, our reward seems to consist mainly of witnessing tear-jerking homecomings of our troops in flag-draped caskets.

Despite the banality of pro-"Izruhl" logic, ostensibly right-wing groups and populist politicians have been competing with each other to win Jewish affirmation. PEGIDA's demonstrations, like those of the EDL, are littered with Israeli flags and proclamations of loyalty to the interests of the Jewish state. I'll honestly state that I feel ill-equipped to declare PEGIDA controlled opposition, because at the time of this writing I lack a sufficient amount of relevant facts to make a careful judgment. However, I do interpret PEGIDA's pro-Jewish posturing as, at the very least, a clumsy attempt to navigate the boundaries of German political correctness. By muting any critique of Jews, PEGIDA has managed to form a coalition of race realists, anti-immigration activists, concerned "middle of the road" citizens, and even leftists who fear that the liberties they associate with liberal democracy are under threat from radical Islam. But simply forming such coalitions cannot be an end in itself. What can the coalition accomplish, and what are its prospects beyond protesting the specific issue of Islamic encroachment in Europe? Has the exclusion of the wider racial-historical context, and the focus on a single issue, helped slow immigration? Has it helped bring about cultural change? Does it do anything other than reinforce the presence of the pro-Israel position on the Right? Can this rag-tag coalition achieve anything while lacking serious internal ideological consensus?

GEWALTFREI & VEREINT GEGEN
GLAUBENS- & STELLVERTRETERKRIEGE
AUF DEUTSCHEM BODEN!
BAGIDA
& VEREINT GEGEN
STELLVERTRETERKRIEGE
DEUTSCHEM BODEN!
GIDA
LIEST KORAN

Another Example of Cuck-Populism from PEGIDA

Again, the answers appear to be largely negative. The political discourse on the Populist Right has descended into occupying itself with bleating about protecting Jewish interests instead of placing the interests of the European people front and center. Marine Le Pen, leader of the Front National, is on record as having **said** "It's the rise of Islamism that hits, hurts and kills. … It's time to fight the danger threatening French Jews." What about the twin dangers posed to the French by Jewish influence and non-White immigration in general? Geert Wilders, leader of the Dutch Party for Freedom (PVV), once wrote in an **open letter** that "the more Islam grows in the Netherlands, the more anti-Semitism grows." What about the fact that the growth of Islam is a demographic as well as religious phenomenon, and one that will in time threaten the sovereignty of the Dutch on their own soil? In Belgium the Flemish Interest (Vlaams Belang) party operates on the assumption that conflicts between Jews and Arab immigrants, and Jewish fear of Muslim anti-Semitic violence, will help it to **attract Jewish votes** in local elections. UKIP leader Nigel Farage once stated in a **radio interview**: "I have detected quite a sharp rise in anti-Semitism in Britain and across the EU. What's fueling it is there are many more Muslim voices and some of them are deeply critical of Israel and some of them question Israel's right to exist."

Perish the thought that anyone could be deeply critical of Israel! This is Cuck-Populism. It is populism that strains to qualify itself via philo-Semitism, and therefore via foreign interests. It has no place being even remotely linked to identitarianism, ethno-nationalism, or White advocacy.

Within European nationalism, muting the discussion of Jewish influence and publicly condemning anti-Semitism hasn't just been done under legal duress, in misguided attempts to gain bourgeois respectability, or as part of a simple-minded overture to the Jewish vote. Such moves have also been employed as a tactical consideration in attempts to win over coalition partners who otherwise might refrain from cooperation. In Austria, the center-right Austrian People’s Party (ÖVP) formed a coalition with the nationalistic, anti-immigration Freedom Party of Austria (FPÖ) between 2000 and 2005 in order to form a government. Although beating the ÖVP in the 2000 elections, the FPÖ distanced itself from “anti-Semitism” and made a number of Le Pen-like ideological and staffing concessions in order to make itself a more “palatable” coalition partner.

The results were uniformly negative. Firstly, the Austrian government was subjected to several months of unprecedented EU sanctions against a member state simply for the ideological past of the FPÖ. The other fourteen member states suspended bi-lateral political co-operation, maintaining only “technical” diplomatic relations pending the removal of the FPÖ from the government coalition. Israel and the United States recalled their ambassadors from Vienna.

Far worse, however, was the impact that sitting in government had on the tamed FPÖ. The party made numerous concessions to mainstream conservatism, taking on the appearance of being part of the establishment and rapidly losing its edgy status as a protest party in the process.

And despite muting discussion of Jewish influence, the FPÖ continued to come under sustained Jewish assault. The World Jewish Congress waged ceaseless public relations warfare on the FPÖ for its “anti-Semitism and racism,” and party leader Jörg Haider was sued by **Ariel Muzicant**, the head of Vienna’s Jewish community, for the “anti-Semitic” crime of pointing out the irony of the oft-perspiring Hebrew sharing his first name with a brand of laundry detergent. The cumulative impact of these developments translated into a fairly rapid electoral decline.

A final explanation for the taboo hanging over the Jewish Question in modern right-wing discourse deserves some reflection. The Jewish narrative of World War II is successfully entrenched in White minds, where it is germinated from the earliest age possible. The hallowed “lessons” to be derived from the “Holocaust,” in effect the blueprint for the destruction of homogenous White society, make any dissent from the Leftist norm tantamount to the severest form of social delinquency. Invoking any criticism or theory that is antithetical to Jewish interests will inevitably carry even the faintest echo of the *Horst Wessel Lied*, at least for the time being. This is unavoidable, and in today’s engineered social climate, likely to put one beyond the pale or, in some countries, even behind bars. This is the case despite the soundness of your mind, the pureness of your morals, or the dignity of your character. Additionally, regardless of the extent of our race realism, our opposition to immigration, and our dedication to the cause of White ethno-nationalism, many of us have internalized the impact of the Jewish narrative of World War II on some level — whether its material content, or its lasting educational, societal, or legal legacy.

A great deal has been written on overcoming this legacy and what needs to be done to reach a point where the Jewish Question can once again be confidently brought to the forefront of the West's political discourse. Back in 2012 Greg Johnson published an interesting and debate-provoking article here at *TOO* on "**Dealing with the Holocaust**." Johnson summed up his argument by writing:

> White Nationalists need to deal with the problem of the Holocaust. I have argued that the root of the problem is our people's willingness to accept unearned guilt and punish ourselves for it. The problem, in short, is psychological and moral, not historical. Thus Holocaust revisionism is not the answer. It is not necessary for White Nationalism. At best, it can supplement an essentially moral argument for White Nationalism. At worst, it distracts us from dealing with the deeper roots of Jewish power and White weakness.
>
> I wish to end with a few words from Jonathan Bowden, who has been a major inspiration for what I have written here. When an exponent of White revival is asked, "Well what's your view of the *Shoah* then?" Bowden recommends simply saying: "We've stepped over that." Meaning that we have overcome it, that we are moving forward, that the future calls, and we are a people who wish to have a future again. We recognize that the Holocaust is being used to abort that future. To the retort, "What do you mean you've 'stepped over' that? Are you *minimizing its importance to humanity?"* Bowden counsels the reply*, "*We are minimizing its importance to *our* form of humanity!"
>
> Thus, ultimately, we are not so much saving our people as becoming a *new* people. Hence "our form of humanity" consists specifically of Whites who have, through a Nietzschean revolution in values, overcome Jewish power and White weakness *at their roots*, thus becoming Whites who, once again, *have a future*.

This certainly reads well, but I'm not entirely convinced that the need to either "deal with" or "confront" the Jewish narrative of World War II will even be a permanent fixture among the difficulties facing White advocates of coming generations. With the rapidly dwindling number of "Holocaust survivors" telling lampshade tales to High School students around the country, Jewish leaders, academics and political figures are increasingly forced to confront the impending "historicization" of National Socialist Germany and the wartime atrocities it is alleged to have committed.

This is essentially the inevitable process whereby events in living memory eventually pass into a more neutral and purely historical interpretation, devoid of emotional power. In their hubris, Jews, like King Canute, have attempted to hold back the tide. Indeed, they have been fighting this development since the 1980s, when Jewish historian Saul Friedländer responded to the German scholar Martin Broszat's call for the historicization of National Socialist Germany by attempting to draw an esoteric aura around the entire subject. According to Friedländer's *Nazi Germany and the Jews*, written primarily as a response to

Broszat, Germany under Hitler represented “the negation of all life,” and the period 1933–1945 was unlike any other in history.

Other historians whose works assisted the historicization of that era, such as Ernst Nolte and Andreas Hillgruber, were simply denounced as “Nazi apologists.” Nolte’s crime was to engage in the otherwise encouraged historiographical methods of comparison and contextualization, specifically his argument that the German mass execution of Jewish partisans was a quite obvious response to Soviet Gulags and terror.

Jews continue their attempt to hold back historical inevitability, but all the money in Jewry won’t stop the world turning, or time progressing. Eventually, not soon but eventually, the name of Hitler will resonate no more deeply with our youth than does the name of Napoleon or Genghis Khan.

Jews have always appealed to putative past persecution in attempts to obtain immunity from criticism in the present. In Germany they bewailed their treatment at the hands of the Tsar. In Holland they pointed to the expulsion from Spain. In Restoration England they grumbled about the thirteenth-century Edict of Expulsion under Edward I.

Jews may cling to the “uniqueness” of the “Holocaust,” but we must not fall into the same way of thinking. Jews live in an eternal present when it comes to their perception and historical memory of persecution. To them, the imagined massacres of the Crusades may as well have occurred yesterday. We, for our part, would err greatly to think that we face any different a task than those who came before us, and who raised the Jewish Question regardless. Like every atrocity propaganda ploy, it cannot resist eventual historicization. With each passing day, the “cloud” that World War II places over us dissipates a little more. In this respect at least, the future looks brighter for us, and not for them.

Of course, we ourselves are not blessed with time. In perhaps fifty years, if current demographic trends in our lands are not challenged and reversed, the challenges facing White ethno-nationalists will be perhaps insurmountable. To my mind, this urgency makes the need for directness all the more acute. This directness requires the abandonment of the taboo on the Jewish Question. Where legal restrictions are in place, every effort must be made to devise sophisticated discourses that circumvent and subvert the central aims of anti-White legislation. The truth must get out in any form possible. If existing laws prevent clumsy, overly abusive, or volatile speech, we must see the positive in that. Such circumstances will simply force the production of more refined, careful, and precise indictments of the pernicious influences destroying our people. If this material, more palatable perhaps, induces the support of some of the bourgeois “respectable” types then that is an added bonus.

All those who claim to support the right of European peoples to exist and exert sovereignty over their borders and territories must abandon outright any support, feigned or otherwise, for the outlaw State of Israel and its supporters in the Jewish Diaspora. There can be no room for Israeli flags at the demonstrations of true ethno-nationalists. The presence of such paraphernalia at our rallies dilutes our message, links us to elites that do not serve us or our people, and provides support to a nation that will simply never reciprocate.

We oppose all non-White immigration, not just Muslim immigration. Our opposition to the mass movement of foreign peoples into our lands is racially-based. It is not cultural and it is not religious. We cannot be ashamed to see the world in real terms: a world composed of races and ethnicities, each with interests that will conflict and collide as one of life's inevitabilities. We embrace the reality of this struggle. We refuse to be reduced to a footnote in the DNA of a mongrelized future mankind.

All efforts by the Right to pander to the Jewish vote should be ridiculed from within and objected to in the harshest terms. These efforts are inherently amateurish and betray a wilful ignorance of the interaction between Jews and the West. Such efforts are an embarrassment to the cause of our people. Our concern is not protecting Jews from Muslim immigrants. Our concern is with protecting our own people from harmful minorities who are seeking to satisfy their own interests while our own people are led to believe they don't have any interests of their own. We must not ever be diverted from this task. Like the presence of Israeli flags at our rallies, speeches urging the protection of Jews from invading tribes should be ridiculed from within and objected to in the harshest terms. The political leaders of our movement should be preoccupied with the well-being of only one people — their own.

If parties allied to our cause are successful in getting into coalition government, they should not dilute their message or pander to the banality of political compromise. This tactic will fail to give these parties the anticipated "breathing space" in which to grow. The entire system will be brought to bear on them, as occurred in Austria, regardless of any concessions they may offer to the beast. Austrian support for the FPÖ actually increased because of this pressure, but the fatal error came when the FPÖ attempted to "normalize" its politics. It was not the attack of the system that lowered the FPÖ vote — it was the perception that the FPÖ had in fact become a part of the system. When such breakthroughs come in the future, compromise should be refused. The identity and position of the party must be rigid and clear.

In short, and to conclude, we need a few more people like David Duke, or indeed the editor of this site, who simply refuse to follow the taboo over Jewish influence. Our case has never been better documented. Our position is morally upright. Our people need our honesty and our knowledge. So break the taboo today. Raise the subject with a relative, a friend, or a colleague. Start the discussion. Who knows where it might lead.

On Jews, History and “Refugees”

theoccidentalobserver.net/2015/09/14/on-jews-history-and-refugees

Andrew Joyce, Ph.D. September 14, 2015

> ***“There landed yesterday at Southampton from the transport* Cheshire *over 600 so-called refugees, their passages having been paid out of the Lord Mayor’s Fund. . .There was scarce a hundred of them that had, by right, deserved such help, and these were the Englishmen of the party. The rest were Jews. . . . When the Relief Committee passed by they hid their gold and fawned and whined, and, in broken English, asked for money for their train fare.”***
> **Daily Mail*, February 3, 1900***

All of a sudden, ‘refugee’ is the most ubiquitous word in common parlance. Every other housewife has become an armchair aid worker. Every other college student has become an expert on geopolitics, migration and ethnic conflict. Every other man has demanded his government do *something*. And, of course, every dissenter from the binge on empathy has become a “racist.” Although I have touched on the subject of pathological altruism before (see **here** and **here**), I have to confess to being almost stupefied by the manipulative *blitzkrieg* recently unleashed by the mass media and the controllers of culture, as well as the astonishingly successful response it has provoked among our people. My two closest friends, who share my worldview entirely, recently confided that they too were stunned into despondent silence by the sudden escalation of the demographic assault on European man. One sent me a message stating simply: “This is it. The invasion has well and truly started. This is the beginning of the end.”

Panic and pessimism aside, there is room for sober reflection on the nature and context of what is currently transpiring across the West. We may be aghast at these developments, but we cannot pretend to be surprised by them. This latest demographic onslaught is merely the gross acceleration of a process that has in fact been several decades in the making. The invasion didn’t start last week, or last year. The invasion started when we handed over power and influence in politics, the media, education, and finance to foreign, treasonous and hostile elites. Unlike previous invasions, the hordes now streaming into White nations aren’t armed. They don’t have to be. The keys to our territories were handed over many years ago, when we allowed the gates of our culture and the minds of our children to be infiltrated by perfidious doctrines. The territories the dark peoples are presently engaged in seizing are not robust, cohesive White nation states. If they were, we could rest assured that the invasion would fail. Unfortunately, the majority of White nations are now characterized by apathy, cowardice, degeneracy and wanton self-destruction. Following from that fact, there is little or no resistance. The West has doused itself in gasoline for decades — now is simply the moment of its self-immolation.

One of the incapacitating factors behind the lack of resistance is that oft-heard word: ‘refugee’. Shakespeare famously wrote that a rose by any other name would smell as sweet. To the rational and informed thinker, an invader by any other name would sound the same alarm. But to the sheep-like masses, the word ‘refugee’ has an almost mystical power: it is provocative and emotive. It is morally compelling to a greater extent than ‘immigrant,’ ‘migrant,’ or even ‘asylum seeker.’ It conjures images of war zones, mass devastation, starvation, destitution, and genocide. It isn’t so much a noun as a call to action, working feverishly on the minds of media-incubated pathological narcissists who live in search of new opportunities for virtue signalling. I lost count of the number of people I encountered last week who were eager to engage me in casual conversation on the fashionable topic of “refugees,” and macabre images of drowned infants. The level of my ensuing disgust was only matched by the level of their confusion when I attempted to pull the wool from their eyes. Ask any one of these sleepwalkers some searching questions about the extent of their knowledge concerning the relevant politics, geography and sociology of the current crisis and you will draw a blank every time. They want “fast-food” news and politics — bite-sized chunks that make them *feel* intelligent and good about themselves, and of course, that’s exactly what the media gives them. Don Marquis once observed that when you make people *think* they’re thinking, they will love you — but if you *really* make them think they will hate you. Ask them to sit down to a five-course banquet of increasingly complex demographic, economic, political and sociological themes and you will soon find that the erstwhile bubbly conversationist has been replaced by a lethargic drone. What they want are the quick and easy buzzwords and phrases that act as approving signposts for what they perceive to be virtuous action: “refugees,” “women and children,” “starving,” and “drowning.” Just don’t tell them most of the migrants are male, that they have been **filmed throwing away food**, and that they often **drown each other** for tribal reasons.

When I wrote “**Drowning in Altruism**,” now almost six months ago, I sensed that the manipulators of public opinion were very keen to make drowning the emblem of the invasion of Europe. This didn’t require any psychic or prophetic powers on my part. As the article made clear, the level of exaggeration and misrepresentation surrounding the drowning of illegal invaders indicated that a high level of media manipulation was involved. Such emblems are incredibly important in provoking moral outrage, and they have proven the best and most enduring form of the Trojan horse. For over a century, Jews have been highly adept at creating emotive emblems for their alleged sufferings. Between 1880 and 1905, Jewish journalists and community activists **invented** the emblems of murdered babies and “hacked off breasts” in order to present themselves as victims during what were essentially a series of economically-motivated, low-level, inter-ethnic squabbles in the Russian empire. It was during the mass exodus of Jews from Russia at this time that the word ‘refugee’ first came to be used on a similar scale to what we are seeing today. Under this label, more than 1.5 million Jews gained relatively easy entry to the United States, with all of the attending consequences. Mass Jewish migration to the West (1880–1910) proceeded under many of the same lies cloaking the true motivations of the current crop of "refugees." These lies, succinctly expressed, amount to the narrative that the "refugees" are fleeing large-scale violence, as well as religious, political or cultural oppression. In both cases, the lies cover the true nature of the migration — the mass movement of peoples for economic and material enrichment.

In modern scholarship, thanks to the work of non-Jews like John Klier, the refugee narrative of the mass movement of Jews from Russia has been declared unsustainable. It's now commonly acknowledged by scholars, but rarely publicized, that the pogroms were fictitious, the oppression non-existent, and the mass migration economically motivated. Yaacov Ro'i writes in *Jews and Jewish Life in Russia and the Soviet Union* that "a disproportionately large number of Jewish migrants to the United States came from areas that were typified by economic depression along with a low level of anti-Semitic violence. This indicates that economic hardship constituted the main impetus for Jews to migrate abroad."[1] Ro'i is still being disingenuous here. For "low level of anti-Semitic violence" read "entirely untouched by violence or any form of social disturbance." In the MIT-published ***The New Comparative Economic History***, Leah Platt Boustan contributes a solid but not flawless piece titled: "Were Jews Political Refugees or Economic Migrants? Assessing the Persecution Theory of Jewish Emigration, 1881–1914." Boustan states that whereas earlier historiography was replete with accounts of babies being roasted alive and whole villages razed, hard evidence has proven that the two decades between 1881 and 1901 were actually "relatively quiet for the Jews of Russia." Boustan remarks that the main pressures exerted on Russia's Jews were those commonly associated with mass migrations more generally: "rapid population growth and a possible demographic transition, as well as urbanization, residential crowding and ongoing industrialization." After reviewing scores of data, Boustan concludes that "the timing of Jewish migration, like that of other migrations to the New World, responded to economic conditions. Jewish migration was particularly influenced by the health of the United States economy."

Nothing, then, about the propaganda emblems that acted as a key to unlocking the gates of the West. No apologies to the duped millions who protested, donated, and agitated on behalf of their own future *competitors*.

Atrocity emblems accompanying mass population movement rarely have any basis in fact. These movements are motivated much more frequently by the banalities of human need and competition. In these mass migration scenarios, areas experiencing population growth will produce a young "transition cohort." This large cohort crowds the home labor market, lowering wages and increasing the net benefit of migration. Because the home markets cannot manage their own growth, they export the surplus cohort, presenting the intended destination countries with objective social problems, prominently, but not exclusively, in the form of competition for resources now experienced by the indigenous youth cohort. In the United States c.1900 the impact of the Jewish cohort was not felt immediately — it was felt most acutely for the first time when the next generation came of age and indigenous White youth were forced to compete with Jews for Ivy League places etc. The competition was severe, leading to the introduction of the ***numerus clausus*** and eventually the 1921 Immigration Act. However, native birth rates in 1900 were still of a sufficient level for the competition to actually take place. By contrast, with declining birth-rates across the West, and the world's lowest in Germany, the importation of African and Middle Eastern cohorts represent the incomparably worse scenario of wholesale displacement rather than impending competition.

Political disquiet can be a convenient mask for the demographic and socio-economic drivers of mass migration outlined by Boustan. While there has been much talk about Syria as a zone of war and destruction, little has been made of the fact that, like the Russian Jews in 1880, it has **one of the highest population growth rates in the world** (2.4%). In the seven least-developed of Syria's 14 governorates, women have between 3.8 and 6.2 children. Their fertility rates are not expected to decline much in the next 15 years. In 2010, Nabil Sukkar, a Syrian economist formerly with the World Bank, **said** "We have a population problem, no question. Unless we cope with it, it could be a burden on our development." Sukkar said labor supply was **growing** about 4.5 percent a year, due to rapid population expansion in earlier decades, outpacing the capacity of Syria's economy to create jobs for the cohort of 250,000 young people arriving on the job market every year. "Too big a population means a high burden on government services, such as education, electricity and health care," he said. "Perhaps in 20 years the growth rate will go down to 1.5 percent as in Egypt, but in the meantime we do have a problem." Since Syria is now exporting its entire surplus cohort, Sukkar's problem, like the similar one facing Africa, is now Europe's problem.

Like the migration of the Jews from nineteenth-century Russia, we now face the immigration of people who are reproducing more prolifically than us and who have outgrown the pace of their own economic development. And like the migration of the Jews from nineteenth-century Russia, we are being fed the lie that they are refugees. In "**Myth and the Russian Pogroms**" I noted the importance of Jewish self-representations as "refugees," and the effect their use of emotive emblems via the media had on the Western public mind:

Other major sources of pogrom atrocity stories were the *New York Times*, the *Times* (London), and the *Jewish World*. The *Jewish World* furnished the majority of these tales, having sent a reporter "to visit areas that had suffered pogroms." Most of the other papers simply reprinted what the *Jewish World* reporter sent them. The atrocity stories carried by these newspapers provoked global outrage. There were large-scale public protests against Russia in Paris, Brussels, London, Vienna, and even in Melbourne, Australia. However, "it was in the United States that public indignation reached its height." Historian Edward Judge states that the American public was spurred on by reports of "brutal beatings, multiple rapes, dismemberment of corpses, senseless slaughter, painful suffering and unbearable grief."

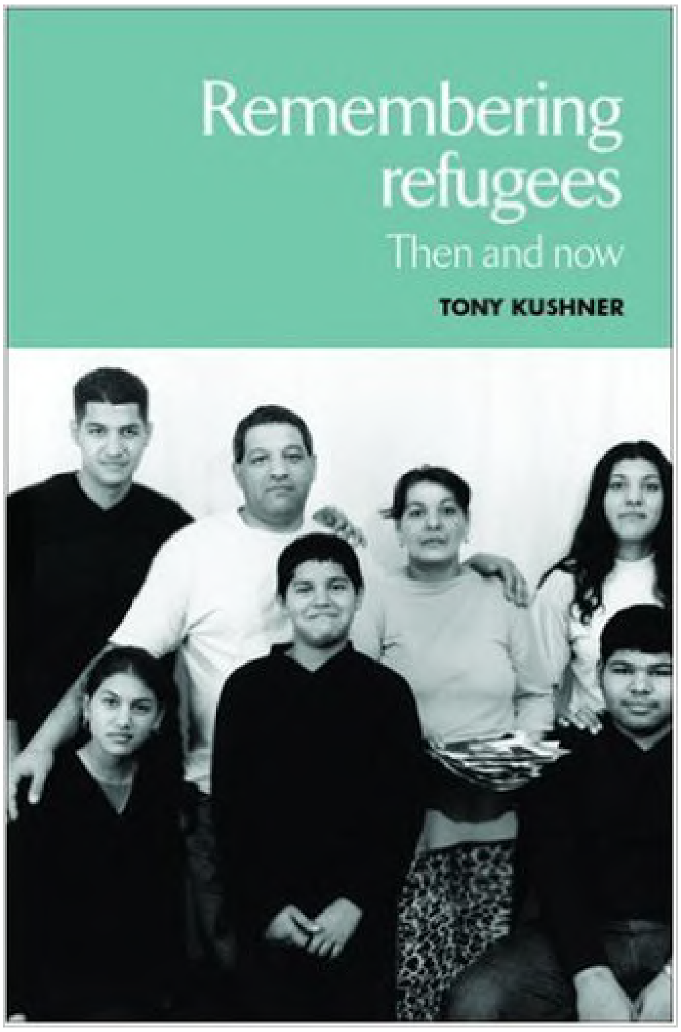
Faced with entirely fictitious emotive emblems, Westerners flocked to set up ‘Refugee Committees’ and other charitable organizations for Jewish migrants, and many attended protests agitating for the easing of immigration restrictions that inhibited the easy entry of the poor victims. Sound familiar? Looking at the crisis we face today and the hordes of duped White liberals, can we really see any difference?

HELP NOT HATE
OPEN THE DOORS
LET THEM IN

More than a century separates the two “refugee” invasions — but so little has changed.

Of course, Jewishness and the concept of the refugee are intimately bound up together. Like Jewishness, the concept of the refugee rests on alleged victimhood, temporariness, flux and statelessness, as well as heavy emphasis on Western guilt and moral obligations. Jewish intellectuals have been at the forefront of both critiquing native reactions to so-called refugees, and shaping the way “refugees” should be seen by contemporary society. One of the best examples is British refugee “expert” Professor Tony Kushner. In *Remembering Refugees: Then and Now*, Kushner attempts to portray historical and contemporary “refugees” (exclusively non-White), as victims of societies bent on harshly misrepresenting them. He writes that “Refugees themselves, often, by necessity and circumstances, marginal figures, rarely can shape the dominant images others hold of them — especially as their representations are fashioned more by myth than reality.”[2] One could very easily substitute ‘refugees’ for ‘Jews’ to gain an insight into Kushner’s own self-concept.

More pertinently though, his entire argument is bankrupt. As discussed above, Jewish ‘refugees’ from nineteenth-century Russia expertly fashioned their own mythological representation as victims of harsh and violent oppression, and found shaping the dominant images others held of them rather easy. Similarly, the contemporary Jewish-dominated media is making light work of shaping majority images of the current population movement into the West, and the “refugees” are the chief beneficiaries, rather than victims, of this process.



A Jewish Panegyric to “Refugees”

Kushner’s work is both a panegyric to the wholly-imagined “contributions” of “refugees” and immigrants, and a bitter condemnation of a Britain that imposed “draconian measures” against successive waves of “desperate” victims. Kushner writes of an “open season” on asylum seekers during the late 1990s, a period when Britain actually ushered in the fastest rate of foreign immigration in its history, resulting in an acute housing shortage and an ill-fated inflation of property values. When not condemning Britain for refusing to open its doors to hundreds of thousands of Roma Gypsies, Kushner teaches courses for White English students on “Refugees in the Twentieth Century.” Rather tellingly, he also teaches a course titled “The Making of Englishness,” which advances the familiar Jewish argument that White nationalities and identities are simply harmful, diseased, “racist” constructs which should be slated for destruction if the world is to enter a better age. Demographic dilution, if not total annihilation, is the surest way of weakening and destroying a working sense of national and ethnic identity. Supporting refugees, whether by political agitation, propagandizing their fabricated tales to White students, or helping to mould and disseminate their emotive emblems, thus fits the goals and aspirations of organized Jewry very well.

In the United States, organized Jewry is working hard to get the government to take in more “refugees,” and is using its own fabricated “refugee” history as moral leverage for this activism. But the supposed altruism of these Jews is as false and misleading as the "refugee" history they continue to scam the masses with. Often these links are organic. One of the most prominent Jewish organizations working to bring Syrians to the United States is the Hebrew Immigrant Aid Society (HIAS), founded in 1881 to assist the masses of Jewish economic migrants masquerading as refugees fleeing baby-roasting, breast-hacking Russians. HIAS has come a long way from its days organizing protests on behalf of the "persecuted Jews of Russia," and it has chalked up many successes in the effort to break up Western ethnic homogeneity. Along with other Jewish organizations, it played a prominent role in overturning America's 1921 Immigration Act, opening the nation up to vastly increased Third World immigration. In addition to its world headquarters in New York City, HIAS maintains offices in Buenos Aires, Djabal and Goz Amir, Chad, Nairobi, Quito, Ecuador, and Tel Aviv. Since its beginnings, this organization has been party to the immigration of more than 4.5 million individuals, the vast majority of them Jews and non-Whites, to the United States and other White nations around the world. And despite its high-flown rhetoric ("**Welcome the Stranger; Protect the Stranger**"), Leonard Glickman, former HIAS president and CEO, is quite aware that what his organization is doing is good for the Jews. As he once **put it**, when asked why his organization was importing Somali Muslims: "The more diverse American society is the safer [Jews] are." HIAS has had remarkably little success in resettling non-Jewish refugees to Israel.

Traditionally, the United States has taken it upon itself to admit half the refugees worldwide who are identified as being in need of immediate resettlement. Experts anticipate that by the time the refugee evaluation process is completed, some 400,000 will be recognized as needing resettlement. This will present America with a request to absorb 200,000 Syrian refugees. But U.S. resettlement quotas now stand at 70,000 people total, from all over the world, per year. HIAS and Jewish groups are **asking to increase this quota to 100,000 per year**. Melanie Nezer, HIAS Vice-President, has appealed to the lachrymose and mostly fabricated narrative of Jewish history, stating that: "As a Jewish community, we understand what it means to be refugees without getting any help. We would have been in a different place if the world had stepped up then." No mention of the millions of Jewish 'refugees' who gained easy entry to the West on a series of lies between the years 1880 and 1914.

Surveying these latest events I could only recall the old saying: "Fool me once, shame on you. Fool me twice, shame on me." The patterns we are seeing today are mere replications of older follies. Emotive emblems, pathological altruism, a lack of long-term thinking, a complete absence of rational analysis. We've been here before. We've seen the same phrases and the same lies. The nineteenth-century Jewish invasion of the West ushered in our cultural decline and a loss of control over our political, economic, and spiritual destiny. The twentieth-century multi-ethnic invasion of the West, which will continue long after the resettlement of the Syrians, will usher in our demographic oblivion. With horror we see the truth: We are refugees in our own lands.

[1] Y. Ro’i *Jews and Jewish Life in Russia and the Soviet Union*, (Frank Cass, 1995), p.37.

[2] T. Kushner, *Remembering Refugees: Then and Now* (Palgrave, 2006), (p.1).

On Contemporary Opera and Wagner’s ‘Jewry in Music’

theoccidentalobserver.net/2015/09/26/on-contemporary-opera-and-wagners-jewry-in-music

Andrew Joyce, Ph.D. September 26, 2015

Kirill Petrenko: “a tiny gnome, a Jewish caricature.”

This month marks the 165th anniversary of the publication of Richard Wagner’s landmark essay ‘Das Judenthum in der Musik.’ Almost right on cue the opera scene, particularly in Berlin, has recently played host to a series of episodes that would have the Old Sorcerer spinning in his grave. Back in June Kirill Petrenko, a Siberian-born Jewish conductor, was appointed as music director to the Berlin Philharmonic beginning September 2018. Petrenko was **no-one’s first choice**. His name apparently came into the reckoning only after 124 orchestra members split down the middle in an all-day election on May 11, half of them voting for the German favourite Christian Thielemann and the other half for the young Latvian, Andris Nelsons. By nightfall, the players were steeped in conflict, forcing leaders to seek a third, compromise candidate. Petrenko, 43, in his second year as music director at Bavarian State Opera, privately signalled his disinterest in the job. However, when called with the election result, he accepted with ‘euphoria and joy’. As a result, he will be the first Jewish chief conductor of the Philharmonic.

Rather predictably, Petrenko’s appointment has been greeted with enthusiasm by Jewish critics and commentators eager to indulge in the usual effort to promote their co-ethnics as geniuses. In my **2013 analysis of the Spinoza cult**, I pointed out that

> a recurring theme here at *TOO* has been the monitoring of ethnic networking in efforts to establish Jewish figures in positions of scientific, academic, artistic or

> cultural pre-eminence. Erudite studies by several writers, particularly Kevin Macdonald (a major theme of *The Culture of Critique*) and Brenton Sanderson, have shed light on individual cases (e.g., Boas, Freud, Trotsky, Rothko, Mahler) as well as the more generic processes involved in these efforts (e.g., promotion in the elite media and the academic world). Typically these efforts can be said to begin with the veneration by a group of Jews of a Jewish intellectual or artist, and is followed by the creation of an authoritarian cult-like aura around his or her personality. The process reaches its completion, in some cases after the death of the guru figure, in an aggressive Jewish marketing effort to convince society at large that this figure, together with his or her ideas, is or was of national or international—if not cosmic—significance. It is predominantly by this process that the notion of "Jewish Genius" is perpetuated.

More specifically relevant to the Petrenko case, in 2011 *TOO*'s Brenton Sanderson wrote **'Why Mahler? Norman Lebrecht and the Construction of Jewish Genius**.' The piece explored the efforts of Jewish critic and author Norman Lebrecht to transform Mahler's image "from that of a relatively minor figure in the history of classical music at mid-Twentieth Century, into the cultural icon of today." Sanderson, commenting on Lebrecht's *Why Mahler?*, writes that

> The focus here is on alerting us to fact of Mahler's towering genius, and how this genius was inextricably bound up with his identity as a Jew. Overlaying this, as ever, is the lachrymose vision of Mahler the saintly Jewish victim of gentile injustice. Lebrecht's new book is another reminder of how Jewish intellectuals have used their privileged status as self-appointed gatekeepers of Western culture to advance their group interests through the way they conceptualize the respective artistic achievements of Jews and Europeans.

Given Sanderson's comprehensive treatment of Lebrecht and his motivations, and the wider context of Jewish ethnic networking, I was unsurprised to see Lebrecht emerge as one of Petrenko's earliest and most gushing admirers in the aftermath of the diminutive Jew's election. According to **Lebrecht**, Petrenko is a "profound and experienced Wagnerian," who "spares nothing in his musical passions and gives both musicians and audience the feeling that the music could not be performed in any other way." Lebrecht assures us that Petrenko is "a genuine maestro."

Next to Christian Thielemann, however, Petrenko cuts a far from impressive figure. By Lebrecht's own admission Petrenko "is completely unknown abroad, in the territories where the Berlin Phil needs to be number one. A few guest appearances at the Metropolitan Opera, Covent Garden and the Concertgebouw left no lasting impression. He has never toured Japan or China. He has made hardly any recordings." By contrast, Thielemann is a titan in Wagnerian circles in particular. Thielemann is a regular conductor at the Bayreuth, following his début in 2000 with Wagner's *Die Meistersinger von*

Nürnberg, and the Salzburg Festivals. In 2003, he was awarded the Order of Merit of the Federal Republic of Germany (*Bundesverdienstkreuz*). In October 2011, he received honorary membership of the Royal Academy of Music in London, and in 2015 Thielemann won the Richard Wagner Award *(Richard-Wagner-Preis)* of Leipzig. A few months ago, the Bayreuth Festival formally announced the appointment of Thielemann as its music director.

The 'problem' with Christian Thielemann has nothing to do with his talent in the pit, and everything to do with his alleged political and cultural beliefs. Particularly harmful has been the lurking accusation that in 2000 he made negative comments about Jewish conductors in the Berlin music scene. Berlin has one of the fastest growing Jewish populations in the world, and many of its cultural avenues have been falling into Jewish hands at an equally rapid pace. Australian-born Barrie Kosky is one of several Jewish artists heading Berlin's cultural institutions. As general manager of the Komische Oper, Kosky joins Daniel Barenboim (Berlin Staatsoper), Ivan Fischer (Konzerthaus) and the incoming Kirill Petrenko. Kosky **welcomes the growing Jewish monopoly** of Berlin culture: "I say the more Jews the better in Berlin — bring it on! If you look at Berlin before the war, all the theatres were owned by Jews, it was like Broadway. They say that half the orchestras were full of Jewish musicians, all the major theatre directors were Jews."

Barrie Kosky: "I say the more Jews the better in Berlin — bring it on!"

The growing Jewish monopoly over German theatre and music has often come at the expense of taste, talent and decency. Kosky's own repertoire includes a production of Rameau's *Castor and Pollux* at the English National Opera that featured masturbation, transvestism, and the copious nudity of obese women. Rather typically, this onslaught on a European classic was praised by the Jewish critic David Karlin, who **wrote** that Kosky's perversion "breathed new life" into it.

Against this backdrop of Jewish-inspired filth, in October 2000 a letter appeared in the *Frankfurter Allgemeine Zeitung*, written by a former Berlin culture official named Ulrich Roloff-Momin. Roloff-Momin reported in passing that a “leading Berliner” — whom he did not name — had been heard to say how happy he was, “now that the Jewish mucking about in Berlin will be over.” The comment has been alternatively translated as “looking forward to an end to the Jewish mess.” Roloff-Momin was hinting, or the “leading Berliner” was hinting at the anticipated departure of Daniel Barenboim from his position as musical director of the Staatsoper, the Berlin State Opera, when his contract lapsed in the summer of 2002 (in the end Barenboim did not leave Berlin). Although Roloff-Momin refused to state the identity of the “leading Berliner,” Christian Thielemann was largely touted as almost certainly being the man behind the comment.

Christian Thielemann: “The Jewish mucking about in Berlin will be over.”

Thielemann **denied** any involvement, calling such accusations “ridiculous’” and suggesting they had been orchestrated to damage his reputation at a tense and confrontational time for Berlin opera. “It is very strange that something like this comes up now,” he said. However, Thielemann has since attracted further scorn from Jews and other cultural Marxists for his cultural conservatism, his barely-concealed nationalism, and his veiled expression of support for the PEGIDA movement in January 2015. Most notably, Thielemann has raised the ire of Norman Lebrecht, who combines a sycophancy for his Jewish subjects with an open and sarcastic disdain for the traditional approach of Thielemann. Lebrecht **writes**:

> The German of 2015 — hailed by some as a man of destiny — is Christian Thielemann, Berlin born and bred, German as bratwurst in a bierkeller. German, and then some. Thielemann, 56, is a musical conservative who shuns atonality and pretty much anything written after the death of Richard Strauss. His outlook is resolutely retro. He likes saying that Germans have nothing to apologize for, a coded phrase that places him on the outer fringe of the democratic right. In January, he issued a

> diatribe that appeared to show support for the Pegida anti-immigrant movement. A loner, never married, aloof and uncollegial, Thielemann is a powerful if conventional interpreter of Beethoven, Brahms and Bruckner.

Sly insinuations that Thielemann's repertoire is somehow parochial and unadventurous (i.e. he doesn't entertain the work of Jewish composers) have provoked the Berliner to defend himself by arguing that: "If you had a Russian conductor and he conducted Russian works, you wouldn't say a word. Why do people say a word when a German conductor conducts German works?" His refusal to apologize for sticking with German music goes hand in hand with his refusal to apologize for the German past: "I try to value things," he says. "Never has everything been wrong. There are some very dark points; there are some very good points." For Thielemann, politics has no place in music. He has been criticized for resurrecting Hans Pfitzner's *Palestrina* by those who argue that Pfitzner's nationalist sympathies and statements about Jews put him beyond the pale. But Thielemann argues that if music is good, the moral character or political affiliation of the composer is irrelevant. "When I first conducted Palestrina in Nuremberg, someone said, 'This is a nationalistic piece of shit.' This score, this beautiful, beautiful piece. What has C sharp minor to do with fascism? Nothing."

Michael Henderson has **written** that in liberal Berlin there is no room for a cultural conservative like Thielemann, "a man who keeps a bust of Frederick the Great on his desk." Henderson continues:

There is unease that the conductor's job should go to a man who has expressed conservative, some would argue reactionary, opinions. He is not, as some have claimed, a neo-Nazi. Such talk is foolish. But the man who keeps a bust of Frederick the Great on his desk is an old-fashioned Prussian of robust views, and many modern Prussians do not share them. When Thielemann gave an interview earlier this year, in which he expressed sympathy if not outright support for Pegida, the anti-immigrant movement based in Dresden, Berliners were appalled. The orchestra immediately placed a poster on the tower of their concert hall, the Philharmonie, which read: "One orchestra, four religions, 124 musicians."

What Thielemann had in fact stated back in January was simply his earnest belief that "we must finally listen to the questions confronted by the PEGIDA phenomenon." Regardless of the equivocal nature of Thielemann's **full statement** on the PEGIDA movement, it was apparent by May 2015 that he would be denied the advancement his talent demanded purely on political grounds. Or, as Lebrecht put it, "only his penchant for reported rightwing indiscretions can stem his vertical progress." Against this background, it is difficult to see the election of Kirill Petrenko at the Berlin Philharmonic as anything other than a misguided act of defiance by a clique of left-liberal musicians. What better way to thumb their noses at the conservative Thielemann, than to elect an obscure and mediocre *Jew*?

Not everyone extended such a warm welcome to the Siberian Hebrew. Sabine Lange of Northern German Broadcasting [NDR Kultur] stated that Thielemann was well-versed in the German sound but that Petrenko was a mere “tiny gnome, the Jewish caricature.” Manuel Brug, a *Welt Online* commentator made the faux pas of pointing out that the three best conducting positions in Berlin were all now occupied by Jews. Even though numerous Jewish media outlets had made the same point, Brug was a non-Jew, and therefore stating such a fact was, according to Norman Lebrecht “unhelpful and unnecessary.” Brug came in for even heavier criticism for stating that it was “a relief to many” that Petrenko enjoys good interpersonal relations, “as at least one of the female opera singers at this year’s Bayreuth [Wagner] Festival can attest.” This was interpreted as playing upon “the anti-Semitic stereotypes of overly competitive and oversexed Jews.”

Observing this episode and its context, I couldn’t help but reflect on Wagner’s timeless *Jewry in Music.* After 165 years, the remarkable clarity of its insight retains almost startling relevance. The ascendance of mediocre, if not trashy, Jewish “talent” to the heights of Berlin’s cultural scene was predicted by Wagner who commented:

The Jew, who is innately incapable of presenting himself to us artistically through either his outward appearance or his speech, and least of all through his singing, has nevertheless been able in the widest-spread of modern art-varieties, to wit in music, to reach the rulership of public taste.

Of course, once this rulership has been achieved, we swiftly begin to witness the degradation of European art. Barrie Kosky’s obscene barbarism should be seen as merely the tip of the iceberg in this respect. Even in 1850 Wagner noted the tendency of Jewish “artists” to degrade and cheapen the European cultural heritage, arguing that “we have no need to first substantiate the be-Jewing of modern art; it springs to the eye, and thrusts upon the senses, of itself.”

The gut-reaction of Sabine Lange to the extreme physical dissonance between the 6ft 3in Thielemann and the 5ft 3in Petrenko is also explained by Wagner, who wrote that “the Jew in ordinary life strikes us primarily by his outward appearance, which, no matter to what European nationality we belong, has something disagreeably foreign to that nationality; instinctively we wish to have nothing in common with a man who looks like that.” Contrasted with Thielemann, Petrenko’s foreign, non-European appearance is merely accentuated to an almost comic degree — becoming, as Lange correctly pointed out, a Jewish caricature. Wagner also had prescient comments to make about the likes of Norman Lebrecht and his ilk. These conceited, arrogant, but ultimately blind Jewish intellectuals “stand alien and apathetic in a society they do not understand, with whose tastes and aspirations they do not sympathize, whose history and evolution have always been indifferent to them.”

To conclude, I might add that as well as assaulting the European musical tradition, Jews have used their “rulership” to ensure opera becomes yet another cultural avenue in which criticism of Jews is taboo. One of the most recent victims of the Jewish rulership is John Adams’s *The Death of Klinghoffer*. First produced in New York in 1991, the opera is based on the hijacking of the passenger liner *Achille Lauro* by the Palestine Liberation Front in 1985, and the hijackers’ murder of 69-year-old Jewish passenger Leon Klinghoffer. The opera has drawn heavy criticism from Jews, including Klinghoffer’s two daughters, that the opera is anti-Semitic and glorifies terrorism. The primary reason for these accusations is that the creators of the opera attempted to give equal voice to both Palestinian and Israeli voices with respect to the political background to the hijacking. But as we well know, Jews are never content with equality, but only special treatment and protections. The dramatic expression of Palestinian historical grievances in a theatrical context was thus construed by organized Jewry as an expression of sympathy with Palestinian terrorism.

Jews also accused the opera’s creators of anti-Semitism for their portrayal of fictional Jewish-American neighbours of the Klinghoffers, the Rumors, in a scene in the original version. The couple were characterized in a way that organized Jewry deemed to be offensive and “inappropriately satirical.” It was alleged that the scenes involving the Rumors portrayed Jews as self-absorbed, gossiping, bargain-hunting bourgeois materialists without souls. Far from being exaggerated caricatures of the modern Jewish family in America, the scene was actually devastatingly perceptive and accurate as a sociological study of modern Jewish identity. Even Jewish music critic Robert Fink **conceded** that this portrayal of American Jews was offensive and upsetting to Jewish audiences because it was “akin to standing culturally naked in front of an unflattering music-dramatic mirror. American Jews did not like what they saw.” Regardless of the accuracy of this reflection, the howling Jewish furore that followed the American premiere forced Adams to delete this scene in its entirety while revising his opera for all future productions.

The opera has since had a difficult history. In June 2014, the Metropolitan Opera in New York cancelled an international simulcast and radio broadcast due to “an outpouring of concern” that it “might be used to fan global anti-Semitism.” This ridiculous argument was made by the ADL. Abraham Foxman whined: “While I haven’t personally seen the opera, numerous experts on anti-Semitism and the Arab-Israeli conflict on the ADL staff have, and our objections are based on their analyses and a full reading of the libretto.” In addition to cancelling both broadcasts, the MET agreed to include a statement from Klinghoffer’s daughters in the printed program. Shortly afterwards, the production was also dropped by the Los Angeles Opera. Jewish groups continue to harass anyone attempting to stage it.

In 1869 Richard Wagner published an additional essay which acted as an extension to ‘Jewry in Music.’ At the conclusion of that piece, he wrote:

> Whether the decadence of our culture can be prevented by forcible expulsion of foreign elements of pernicious character I cannot say; as powers for this purpose are requisite, of the existence of which I am not aware.

As with his earlier statements, nearly 150 years later not much has changed

Jews and Gun Control: A Reprise

theoccidentalobserver.net/2015/10/04/jews-and-gun-control-a-reprise

Andrew Joyce, Ph.D. October 4, 2015

> **Editor's note: The immediate reaction by the left, including Pres. Obama, to the shootings in Roseburg, Oregon was to demand greater gun control. This has now become a ritual after every multiple shooting. This article by Andrew Joyce originally appeared on August 2, 2014, but is re-posted because it discusses the role of Jews as a critical component of the coalition in favor of gutting the Second Amendment and places the Jewish role in historical context.**

The thorny issue of Jewish support for gun control has reared its head once more, this time in Washington State. The Jewish Federation of Greater Seattle has called for the resignation of Brian Judy, a National Rifle Association lobbyist who reportedly linked gun control to that untouchable icon of Jewish victimhood, the Holocaust. At a news conference at the Federation's Seattle headquarters, President Keith Dvorchik said Judy should resign for connecting an anti-gun ballot initiative to policies pursued by Nazi Germany. Dvorchik further demanded the national office of the NRA "make clear that it rejects his ignorant and unproductive dialogue."

Judy's remarks first surfaced on the liberal blog Horsesass.org. **An audio clip** plays over a still image of a gathering and features Judy talking about Jews who support gun control. The remarks were made at a gathering in Silverdale opposing I-594, a measure on the ballot this fall that would further expand background checks for gun purchases. In the recording, Judy references Nick Hanauer, a Seattle Jew who has contributed more than $300,000 to an independent-expenditure group supporting I-594, in addition to an earlier **$1 million pledge**. Other **significant funds** have come from Jewish billionaire and former Microsoft CEO, Steve Ballmer who, along with his wife Connie, is a major contributor to the Hanauer-founded organization, Washington Alliance for Gun Responsibility. Hanauer wrote recently in *Politico* about how his family fled Nazi Germany. The speaker on the recording references Hanauer's piece: "Now [Hanauer is] funding, he's put half a million dollars, toward this policy, the same policy that led to his family getting run out of Germany by the Nazis. You know, it's staggering to me, it's just, you can't make this stuff up. That these people, it's like any Jewish people I meet who are anti-gun, I think, 'Are you serious? Do you not remember what happened?' And why did that happen? Because they registered guns and then they took them. Why did you have to flee to this country in the first place? Hello! Is anybody home here?"

Dvorchik, in calling for Judy's resignation, failed to mention broader Jewish interests in achieving the disarming of the civilian populace (which I will discuss below), claiming instead that the Jewish Federation of Greater Seattle has an interest in the issue because of a shooting that occurred eight years ago. Naveed Haq, an apparently deranged Muslim, forced his way into the federation's offices with a handgun, **killing one employee and wounding five others**. Dvorchik has demanded that the national office of the NRA disavow Judy's remarks and the "idiotic, simplistic and simply wrong" idea that the treatment of Jews in Nazi Germany has anything to do with a ballot measure that calls for background checks for gun purchases. He added that to question whether the Jews don't "understand history is the most vile rhetorical question that has ever been asked." Dvorchik has been joined by anti-gun Jewish state politicians Reuven Carlyle and David Frockt, who have said Judy's statements "carry dark, ugly and subtle undertones of anti-Semitism." Additionally, Hanauer's Washington Alliance for Gun Responsibility **reports** on its website that the following Jewish organizations now support I-594 as a matter of policy: The Anti-Defamation League, Bet Alef, Congregation Beth Shalom, Jewish Council for Public Affairs, Jewish Family Service, Jewish Federation of Greater Seattle, Kavana Cooperative, Kol HaNeshamah, National Council of Jewish Women, Stroum Jewish Community Center, Temple Beth Am, Temple Beth Hatfiloh, Temple Beth Or, Temple B'Nai Torah, Temple De Hirsch Sinai, Tikvah Chadashah, Herzl Ner Tamid, Temple Beth El and the Washington State Holocaust Education Resource Center.

High-profile Jews have a nasty habit of finding themselves at odds with the NRA. The Judy case is almost a carbon copy of 2013's fiasco involving Jewish mayor of Jersey City, Steve Fulop. In November Fulop **announced** that he would he would use the buying power of his police force's weapon purchases to essentially blackmail gun vendors into making it much more difficult for regular customers to purchase arms. Shortly after Fulop made his intentions public, Scott L. Bach, an NRA board member and executive director of the Association of New Jersey Rifle and Pistol Clubs, reportedly told an audience: "His (Fulop's) grandparents were Holocaust survivors according to Wikipedia. So you've got to wonder why he is not getting it." ADL Chief witch hunter Abe Foxman in turn, condemning Bach's remarks not only for invoking of the Holocaust to score political points (presumably only Jews are afforded that privilege), but also adding that Bach's summoning of Fulop's family's personal history "makes it all the more offensive."

Scratch the surface even lightly in almost any state and you will find influential Jews leading the movement to restrict the right to bear arms. The **strongest supporter** of gun control measures in Connecticut is Jewish Senator Richard Blumenthal. The biggest gun control group in Pennsylvania is CeaseFirePA. The **board** of CeaseFirePA is dominated by Jews and includes such figures as Nancy Gordon, a member of the Jewish Social Policy Action Group, and Shira Goodman, Che Saitta-Zelterman and Fred Kaplan-Mayer. In New York Michael Bloomberg has **formed and financed** Everytown, a new gun control organization, and has already pledged $50 million to the cause of making it harder for citizens to purchase arms and ammunition. The *Huffington Post* **reports** that in California Dianne Feinstein has "long been one of the Senate's strongest advocates for gun control."

In Michigan, Jewish Senator **Carl Levin** has been at the forefront of gun control efforts, earning him an “F” score from Gun Owners of America. I could go on.

Of course, the reason why influential Jews keeping clashing with the NRA is the simple fact that Jews **lead the gun control campaign**. Kevin MacDonald noted in January 2013 that:

> The gun culture of traditional America, especially rural America has been particularly loathed by Jewish intellectuals. There is also a deep fear of Christian culture that is most vibrant in rural America. For example, Israeli patriot Elliott Abrams **acknowledges** that the mainstream Jewish community in America “clings to what is at bottom a dark vision of America, as a land permeated with anti-Semitism and always on the verge of anti-Semitic outbursts.” According to Abrams, because of this vision, Jews have taken the lead in secularizing America. In fact, the key role of Jewish organizations in **shaping the Constitutional law on Church/State relations** is well known. And it’s not much of a mystery who’s behind **the war on Christmas**. And by successfully changing immigration policy, Jews have reduced the political power of the rural White subculture of America to the point that even though roughly 7 in 10 White males voted Republican (and ~60% of White females), Obama and the Democrats won the recent election. Even if the current push for gun control fails, we can expect that Jewish organizations will continue the push to disarm White males. Jewish organizations are not at all against guns when they are in the hands of the police and other authorities. The ADL (see the ADL’s Law Enforcement Agency Resource Network) and the SPLC (Law Enforcement Training and Law Enforcement Resources) have made strong alliances with law enforcement in America.

Right, but while officials in the NRA are obviously aware of the prominence of Jews in the “control” campaign, their understanding of Jewish motivations is severely lacking.

I happen to think that linking the issue of gun ownership to the deaths of Jews during World War II is inappropriate, though for somewhat different reasons to Abe Foxman and the ADL. The fundamental problem I have with current NRA reasoning is that it betrays a lack of knowledge of Jewish history. NRA evocations of Jewish civilian casualties during World War II irritate me primarily because I think the group has so many more sophisticated and legitimate arguments to make on behalf of its cause; and bringing up the Holocaust in *any* argument has always struck me as intellectual cheap-shot.

On a deeper level however, the assumption underlying the current NRA approach is that governments historically have been the biggest threat to Jews. With the single exception of Nazi Germany, while some elites have had ambiguous relations with their Jewish populations (which on occasion led to expulsions) the overwhelming trend throughout Jewish history has been that Jews have been willing agents and partners of the ruling elite. Whether as Medieval tax farmers, early modern ‘Court Jew’ financiers, or the intellectual shock-troops of Bolshevism, Jews have only very rarely found themselves threatened by government or monarch.

Nowhere is this made more evident than in the simple fact that in Orthodox Judaism the prayer *Hanotayn Teshu-ah* is not said for the nation or the people of the country in which the Jews have settled, but rather for the *monarch* or *government*. Gordon Freeman explains that "In fact, a prayer for the government is a feature of every type of prayer book of every land of the Jewish diaspora irrespective of the specific religious movement of the community."[1] This stance is ancient. The rabbinic commentary, *Pirke Avot*, tells Jews to "pray for the welfare of the government, because were it not for the fear it inspires, every man would swallow his neighbor alive."

I don't think it's unreasonable to extrapolate that what is really intended and understood by this injunction is that were it not for the fear inspired by the government, the *goyim* would swallow their Jewish neighbors alive. The favored Jewish position is thus to support a strong, *feared*, government which is capable of harnessing the resentments, real or imagined, of the gentile masses.

History is replete with examples of Jews benefiting from powerful, *feared*, governments, though they have been at pains to [literally] re-write this particular aspect of their history. In my analysis of medieval English Jewry I noted that, due to the strength of the Jew-government alliance, retaliatory actions were only capable of being carried out during the very brief period between the end of one reign and the beginning of another. I **wrote** that:

> If we were to have before us today a thirteenth-century English peasant, he would find much to dispute in [Anthony] Julius' claim that it was the Jew who stood at the bottom of the social and economic ladder. In fact it has been well established that Jews occupied the position of a privileged elite, under royal protection. B. Lionel Abrahams, upon examining centuries of royal charters concluded that "from their first arrival in the country, they had enjoyed a kind of informal Royal protection."[18] Later, Henry II "gave and secured to the Jews special privileges so great as to arouse the envy of their neighbors," granted them the use of their own courts, and "placed them under the special protection of the royal officers in each district." In charging high rates of interest and preying upon the indebtedness of the lesser barons and the freeholders, Jews were successful in acquiring vast numbers of estates, which the king then gradually acquired by accepting them in lieu of tallages. The Jews had a free rein to carry on their regular, and highly profitable, money-lending activities as long as they continued in a mutually beneficial partnership designed to facilitate "the transfer of land from the small landowners to the upper stratum." Unsurprisingly, Jews thus came to be seen as a hostile elite. They were viewed as such not just by the peasantry but by the barons, who chafed under their interest rates and at their inability to strike at those under royal protection. Irven Resnick writes in a 2007 article for the respected journal *Church History* that Jews were the "agents of hated

> royal fiscal policies," as well as the usurers of the masses. The Crown was aware of this and took measures to increase security for Jews. A lot has been made about Jews first having to wear a badge identifying them at this time. What is far less often publicized is that these badges were first introduced by the English Crown, according to an article in the *Jewish Quarterly Review*, to better "facilitate their recognition by their protectors."

Medieval Jews thus benefited from the powerful and feared status of the English Crown. Had it been possible, one can imagine that the prospect of the Crown seizing the arms of the barons would have been especially welcome in Jewish homes, since it would have represented the permanent neutralization of that particular threat to Jewish interests. Unfortunately for the Jews of Medieval England, the barons maintained and increased their arms, and were thus able to use the threat of force to influence the weakened Edward I to expel every Jew from the nation's soil.

Possessing such knowledge makes it very frustrating to watch NRA spokesmen fumble with clumsy arguments when confronted with the increasingly apparent Jewish role in the gun control movement. Indeed, it would be much better for the NRA, and America, if the NRA confined itself to simply pointing out the preponderance of Jews acting against it. Reaching for ill-understood, and barely applicable, metaphors hasn't helped its cause at all. The NRA is a lynchpin of Middle America, not cosmopolitan America. The organization should cease assuming that Jews are in any way "just like them," in the sense that they are for the rights of the individual and against strong government. Looked at through the prism of historical precedent, the NRA and organized Jewry are fated to be natural enemies, with strikingly different priorities and objectives. NRA members may well fear "Big Government." But one of the biggest Jewish anxieties is "weak government," because in this scenario, so the reasoning goes, there is nothing to restrain the "lecherous rabble," "the beasts of the field," from violent retribution.

Returning to Washington, some of my relatives living just outside Vancouver have told me they're having a hard time getting ammunition because of bulk-buying by nervous gun owners. As the amount of Jewish money pouring into the gun "control" movement increases daily, their anxieties can't be dismissed as entirely unfounded. Kevin MacDonald ended his last TOO piece on the subject in a fashion I can't improve upon, and his remarks bear repetition here:

> It has often been observed that Jewish organizations have historically favored a strong central government rather than states' rights. For example, Jacques Berlinerblau, writing in *The Chronicle of Higher Education*, notes that "Jewish voters … prefer cities and federal governments to backwaters and volatile statehouses. … All things equal, Jews like strong central governments, not a pastiche of local decision makers catering to majorities." Although Jewish organizations would not phrase it this way, the net result is that the thrust of Jewish activism has been to

> favor a strong central government with a monopoly on lethal force. Given Jewish hostility to the traditional people and culture of White America, this is a very foreboding combination as we head into the era of a non-White majority America.

[1] C. Buck, *Religious Myths and Visions of America: How Minority Faiths Redefined America's World Role*, (Praeger, 2009), p.67.

Reflections on Jewish Intermarriage into Native Elites

theoccidentalobserver.net/2015/10/15/reflections-on-jewish-intermarriage-into-native-elites-2

Andrew Joyce, Ph.D. October 15, 2015

AS DISCUSSION CONTINUES among White advocates over the Trump candidacy, I haven't failed to notice that perhaps the most persistent criticism of Trump from our ranks has been his strong links to Jews, in particular his familial ties to Jewish blood. There's certainly some substance to this. Trump's daughter, Ivanka, has adopted the Jewish religion as her own and has been married to Jewish real estate speculator Jared Kushner since 2009. Both of Donald Trump's grandchildren are Jewish. Looking into the situation in more detail, I was intrigued to discover that Ivanka's previous two significant relationships were also with Jews, Greg Hirsch and James Gubelmann. Of further note is Ivanka's very close friendship with Chelsea Clinton, another progeny of the American power elite, who married the Jewish financier Marc Mezvinsky in 2010. The Trump and Clinton situations are excellent examples of the centuries-old practice of strategic Jewish intermarriage with native elites, and this phenomenon deserves some focused attention.

Jewish intermarriage into non-Jewish power elites is a significant but under-researched aspect of Jewish strategies to maintain and expand influence. At first sight, of course, it appears paradoxical. A major part of the Jewish group evolutionary strategy is concerned with segregation of the gene pool and preventing high levels of genetic admixture from surrounding groups. Judaism has historically been replete with social and cultural controls designed to minimize contact with non-Jews, and therefore greatly inhibit admixture. Additionally, converts are dissuaded and scorned in Judaism in a manner quite without parallel in any other religious culture. However, as Kevin MacDonald has noted in *A People That Shall Dwell Alone* (2002, hereafter *PTSDA*), conversion and admixture were permissible, if not eagerly sought, when such an admixture was very small and offered significant net benefits to the group. Similarly, at the opposite end of the Jewish strategic ghetto, controls were also far from airtight — the most sincere Jewish apostates to Christianity tended to be overwhelmingly poor and obscure, and were little mourned by the group at large. The eugenic benefits of pursuing such a strategy are obvious.

Even in ancient times there is evidence that "some gentile-derived genes were being selected for their effects on resource-obtaining abilities within the Jewish community (*PTSDA*, 41)." By targeting the rich and powerful for intermarriage, Jews could obtain significant and immediate material resources, an improvement in social status, and also useful genetic material. Though very few in number, ancient converts, and their more celebrated modern counterparts, have been disproportionately intelligent and successful. MacDonald writes that

> It is possible that even this relatively small genetic admixture from surrounding populations could be adaptive for a strategizing group because the group would

> benefit from new genetic combinations, e.g. intelligence, greater phenotypic similarity etc…Evidence in favor of this hypothesis would be that Jewish proselytism, while highly limited and restricted, has been more successful among wealthy, intelligent, and talented individuals and that this pattern was actively encouraged by the Jewish community (*PTSDA*, Chapter 2, 41).[1]

Earlier this year Princeton University Press published Todd Endelman's *Leaving the Fold: Conversion and Radical Assimilation in Modern Jewish History*. Endelman's work purports to examine phenomena like intermarriage and conversion but, typically for mainstream Jewish scholarship, it neglects to engage in any real sense with aspects of these phenomena that reflect less favorably on Jewish culture, particularly the nature of elite-level intermarriage. However, there are a few useful snippets of information that offer substantiation for MacDonald's observations. Those Jews who drifted into the non-Jewish gene pool were indeed, according to Endelman, "swindlers, drunkards, whores, schlemiels, schlemazels, nudniks, and no-goodniks" whose "social, cultural, and even moral level was low."[2] By contrast, those non-Jews welcomed *into* the Jewish fold were from the very highest social levels, and the efforts taken to entice young princes, landowners, or heirs of industry to take Jewish wives were remarkable for their long-term, premeditated nature. Endelman remarks on census data from Berlin, covering the period 1770–1826, which indicates that elite Berlin Jews were utilizing baptism as "a long-term strategy to make their daughters eligible for eventual intermarriage."[3]

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Chelsea Clinton and her Jewish husband Marc Mezvinsky with Bill Clinton

Of course, the most significant barrier to Jewish attempts to intermarry with the non-Jewish elite were the religious aspects of marriage, and the requirement that Jews convert to Christianity before being permitted to take a Christian spouse. This barrier only began to weaken in the late eighteenth and early nineteenth centuries, beginning in the German-speaking lands where some of the aforementioned leading Jewish families began baptizing their daughters in long-term strategies for intermarriage with the Prussian elite, the Junkers. By the late 1700s many of the Junkers had fallen on hard times financially, due in large part to Jewish predation. The same period witnessed a boom in the wealth of Jewish bankers. Deborah Hertz writes in *Jewish High Society in Old Regime Berlin* that "discrete private loans to those who could afford the high interest rates was one way that the Jewish bankers increased the wealth they acquired in the Seven Year's War."[4] Indebted nobles began frequenting the homes of their Jewish creditors, either to make payments or plead for extensions. It was in these circumstances that the first fraternization began between the Prussian nobility and the daughters of the Jewish elite. There is even some suggestion that nobles were heavily pressured, via their debts, to take Jewish wives for easier terms. For example, Hannah Arendt argued that intermarriages between the Prussian nobility and Jewish women were simply "a continuation of the creditor-debtor exchanges of the earlier years."[5] Eventually this mode of contact evolved into the "salon" culture, in which soirées were staged and hosted by Jewish financial magnates with the specific purpose of encouraging the mixing of the Prussia nobility and selected Jewesses.[6]

Civil marriage wasn't introduced in Prussia until 1874. Until then there were a considerable number of insincere conversions that facilitated intermarriage but failed to disguise the fact that the Jewish wives of the Prussian nobility continued to carry on Jewish lives. Hertz describes the Jewish families as "socially opportunistic" strategizers who were motivated by "status-hungry desires" and "craved the higher positions possessed by Christians."[7] The vast majority of Jewish women who married into the Junker class derived many of the social benefits now attached to their status in non-Jewish society, while retaining "strong ties to friends and relatives who remained Jewish."[8] The flurry of Jewish intermarriages into the Prussian elite only began to ebb away around 1813, when Prussian society witnessed a backlash against the encroachment, and a number of "anti-Semitic" salons were established.[9]Many of the salon women were treated with scathing disdain by those members of the elite who resented the Jewish incursion. For example, Wilhelm von Humboldt, the Prussia philosopher and diplomat, once described salon star Rahel Levin as a "monster." And when Levin married Karl August Varnhagen von Ense, the cream of the Prussian elite, von Humboldt asked a friend whether "there was anything a Jew could not achieve.'"[10]

Although the salons of Prussia and Paris facilitated the extension and deepening of Jewish influence, no nineteenth-century native elite was subjected to Jewish penetration as strongly as the British aristocracy. In 1936 England's Arnold Leese, a former military veterinarian and leader of a small Fascist group, published a pamphlet titled *Our Jewish Aristocracy: A Revelation*. At the outset of the publication, Leese wrote that he wished to impress upon his fellow Britons that "their race is being displaced and replaced, and without notice to any individual." Compared with our contemporary situation, Leese couldn't even imagine what genuine displacement and replacement would actually look like. However, what Leese did manage to produce was a valuable, though imperfect, piece of research that made a convincing case for the argument that the British *elite* was being slowly displaced and replaced with Jewish genes. My careful re-examination of his lengthy list of British nobles with Jewish ancestry indicates that Leese made a handful of errors, but the majority of those listed were indeed related to Jews by blood or marriage.

In his classic work, *The Jews* (1922), Hilaire Belloc wrote that Jewish intermarriage into the British elite was more "subtle and penetrating" than even the Jewish acquisition of key positions in the institutions of the State. Belloc stated that:

> Marriages began to take place, wholesale, between what had once been the aristocratic territorial families of this country and the Jewish commercial fortunes. After two generations of this, with the opening of the twentieth century those of the great territorial English families in which there was no Jewish blood were the exception. In nearly all of them was the strain more or less marked, in some of them so strong that though the name was still an English name and the traditions those of a purely English lineage of the long past, the physique and character had become wholly Jewish and the members of the family were taken for Jews whenever they travelled in countries where the gentry had not yet suffered or enjoyed this admixture (223).

The two main reasons for the more extensive Jewish penetration of the British aristocracy were the earlier introduction of civil marriage, and the admission of Jews to the hereditary peerage on a par with the native elite (beginning with Nathan Mayer Rothschild in 1884). Endelman writes that in Britain, "marriage without a religious ceremony became legal in 1837, and in 1839 Hannah de Rothschild (1815–1864), daughter of the founder of the English branch of the banking clan, married Henry FitzRoy, younger son of the second Lord Southampton, at St. George's, Hanover Square, without first becoming a Christian."[11] Although romantic historical renditions of the marriage portray it as a love affair between two people whose families objected to the pairing, the ensuing scale and extent of Jewish intermarriage into the peerage following the union suggest that the Rothschilds and the wider Anglo-Jewish Cousinhood were very keen on the development. In fact, within a century the scale of Jewish intermarriage with the British aristocracy was such that it led L.G. Pine, editor of *Burke's Peerage* from 1949–1959, to write in 1956 that "the Jews have made themselves so closely connected with the British peerage that the two classes are unlikely to suffer loss which is not mutual."

Pine’s astute comment bears some reflection because it cuts to the heart of Jewish intermarriage with native elites. Jews historically have tirelessly engaged in efforts to position themselves either in elite positions or in positions that place them between the elite and the great mass of people. Jews have sought these positions of power and influence in order to pursue their goals and interests — goals and interests which are very often at odds with the interests of native populations. This conflict of interests is the root cause of what has been termed “anti-Semitism,” and one of the main strategies Jews have employed against “anti-Semitism” is that of crypsis. Cryptic strategies have involved insincere conversions to Christianity and the abandonment of phenotypic characteristics that provoke hostility. The argument here is that Jewish intermarriage with native elites should be seen, partly, as a more extreme example of Jewish crypsis. What better way for a foreign elite to occupy powerful positions in a society than to do so in a manner which gives the impression that the foreign elite is nothing more than the traditional, native elite? By inter-breeding so acutely with the native elites, and blending their interests so tightly, the strategy also places further distance between the native elite and the people it leads. As Pine suggests, the native elite can no longer act on behalf of the people and against foreign influence because intermarriage has ensured that any Jewish loss would in fact be “mutual.”

The Trump and Clinton intermarriages should be seen as part of this greater strategy of expanding power and influence cryptically, and “normalizing” or blurring the image of Jews at the top of our society. Also, in the same way that one injects small amounts of microbes in order to immunize oneself against a disease, by taking in small amount of the “best” genes or personalities Jewry “immunizes” itself against the threat of a reaction from the financially and politically powerful. To be clear, although it is clearly helpful, the argument here is not that intermarriage is any longer *essential* to the expansion of Jewish power and influence. It’s continuance in the present is in part merely a symptom of the geriatric, decayed, and increasingly alien nature of our existing elites. Our sick society has an elite composed of media types, corporate vultures, and opportunistic politicians. And when a society hands over the top positions of power and influence to the financially rich but morally and ideologically bankrupt, it will not be cream that rises to the top, but scum.

Jews no longer have to reach across a cultural Rubicon in order to penetrate an exalted native elite. They already occupy the same dubious space as it. In *Diversity in the Power Elite: How It Happened, Why It Matters* (2006) G. William Domhoff and Richard Zweigenhaft state that “Jews are overrepresented overall in the corporate elite. Jews are also now overrepresented in both the Senate and the House.”[12] The need for the salons has long since dissipated. The rotten elites, both foreign and domestic, can intermingle in their board rooms and political venues, their fates and interests, as Pine stated, now entwined. Chelsea Clinton and Marc Mezvinsky, the son of an Iowa Congressman and a Philadelphia Congresswoman, met at a 1993 Democratic political retreat in Hilton Head, South Carolina. Ivanka Trump met Jared Kushner in a heavily-Jewish social milieu built around the upper echelon of corporate real estate. The social circles are mutual.

A couple of weeks ago, during a conversation with a White advocate of many years' service, I was asked my opinion on the monarchies of Europe and their future. I replied that although I have a lingering respect for centuries of tradition, the time has come for the decrepit old elites to be swept away. In the course of the ongoing invasion of foreign peoples into Europe, the remaining aristocracies will not survive long anyway. The invaders will not respect the history, tradition or authority of people who are no more than relics of past European glories. The inbred, quasi-Jewish denizens of Europe's crumbling manorial estates may lock the doors of their palatial residences, but if push came to shove, they would be no more spared the ravages of a racial conflict than the humblest member of society. Nor should we mourn the passing of these people and their toppling from power and influence. These older elites have had centuries to prove that they deserved their positions through service to the folk and concern for the collective material well-being. Time and again they failed. Their corporate and political successors are failing even more rapidly, and much more profoundly.

If it can be said that many White advocates are elitists in the sense that they reject the proposition that "all men are equal," it must be made clear that this in no way suggests support or endorsement for the existing elite, or the qualifications by which this group claims elite status. Quite the opposite. We are thus both elitist and "anti-elite." In the same way, we acknowledge the influence of genes and heredity on one's personality, behavior, and abilities but reject the idea that heredity alone is a qualification for individual or familial power. One does not find hereditary elites in nature. A lion may rule a pride but none of his cubs, talented though they may be, are necessarily destined to take his place. In the long history of monarchy in Europe, Fate placed a crown upon a genius only once in centuries. The remainder of these ages witnessed Europe laboring under despots, the mediocre, the inept, the feeble, the cowardly and the venal.

One of the great lies fed to the masses is that we now live in an era of meritocracy, with access to elite status open to anyone who is "talented" enough. But the lie doesn't bear up under closer scrutiny. Even if one adopts the position that successfully competing to get into a "meritocratic" institution like an elite university is an avenue towards eventual, wider, elite status, one is confronted with phenomena like Jewish overrepresentation at elite universities. The fact remains that we live in what a January 2015 article in *The Economist* described as a flawed "hereditary meritocracy." The hereditary meritocrats who compose our modern elites benefit from social and ethnic networking in much the same way as the hereditary aristocrats did in earlier periods. There are gatekeepers controlling access to elite universities, elite media positions, and elite social functions. As has been stated, Jews are massively overrepresented across all indicators of elite power and influence. Meritocracy, like modern democracy, is an illusion.

This discussion is aimed primarily at moving us away from references to “our” elite, as opposed to the Jewish elite. If anything resembling the old WASP elite still exists in America, it is either moribund, corrupted, or beyond saving. The salvation of our people will not come from throwing our support behind an imagined non-Jewish group already possessing some wealth and power. As discussed above, interests and bloodlines have been intertwined enough for any such group to view a decline in Jewish power as a decline in its own. “Our” elite isn’t really “ours” at all. There is simply one, heavily-Jewish, elite, and we are in ideological, material, and spiritual opposition to it. How excited, then, should we really be about Donald Trump? For all his bluster, Trump is a creation and product of the bourgeois revolution and its materialistic liberal ideologies. We are teased and tantalized by the fantasy that Trump is a potential “man of the people.” But I cannot escape the impression that he is a utilitarian and primarily economic character, who seeks a social contract based on personal convenience and material interest. In his business and political history I see only the “distilled Jewish spirit.” In his family tree I see distilled Jewish blood. Time will tell how useful his “drawing attention to the immigration issue” will be. Time will also tell whether, if he is successful in reaching the White House, he would do anything to reverse the decline of White America.

I’d love to be proven wrong.

NOTES

[1] A recent paper notes that this process is quite common in nature and may well have occurred in humans. The technical term for the spread of favorable genes from one population to another is “adaptive introgression.” It has been proposed that human populations settling in Eurasia acquired beneficial genes “‘for free’ at a frequency of a few percent” from Neanderthals and other groups which then spread rapidly. The same thing may have happened with Jewish populations in Europe, thus accounting for the superior IQ of Ashkenazi groups compared to other Jewish groups, especially Middle Eastern Jews.

> Adaptation through the acquisition of new mutations is generally a slow process: it is rare for favourable alleles to appear, and these are often lost by chance when they first occur in a single individual or in very few individuals. By contrast, if favourable alleles have emerged in one group, they can spread to other groups relatively rapidly by gene flow. This process, called ‘adaptive introgression’, is well documented in bacteria and plants, and described in some cases in animals, but it has not previously been considered an important factor in human adaptation. However, because Neanderthals and Denisovans lived in Europe and Asia for hundreds of thousands of years, they presumably carried alleles that were favourable given the conditions where they lived. Through gene flow, modern humans spreading across Eurasia from Africa could then acquire these alleles ‘for free’ at a frequency of a few percent, thus ensuring that they were not lost and could be acted upon by positive

> selection. (Svante Pääbo, “The diverse origins of the human gene pool,” *Nature Reviews—Genetics* 16 (June, 2015), 313–314.

http://www.eva.mpg.de/fileadmin/content_files/staff/paabo/pdf/Paabo_Diverse_NatRevGen_2015.pdf

[2] T. Endelman, *Leaving the Fold: Conversion and Radical Assimilation in Modern Jewish History* (Princeton University Press, 2015), 77.

[3] Ibid, 79.

[4] D. Hertz, *Jewish High Society in Old Regime Berlin* (Syracuse University Press, 2005), 214.

[5] Ibid, 215.

[6] Ibid, 207.

[7] Ibid, 210.

[8] Ibid.

[9] Ibid, 258.

[10] Ibid.

[11] Endelman, *Leaving the Fold*, 79.

[12] G. W. Domhoff & R. Zweigenhaft, *Diversity in the Power Elite: How It Happened, Why It Matters* (Rowman and Littlefield, 2006), 38.

Reflections on Jewish Intermarriage into Native Elites

theoccidentalobserver.net/2015/10/26/reflections-on-jewish-intermarriage-into-native-elites

Andrew Joyce, Ph.D. October 26, 2015

"I want to thank my Jewish daughter. I have a Jewish daughter. This wasn't in the plan but I'm very glad it happened."
Donald Trump, February 2015.

As discussion continues among White advocates over the Trump candidacy, I haven't failed to notice that perhaps the most persistent criticism of Trump from our ranks has been his strong links to Jews, in particular his familial ties to Jewish blood. There's certainly some substance to this. Trump's daughter, Ivanka, has adopted the Jewish religion as her own and has been married to Jewish real estate speculator Jared Kushner since 2009. Both of Donald Trump's grandchildren are Jewish. Looking into the situation in more detail, I was intrigued to discover that Ivanka's previous two significant relationships were also with Jews, Greg Hirsch and James Gubelmann. Of further note is Ivanka's very close friendship with Chelsea Clinton, another progeny of the American power elite, who married the Jewish financier Marc Mezvinsky in 2010. The Trump and Clinton situations are excellent examples of the centuries-old practice of strategic Jewish intermarriage with native elites, and this phenomenon deserves some focussed attention.

Jewish intermarriage into non-Jewish power elites is a significant but under-researched aspect of Jewish strategies to maintain and expand influence. At first sight, of course, it appears paradoxical. A major part of the Jewish group evolutionary strategy is concerned with segregation of the gene pool and preventing high levels of genetic admixture from surrounding groups. Judaism has historically been replete with social and cultural controls designed to minimize contact with non-Jews, and therefore greatly inhibit admixture. Additionally, converts are dissuaded and scorned in Judaism in a manner quite without parallel in any other religious culture. However, as Kevin MacDonald has noted in *A People That Shall Dwell Alone* (2002, hereafter *PTSDA*), conversion and admixture were permissible, if not eagerly sought, when such an admixture was very small and offered significant net benefits to the group. Similarly, at the opposite end of the Jewish strategic ghetto, controls were also far from airtight — the most sincere Jewish apostates to Christianity tended to be overwhelmingly poor and obscure, and were little mourned by the group at large. The eugenic benefits of pursuing such a strategy are obvious.

Even in ancient times there is evidence that "some gentile-derived genes were being selected for their effects on resource-obtaining abilities within the Jewish community (*PTSDA*, 41)." By targeting the rich and powerful for intermarriage, Jews could obtain significant and immediate material resources, an improvement in social status, and also useful genetic material. Though very few in number, ancient converts, and their more celebrated modern counterparts, have been disproportionately intelligent and successful. MacDonald writes that

> It is possible that even this relatively small genetic admixture from surrounding populations could be adaptive for a strategizing group because the group would benefit from new genetic combinations, e.g. intelligence, greater phenotypic similarity etc…Evidence in favor of this hypothesis would be that Jewish proselytism, while highly limited and restricted, has been more successful among wealthy, intelligent, and talented individuals and that this pattern was actively encouraged by the Jewish community (*PTSDA*, Chapter 2, 41).**[1]**

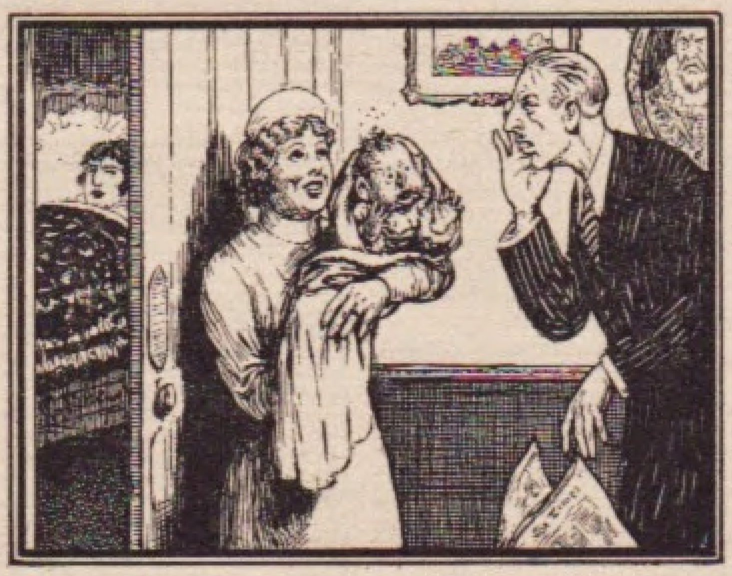
Earlier this year Princeton University Press published Todd Endelman's *Leaving the Fold: Conversion and Radical Assimilation in Modern Jewish History*. Endelman's work purports to examine phenomena like intermarriage and conversion but, typically for mainstream Jewish scholarship, it neglects to engage in any real sense with aspects of these phenomena that reflect less favorably on Jewish culture, particularly the nature of elite-level intermarriage. However, there are a few useful snippets of information that offer substantiation for MacDonald's observations. Those Jews who drifted into the non-Jewish gene pool were indeed, according to Endelman, "swindlers, drunkards, whores, schlemiels, schlemazels, nudniks, and no-goodniks" whose "social, cultural, and even moral level was low."**[2]** By contrast, those non-Jews welcomed *into* the Jewish fold were from the very highest social levels, and the efforts taken to entice young princes, landowners, or heirs of industry to take Jewish wives were remarkable for their long-term, premeditated nature. Endelman remarks on census data from Berlin, covering the period 1770–1826, which indicates that elite Berlin Jews were utilizing baptism as "a long-term strategy to make their daughters eligible for eventual intermarriage."[3]

Of course, the most significant barrier to Jewish attempts to intermarry with the non-Jewish elite were the religious aspects of marriage, and the requirement that Jews convert to Christianity before being permitted to take a Christian spouse. This barrier only began to weaken in the late eighteenth and early nineteenth centuries, beginning in the German-speaking lands where some of the aforementioned leading Jewish families began baptizing their daughters in long-term strategies for intermarriage with the Prussian elite, the Junkers. By the late 1700s many of the Junkers had fallen on hard times financially, due in large part to Jewish predation. The same period witnessed a boom in the wealth of Jewish bankers. Deborah Hertz writes in *Jewish High Society in Old Regime Berlin* that "discrete private loans to those who could afford the high interest rates was one way that the Jewish bankers increased the wealth they acquired in the Seven Year's War."[4] Indebted nobles began frequenting the homes of their Jewish creditors, either to make payments or plead for extensions. It was in these circumstances that the first fraternization began between the Prussian nobility and the daughters of the Jewish elite. There is even some suggestion that nobles were heavily pressured, via their debts, to take Jewish wives for easier terms. For example, Hannah Arendt argued that intermarriages between the Prussian nobility and

Jewish women were simply “a continuation of the creditor-debtor exchanges of the earlier years.”[5] Eventually this mode of contact evolved into the “salon” culture, in which soirées were staged and hosted by Jewish financial magnates with the specific purpose of encouraging the mixing of the Prussia nobility and selected Jewesses.[6]

Civil marriage wasn’t introduced in Prussia until 1874. Until then there were a considerable number of insincere conversions that facilitated intermarriage but failed to disguise the fact that the Jewish wives of the Prussian nobility continued to carry on Jewish lives. Hertz describes the Jewish families as “socially opportunistic” strategizers who were motivated by “status-hungry desires” and “craved the higher positions possessed by Christians.”[7] The vast majority of Jewish women who married into the Junker class derived many of the social benefits now attached to their status in non-Jewish society, while retaining “strong ties to friends and relatives who remained Jewish.”[8] The flurry of Jewish intermarriages into the Prussian elite only began to ebb away around 1813, when Prussian society witnessed a backlash against the encroachment, and a number of “anti-Semitic” salons were established.[9] Many of the salon women were treated with scathing disdain by those members of the elite who resented the Jewish incursion. For example, Wilhelm von Humboldt, the Prussia philosopher and diplomat, once described salon star Rahel Levin as a “monster.” And when Levin married Karl August Varnhagen von Ense, the cream of the Prussian elite, von Humboldt asked a friend whether “there was anything a Jew could not achieve.’”[10]

Knighthood in Judaised Britain



Sir Roger de Coverley is introduced to his heir.
Nurse: Don't he take after his mother, Sir Roger?

Although the salons of Prussia and Paris facilitated the extension and deepening of Jewish influence, no nineteenth-century native elite was subjected to Jewish penetration as strongly as the British aristocracy. In 1936 England’s Arnold Leese, a former military veterinarian and leader of a small Fascist group, published a pamphlet titled ***Our Jewish Aristocracy: A Revelation***. At the outset of the publication, Leese wrote that he wished to impress upon his fellow Britons that “their race is being displaced and replaced, and without notice to any individual.” Compared with our contemporary situation, Leese couldn’t even imagine what genuine displacement and replacement would actually look like. However, what Leese did manage to produce was a valuable, though imperfect, piece of research that made a convincing case for the argument that the British *elite* was being slowly displaced and replaced with Jewish genes. My careful re-examination of his lengthy list of British nobles with Jewish ancestry indicates that Leese made a handful of errors, but the majority of those listed were indeed related to Jews by blood or marriage.

In his classic work, *The Jews* (1922), Hilaire Belloc wrote that Jewish intermarriage into the British elite was more “subtle and penetrating” than even the Jewish acquisition of key positions in the institutions of the State. Belloc stated that:

> Marriages began to take place, wholesale, between what had once been the aristocratic territorial families of this country and the Jewish commercial fortunes. After two generations of this, with the opening of the twentieth century those of the great territorial English families in which there was no Jewish blood were the exception. In nearly all of them was the strain more or less marked, in some of them so strong that though the name was still an English name and the traditions those of a purely English lineage of the long past, the physique and character had become wholly Jewish and the members of the family were taken for Jews whenever they travelled in countries where the gentry had not yet suffered or enjoyed this admixture (223).

The two main reasons for the more extensive Jewish penetration of the British aristocracy were the earlier introduction of civil marriage, and the admission of Jews to the hereditary peerage on a par with the native elite (beginning with Nathan Mayer Rothschild in 1884). Endelman writes that in Britain, “marriage without a religious ceremony became legal in 1837, and in 1839 Hannah de Rothschild (1815–1864), daughter of the founder of the English branch of the banking clan, married Henry FitzRoy, younger son of the second Lord Southampton, at St. George’s, Hanover Square, without first becoming a Christian.”[11] Although romantic historical renditions of the marriage portray it as a love affair between two people whose families objected to the pairing, the ensuing scale and extent of Jewish intermarriage into the peerage following the union suggest that the Rothschilds and the wider **Anglo-Jewish Cousinhood** were very keen on the development. In fact, within a century the scale of Jewish intermarriage with the British aristocracy was such that it led L.G. Pine, editor of *Burke’s Peerage* from 1949–1959, to write in 1956 that “the Jews have made themselves so closely connected with the British peerage that the two classes are unlikely to suffer loss which is not mutual.”

Pine's astute comment bears some reflection because it cuts to the heart of Jewish intermarriage with native elites. Jews historically have tirelessly engaged in efforts to position themselves either in elite positions or in positions that place them between the elite and the great mass of people. Jews have sought these positions of power and influence in order to pursue their goals and interests — goals and interests which are very often at odds with the interests of native populations. This conflict of interests is the root cause of what has been termed "anti-Semitism," and one of the main strategies Jews have employed against "anti-Semitism" is that of crypsis. Cryptic strategies have involved insincere conversions to Christianity and the abandonment of phenotypic characteristics that provoke hostility. The argument here is that Jewish intermarriage with native elites should be seen, partly, as a more extreme example of Jewish crypsis. What better way for a foreign elite to occupy powerful positions in a society than to do so in a manner which gives the impression that the foreign elite is nothing more than the traditional, native elite? By inter-breeding so acutely with the native elites, and blending their interests so tightly, the strategy also places further distance between the native elite and the people it leads. As Pine suggests, the native elite can no longer act on behalf of the people and against foreign influence because intermarriage has ensured that any Jewish loss would in fact be "mutual."

The Trump and Clinton intermarriages should be seen as part of this greater strategy of expanding power and influence cryptically, and "normalizing" or blurring the image of Jews at the top of our society. Also, in the same way that one injects small amounts of microbes in order to immunize oneself against a disease, by taking in small amount of the "best" genes or personalities Jewry "immunizes" itself against the threat of a reaction from the financially and politically powerful. To be clear, although it is clearly helpful, the argument here is not that intermarriage is any longer *essential* to the expansion of Jewish power and influence. It's continuance in the present is in part merely a symptom of the geriatric, decayed, and increasingly alien nature of our existing elites. Our sick society has an elite composed of media types, corporate vultures, and opportunistic politicians. And when a society hands over the top positions of power and influence to the financially rich but morally and ideologically bankrupt, it will not be cream that rises to the top, but scum.

Jews no longer have to reach across a cultural Rubicon in order to penetrate an exalted native elite. They already occupy the same dubious space as it. In *Diversity in the Power Elite: How It Happened, Why It Matters* (2006) G. William Domhoff and Richard Zweigenhaft state that "Jews are overrepresented overall in the corporate elite. Jews are also now overrepresented in both the Senate and the House."[12] The need for the salons has long since dissipated. The rotten elites, both foreign and domestic, can intermingle in their board rooms and political venues, their fates and interests, as Pine stated, now entwined. Chelsea Clinton and Marc Mezvinsky, the son of an Iowa Congressman and a Philadelphia Congresswoman, met at a 1993 Democratic political retreat in Hilton Head, South Carolina. Ivanka Trump met Jared Kushner in a heavily-Jewish social milieu built around the upper echelon of corporate real estate. The social circles are mutual.

A couple of weeks ago, during a conversation with a White advocate of many years' service, I was asked my opinion on the monarchies of Europe and their future. I replied that although I have a lingering respect for centuries of tradition, the time has come for the decrepit old elites to be swept away. In the course of the ongoing invasion of foreign peoples into Europe, the remaining aristocracies will not survive long anyway. The invaders will not respect the history, tradition or authority of people who are no more than relics of past European glories. The inbred, quasi-Jewish denizens of Europe's crumbling manorial estates may lock the doors of their palatial residences, but if push came to shove, they would be no more spared the ravages of a racial conflict than the humblest member of society. Nor should we mourn the passing of these people and their toppling from power and influence. These older elites have had centuries to prove that they deserved their positions through service to the folk and concern for the collective material well-being. Time and again they failed. Their corporate and political successors are failing even more rapidly, and much more profoundly.

If it can be said that many White advocates are elitists in the sense that they reject the proposition that "all men are equal," it must be made clear that this in no way suggests support or endorsement for the existing elite, or the qualifications by which this group claims elite status. Quite the opposite. We are thus both elitist and "anti-elite." In the same way, we acknowledge the influence of genes and heredity on one's personality, behavior, and abilities but reject the idea that heredity alone is a qualification for individual or familial power. One does not find hereditary elites in nature. A lion may rule a pride but none of his cubs, talented though they may be, are necessarily destined to take his place. In the long history of monarchy in Europe, Fate placed a crown upon a genius only once in centuries. The remainder of these ages witnessed Europe laboring under despots, the mediocre, the inept, the feeble, the cowardly and the venal.

One of the **great lies fed to the masses** is that we now live in an era of meritocracy, with access to elite status open to anyone who is "talented" enough. But the lie doesn't bear up under closer scrutiny. Even if one adopts the position that successfully competing to get into a "meritocratic" institution like an elite university is an avenue towards eventual, wider, elite status, one is confronted with phenomena like **Jewish overrepresentation at elite universities**. The fact remains that we live in what a January 2015 **article** in *The Economist* described as a flawed "hereditary meritocracy." The hereditary meritocrats who compose our modern elites benefit from social and ethnic networking in much the same way as the hereditary aristocrats did in earlier periods. There are gatekeepers controlling access to elite universities, elite media positions, and elite social functions. As has been stated, Jews are massively overrepresented across all indicators of elite power and influence. Meritocracy, like modern democracy, is an illusion.

This discussion is aimed primarily at moving us away from references to “our” elite, as opposed to the Jewish elite. If anything resembling the old WASP elite still exists in America, it is either moribund, corrupted, or beyond saving. The salvation of our people will not come from throwing our support behind an imagined non-Jewish group already possessing some wealth and power. As discussed above, interests and bloodlines have been intertwined enough for any such group to view a decline in Jewish power as a decline in its own. “Our” elite isn’t really “ours” at all. There is simply one, heavily-Jewish, elite, and we are in ideological, material, and spiritual opposition to it. How excited, then, should we really be about Donald Trump? For all his bluster, Trump is a creation and product of the bourgeois revolution and its materialistic liberal ideologies. We are teased and tantalized by the fantasy that Trump is a potential “man of the people.” But I cannot escape the impression that he is a utilitarian and primarily economic character, who seeks a social contract based on personal convenience and material interest. In his business and political history I see only the “distilled Jewish spirit.” In his family tree I see distilled Jewish blood. Time will tell how useful his “drawing attention to the immigration issue” will be. Time will also tell whether, if he is successful in reaching the White House, he would do anything to reverse the decline of White America.

I’d love to be proven wrong.

[1] A recent paper notes that this process is quite common in nature and may well have occurred in humans. The technical term for the spread of favorable genes from one population to another is “adaptive introgression.” It has been proposed that human populations settling in Eurasia acquired beneficial genes “‘for free’ at a frequency of a few percent” from Neanderthals and other groups which then spread rapidly. The same thing may have happened with Jewish populations in Europe, thus accounting for the superior IQ of Ashkenazi groups compared to other Jewish groups, especially Middle Eastern Jews.

> Adaptation through the acquisition of new mutations is generally a slow process: it is rare for favourable alleles to appear, and these are often lost by chance when they first occur in a single individual or in very few individuals. By contrast, if favourable alleles have emerged in one group, they can spread to other groups relatively rapidly by gene flow. This process, called ‘adaptive introgression’, is well documented in bacteria and plants, and described in some cases in animals, but it has not previously been considered an important factor in human adaptation. However, because Neanderthals and Denisovans lived in Europe and Asia for hundreds of thousands of years, they presumably carried alleles that were favourable given the conditions where they lived. Through gene flow, modern humans spreading across Eurasia from Africa could then acquire these alleles ‘for free’ at a frequency of a few percent, thus ensuring that they were not lost and could be acted upon by positive selection. (Svante Pääbo, “The diverse origins of the human gene pool,” *Nature Reviews—Genetics* 16 (June, 2015), 313–314.

http://www.eva.mpg.de/fileadmin/content_files/staff/paabo/pdf/Paabo_Diverse_NatRevGen_2015.pdf

[2] T. Endelman, *Leaving the Fold: Conversion and Radical Assimilation in Modern Jewish History* (Princeton University Press, 2015), 77.

[3] Ibid, 79.

[4] D. Hertz, *Jewish High Society in Old Regime Berlin* (Syracuse University Press, 2005), 214.

[5] Ibid, 215.

[6] Ibid, 207.

[7] Ibid, 210.

[8] Ibid.

[9] Ibid, 258.

[10] Ibid.

[11] Endelman, *Leaving the Fold*, 79.

[12] G. W. Domhoff & R. Zweigenhaft, *Diversity in the Power Elite: How It Happened, Why It Matters* (Rowman and Littlefield, 2006), 38.

Simon Schama: A Case Study in Jewish Verbosity and Ethnic Activism

theoccidentalobserver.net/2015/11/14/simon-schama-a-case-study-in-jewish-verbosity-and-ethnic-activism

Andrew Joyce, Ph.D. November 14, 2015

I've now spent more than fifteen years researching the Jewish Question and the impact of Jewish influence on the West. During that time I've encountered and documented a number of Jews who almost single-handedly encapsulate and characterize the Jewish *modus operandi*, as well as the hatred that organized Jewry has for our people and our way of life. In the case of cretins like Abraham Foxman and the aesthetically repulsive Hebrews of the Southern Poverty Law Center, the existence of such people is obvious. In other cases, similarly hateful Jews are acting with equal violence against our people and culture, but are doing so in a less obvious manner. Examples are countless, but I'm thinking in particular of individuals like **Jonathan Freedland**, **Anthony Julius**, **Robert Wistrich**, **Norman Lebrecht** and the academics behind the '**Whiteness Studies**' hate genre. I have to confess that as much as I have an abiding feeling of enmity toward all of these individuals and their insidious works, I possess a singular ferocity of loathing for Columbia University's Simon Schama. Schama, as I will presently discuss, is a walking, talking, mincing, gesticulating caricature who, in thought and deed, may as well have crawled from the lurid pages of the Protocols of the Elders of Zion. What follows is a case study in Jewish political, academic, and cultural activism.

Schama was born in Marylebone, London. His mother, Gertie (née Steinberg), was from a Lithuanian Ashkenazi Jewish family, and his father, Arthur Schama, was of Sephardi Jewish background. Arthur was a textile merchant who, like many of his co-ethnics, favored risky business practices and flirted with bankruptcy on more than one occasion. In the mid-1940s, following one such bankruptcy, the family moved to **Southend-on-Sea** in Essex before moving back to the heavily-Jewish area of Golders Green in London. There the young Simon rubbed shoulders with the **Saatchi brothers**, the future mega-promoters of a vast array of degenerate art — a passion that Schama himself would later indulge in.

By his own **admission**, Schama had three youthful preoccupations: Marxism, history, and Jewishness. As a teenager he attended what he describes as after-school classes for "Left-Wing Zionists." Asked about his connection to Judaism, Schama reveals that he is a synagogue-attending Zionist who believes that being Jewish "means to be the inheritor of an immense and gifted, as well as burdened, history. It's about the richest and most extreme history you could possibly imagine. You also inherit an extraordinary bundle of ethical precepts in the Torah." Ignoring Schama's familiar Jewish cultural conceit, I would agree that the ethical precepts of the Torah and the Talmud are extraordinary — but not perhaps in the manner in which Schama is hinting at.

In 1956, the young Simon Schama, who undeniably possesses a very high verbal IQ, won a scholarship to the independent **Haberdashers' Aske's Boys' School** in **Cricklewood**. He then went to a *kibbutz* in Israel before reading history at **Christ's College, Cambridge**, graduating in 1966. He worked for a short period as a lecturer in history at Cambridge where, even though he would never complete a Ph.D., he became a Fellow and Director of Studies in History. He inexplicably enjoyed a similar ascendancy at **Oxford**, where he was made a Fellow of **Brasenose College** in 1976, specializing in the **French Revolution.** During the 1970s and 1980s Schama published sporadically, his work provoking a range of responses. At this time, Schama wrote his first book, *Patriots and Liberators*. The book was originally intended as a study of the French Revolution, but as published in 1977, it focused on the effect of **the Patriot revolution in the Netherlands**, and its **aftermath**. His second book, *Two Rothschilds and the Land of Israel* (1978), was a sympathetic study of the **Zionist** aims of **Edmond James de Rothschild** and **James Armand de Rothschild**.

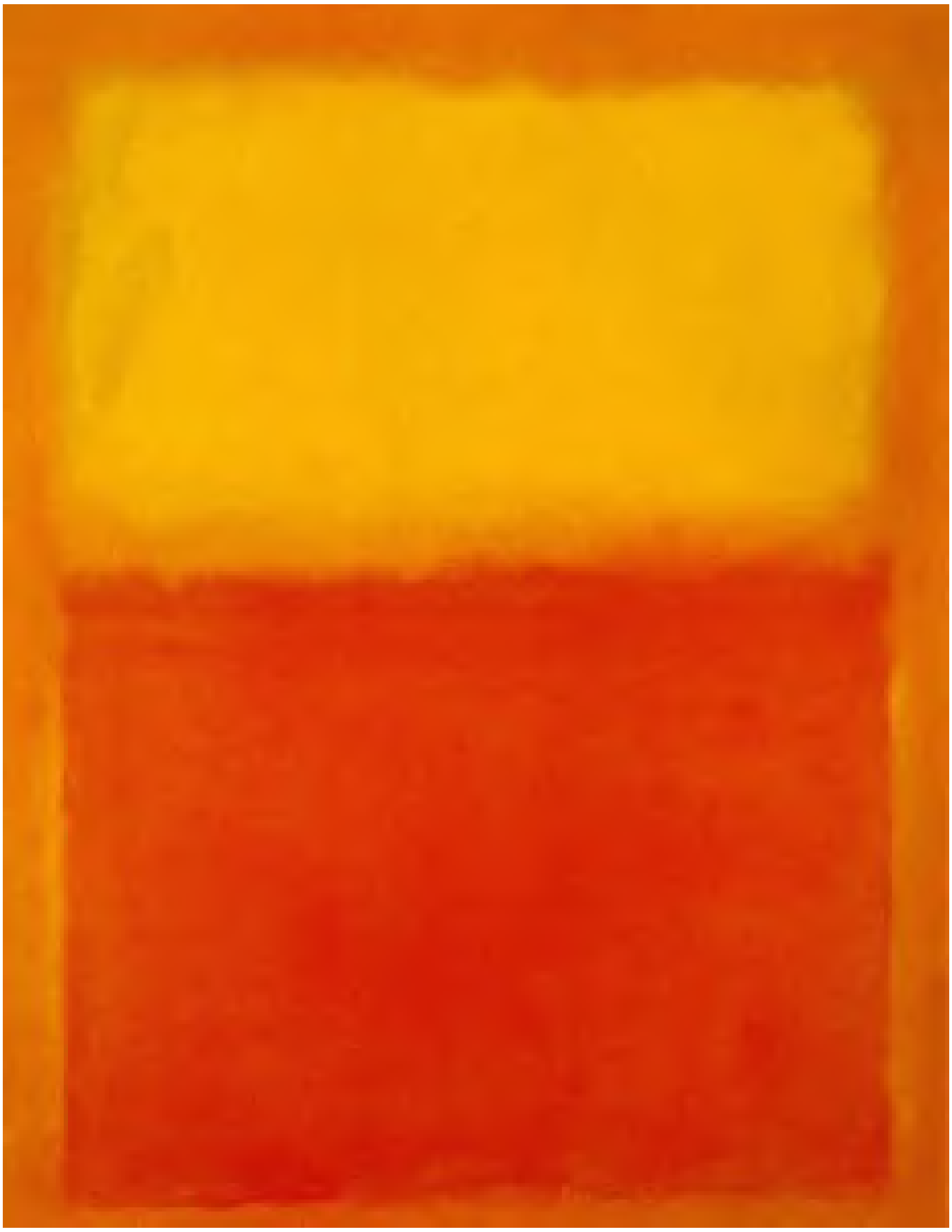
Even in his earliest works, Schama's approach to writing and interpreting history bore the hallmarks of his later activism. Reviewing his *Citizens: A Chronicle of the French Revolution* (1989), the pre-eminent English historian of the French Revolution Norman Hampson **remarked** that "Schama's argument is always intelligent and often persuasive but his facts are not always reliable." The remark brings to mind similar reactions to other verbose Jewish historians, such as **Jonathan Israel and his work on Spinoza**. Schama today is, ostensibly, an historian specializing in **art history, Dutch history**, and **French history**. He is currently a Professor of History and Art History at New York's **Columbia University**. As part of my research for this essay, I consulted Columbia student **reviews** of Schama's teaching via ratemyprofessors.com and was unsurprised to discover that his overall rating was very low with many of his racial and character flaws coming to the fore. Reviews of his teaching closely mirror that of his research. One reviewer remarked that Schama "talks at you, not directly to you. He's haughty and boastful — use of gratuitous vocabulary and not into teaching at all." This incisive review of Schama's teaching is equally applicable to the sphere of influence that has done most to bring him to prominence — television.

To date, Schama has worked on a dozen historical and political documentaries, the vast majority for the BBC. The topics covered in these documentaries are impressive in their range and variety — everything from Shakespeare, art, and the history of Britain, to the Obama Presidency and speculations about America's future. However, much like Schama's inexplicable rise to top positions at Cambridge and Oxford, he has been given the green light to produce and present these documentaries without being an acknowledged expert in any of them apart from art (and this is disputable). What does seem to have propelled much of Schama's career and influence is his exceptional demonstration of the Jewish talent for dazzling gullible non-Jews with a deluge of mere verbiage. As one *Guardian* journalist **put it**: "Some people think Simon Schama — garlanded academic and presenter of such fabulous series as *A History of Britain* and

Rough Crossings — is full of crap. There have been grumblings that he dumbs down and simplifies his history shows, taking a sweeping view of history designed more for the verbal flourish than historical accuracy."

Schama's television productions, and the books that accompanied them, can certainly be dismissed on these grounds. However, Schama's story is much more than the age-old story of the verbally dazzling Jewish guru, promoted by his co-ethnics and worshipped by the gullible. There is also a clear thread of Jewish activism in his productions. For example, in his 2006 series *The Power of Art*, Schama does his part to promote the trashy productions of his fellow Jew, **Mark Rothko**. As the camera pans over Rothko's ludicrous canvases, Schama feverishly narrates. It's a great example of how the verbal flourishes emanating entirely from the imagination of the critic can make the gullible think they are in the presence of genius:

> Everything that Rothko did to these paintings — the column-like forms suggested rather than drawn, the loose stainings, were all meant to make the surface ambiguous, porous, perhaps softly penetrable: a space that might be where we came from or where we will end up. They're meant not to keep us out, but to embrace, from an artist whose highest compliment was to call you a human being. Can anything be less cool than this room in the heart of the Tate Modern? Further away from the razzle-dazzle of contemporary art, the frantic hustle of now? This isn't about now. This is about forever. This is a place where you come to sit in the low light and feel the eons rolling by, to be taken towards the gates that open onto the thresholds of eternity, to feel the poignancy of our comings and our goings, our entrances and our exits, our births and our deaths: womb, tomb, and everything in between. Can art ever be more complete, more powerful? I don't think so.



Rothko’s Degenerate Art: “*Can art ever be more complete, more powerful*?”

As a racially-conscious man of above-average intelligence, what strikes me most about Schama’s literary and visual productions is the inescapably non-European, and utterly alien, manner in which he communicates. Schama’s type of verbosity has for centuries been taken as a Jewish hallmark. The most famous attack on Jewish verbosity, of course, came from Richard Wagner who heavily critiqued his Jewish musical contemporaries for their preoccupation with speech “for the sake of speaking, rather than with the object that first makes speaking worthwhile.” Amos Oz writes in *Jews and Words* (Yale University Press, 2012) of a “peculiar talkativeness,” and “a nervous and alert verbosity” that is typical of Jews. Jarrod Tanny writes in *City of Rogues and Schnorrers: Russia’s Jews and the Myth of Old Odessa* (2011; 72) that verbosity and gesticulations of the type evidenced by Schama were long considered valid Jewish stereotypes by both Jews and non-Jews: “Verbosity accompanied by rapid gesticulations are considered to be common Jewish traits, and such stereotypes figure prominently in representations of Jews, both in derogatory images with anti-Semitic overtones, and in self-portrayals often found in Jewish literature and anecdotes."

This verbosity is due not only to a high Jewish verbal IQ, but also, as Wagner indicated, the incapacity of Jews to express themselves in a language and culture that is not their own. The resulting impression is like that of a homeless man who finds himself suddenly dressed in a fine suit — he appears ill at ease, his self-consciousness barely concealed under exaggerated movements and an air of nervousness. The Harvard Jewish philosopher Stanley Cavell once reminisced about his "father's unease in any language."[1] This unease then translates into one of two outcomes — the imposter gives up and descends into crudity and vulgarity, or he attempts to rise to the challenge and instead affects a strange and flamboyant air of superiority. In the former case he becomes the Jewish gutter comedian, and in the latter he becomes that familiar cultural trope — the German who strives to be more German than the Germans, or, like Schama, an obnoxious, enunciating and chattering Jewish marionette. In both cases, the common thread is that of endless verbosity — the salesman's desire to overwhelm his subject's capacity for thought and reflective silence with jargon and enthusiasm. The Jewish novelist Philip Roth once rather astutely commented that what made a book distinctively Jewish was "the nervousness, the excitability, the arguing, the dramatizing, the indignation, the obsessiveness … above all, the *talking*. The talking and the shouting. … It isn't what it's talking *about* that makes a book Jewish — it's that the book won't shut up."[2]

Like the Jewish books Roth describes, Schama's presentation style is full of the nervousness, excitability and endless, meaningless verbiage that one would expect from such an exceptional example of this chattering race. And, like many Jewish writers and promoters, Schama is successful because he won't shut up. He is, moreover, far from alone. In his *In Search of American Jewish Culture* (2001), Stephen Whitfield writes that "even if Roth is wrong about Jewish verbosity, Jewish test-takers have ranked above the norm in verbal ability itself. They have also tended to earn lower scores than others when attributes such as visual ability and reasoning, as well as the conceptualization of space, are measured …. To be sure, writing about art demands acute visual powers. But Jews may nevertheless be more important in writing about American painting and sculpture than in creating it."[3] Whitfield correctly observes the limits of Jewish 'talent,' but makes an error in asserting that one needs acute visual powers to write about art ('art criticism') and misses a crucial point by omitting Jewish interests in lowering the common artistic denominator. He also neglects to take into account the fact that art criticism is itself a facet of Modernism and thus a symptom of modern art's degeneracy rather than part of a healthy artistic process. Most pertinently, Whitfield misses the point that a verbal wizard is perfectly capable of *persuading* and *convincing* others that he possesses acute visual powers, even if he does not.

As has been noted by those immune to his Pied Piper routine, Schama has contributed nothing new to knowledge and created nothing new in the field of art. His sole "talent" lies in parcelling his bankrupt observations in the most nauseatingly florid language. As a Jew, Schama's visual powers, and thus his ability to effectively appreciate and critique art can be reasonably surmised to be sub-par. His 1994 ascendancy to the position of art critic at the *New Yorker* and later the BBC is based solely on his above-mentioned talent for pouring his verbal honey and prolific imagination into the ears of the easily-impressed. And, unfortunately, the numbers of the easily-impressed will always outnumber saner minds. The result has been an appalling triumph of style over substance, and in the case of Schama's 'art criticism' of Rothko, the triumph of lies over truth; degeneracy over health. The *Guardian*'s Ben Dowell **describes** him as "easily Britain's best arts presenter." The *Independent*, meanwhile, has **praised** the Hebrew's "smooth, velvety presenting style."

The rewards have been copious. Schama is, by a considerable margin, Britain's **highest-paid** TV historian. His salary comes from the BBC, which is in turn funded by UK taxpayers. So in an era where the British health system is stretched to the limit because of immigration, and cancer drugs are scarce due to lack of funds, somehow this same Government can still deem it affordable to pay Simon Schama in the region of $5 million per series, in order that it's increasingly despairing population be informed of such life-saving facts as the cosmically excellent work of Mark Rothko. It gets worse. In 2010, Schama was made a **consultant to the British government** on the teaching of history in schools. This position has allowed Schama to wax lyrical to huge and captive audiences on an ever increasing number of social issues, including multiculturalism and the "refugee" crisis. And Schama's positions on these themes are precisely what **one would expect** of a Jewish intellectual. Schama **claims** that simply by teaching all children a common history, "a classroom of pupils whose grandparents may have been born in Mumbai or Kingston will grasp what it means to be British today, just as easily as a girl whose grandparents hail from Exeter or Aberdeen."

One of the truly astonishing things about Schama's rise is that is has continued for so long. For all his affected eloquence, the man is a poor debater and a mere repeater of flattery and clichés. Just a few weeks ago, during a debate on the BBC's *Question Time* show on the "refugee" crisis, Schama was **eviscerated** by journalist Rod Liddle. During one exchange, Liddle noted that British society has changed and become more 'emotional' since the death of Princess Diana and chastised commenters for the "Dianafication" of the refugee crisis. In particular, Liddle gave the audience the option of siding with Schama's "non-sequitur, emotional incontinence" and his "bizarre view of the world," or instead adopting a more practical approach to dealing with the migrant flood. As Liddle read out UN statistics proving that most of the migrants were not refugees, Schama grinned and minced like a well-fed reptile — an apt description given that his emotions are nothing more than crocodile tears. We won't see him shedding tears for the effects of migration on White Britain, nor will we see him demanding that his beloved Israel be overrun with "refugees" from neighboring Syria. Eventually, though, the frame gave way and Schama interjected, describing Liddle as "contemptible" for accusing him of "whipping up" the

British public on the issue, and for “saying emotion should have no part in how we respond.”

“I’m interested in outcomes, not in your emotion,” shot back Liddle, his eyes fixed on Schama. “I’m interested in what is good for those people [migrants] and what is good for this country, not in how you feel about yourself.” Schama, was at this point totally flustered, and utterly incapable of an articulate response. I actually burst into laughter when I first saw a YouTube **clip** of the debate showing that at this point Schama started mumbling “Ask not for whom the bell tolls…” before realizing the quote lacked all relevancy given the facts outlined by Liddle, and pausing before trying again. When he did make another attempt at answering Liddle, he merely ignored the factual evidence that the migrants weren’t refugees, chattering that “There’s nothing to be ashamed about having an emotional response to the suffering of four million Syrian refugees…”

Watch on YouTube

Liddle, at this point visibly enjoying taking the celebrated Hebrew to task, retorted: “Then decide what to do about it.” Schama then merely escalates the theatrics, gesticulating as he admonishes Liddle: “Do not *presume* to lecture *me* about the inadequacy of an emotional response to *mass human suffering*.” As Liddle reminds Schama that he is yet again employing *non sequiturs*, Schama attempts to cover up his inadequacy with florid personal insults: “Go back to your journalistic hackery and talk about outcomes, and turn your suburban face away from the plight of the miserable.”

Schama’s employment of “suburban” as a slur against the conservative English middle class will be familiar in spirit to all readers of *TOO*. We are well aware of the Jewish hatred for the great bulk of normal, heterosexual, traditionally-minded Whites. In England, too, the slur did not go un-noticed, although it was interpreted as part of a broader hatred of Middle England nurtured by “the Left.” The suburbs, where 80% of the British population live, are still mainly White and still cling to tradition. They are home to people who want to raise children in low-crime areas with access to the countryside. In the aftermath of the Schama-Liddle debate, the *Daily Mail* correctly remarked upon Schama’s “sneering contempt” for this way of life. The article **described** Schama as “the very acme of cosmopolitan sophistication,” and stated that in Schama’s outburst

> We were given a glimpse of the snobbery that underpins so much of the metropolitan elite’s world view. According to this high priest of the liberal intelligentsia, Liddle didn’t deserve to be taken seriously because he was a resident of that lower middle-class hinterland that people like Schama only ever see from the business-class cabin of a Boeing 747 as it soars away from Heathrow. Liddle was suburban and, as such, he was narrow-minded and mean-spirited — quite unlike the large-hearted citizen of the world at the other end of the panel.

Liddle’s **post-mortem** of Schama’s position was even more searing. He remarked that Schama lacked any argument and instead

> got very angry and his hands started waving all over the place. Someone on a social media site said he looked like a *Thunder-birds* puppet controlled by a person with Parkinson’s disease. … Talking about the ‘refugee’ crisis, the art historian divested himself of a stream of emotionally incontinent non-sequiturs — and it was when I pointed this out that he became incandescent with pique …. The problem, as I saw it, was that Simon had simply not made any sense at all. It seemed to be sufficient to say that these people — the migrants — were ‘human beings’ and that feeling kindly disposed towards them was sufficient, in itself, to solve what many fear is the gravest crisis we have faced since the second world war. … What I realised after that edition of *Question Time* is that the facts, the practicalities, the realities of the situation, do not matter one jot. There is a small minority of British opinion — the polls suggest that the overwhelming majority of the population, suburban scum that they are, do not wish to see more migrants entering the country — which is absolutely impervious to the facts which show that letting more people in the country will make things worse both for them and for us. And clearly anyone who doesn’t agree is unaware that the migrants are ‘human beings’ and is thus a borderline psychopath, as well as being suburban.

Liddle blames Europe’s current crisis on the fact the public are being led by a “clamorous minority” who are spouting “ectoplasmic rubbish” in order to convinced the public that they can “feel better about themselves” by engaging in altruistic action. An impressive and succinct diagnosis. Schama has “ectoplasmic rubbish” down to a fine art. He is the very epitome of the showy, noisy, gesticulating, over-hyped Jew. A key task of our movement will be to discover the means of drowning out this noise with our own, and restoring reason and logic before these Pied Pipers lead our people, our children, and our future into the abyss.

[1] S. Whitfield, *In Search of American Jewish Culture* (Brandeis University Press, 1999), p.23.

[2] Ibid, p.24.

[3] Ibid.

Introducing British Renaissance: British Nationalists Unite Against Islamism, Zionist Supremacism and Mass Invasion

theoccidentalobserver.net/2015/11/23/introducing-british-renaissance-british-nationalists-unite-against-islamism-zionist-supremacism-and-mass-invasion

Andrew Joyce, Ph.D.

November 23, 2015

BRITISH
POLICE GO
TO HELL

The Enrichment of British Life

For several reasons, Britain has long been the "sick man" of European Nationalism. Aside from the British National Party's string of local and European election victories prior to its spectacular electoral collapse of 2010, the story of British ethno-populism has, even in its earliest incarnations, largely been one of under-performance. Setting aside my own arguments and theories as to why this has been the case, one is astounded and horrified at the transformation that Britain is being subjected to. The Office for National Statistics has documented that between 2001 and 2009 the non-indigenous population of England and Wales increased by 37.4%. The mixed-race population increased in same period by nearly 50%. As of 2014, the non-indigenous population of Britain accounts for 80% of its population growth, with White births accounting for just 16.5% of the total in West Birmingham. White decline in Britain, as in much of the West, is not a putative future event — it is a contemporary crisis, an extinction in progress.

Despite media silence, Britain faces several existential threats. The character of the nation is currently under severe threat from Muslim immigration. The UK Muslim population is increasing rapidly and Britons are concerned. In 2003 a British Social Attitudes (BSA) survey highlighted that 48 per cent of the native British were concerned that an increase in the Muslim population would weaken Britain's national identity. By 2013 that figure had risen to 62 per cent. Before and since the latest survey, the country has been rocked by the side effects of this population increase — Islamic terror, Muslim grooming gangs that have subjected thousands of indigenous British girls to rape and violence, the 'Trojan Horse' phenomenon where Muslim hardliners attempted to take over city schools, and the fact that a 2011 study showed that 21.3% of Muslims living in Britain have **never worked**.

Muslims, together with Britain’s other ethnic minorities **consume a disproportionate** amount of welfare and tax credits, even relative to their swelling population.

The multi-cultural experiment has been an expensive one for the indigenous British public. The character of whole towns and cities has been altered wholesale. The elderly no longer recognize the land of their birth and childhood. Muslim-patrolled ‘No-Go’ areas have been established in British cities, as in much of Europe, where Whites are prevented from entering under threat of violence. Much the same situation prevails in those parts of the British urban landscape that Black gangs have rendered lawless. Millions in taxpayer cash has been wasted on failed ‘integration’ efforts, expensive social care for ‘problem’ minority families, special policing measures, and supporting minority cultural events. Britain’s socialist healthcare system, designed and implemented in an era when Britain was ethnically homogenous, has been stretched and tested to its limit; it’s future uncertain. Temporary migrants alone cost the National Health System **around £2 billion a year**, with the figure for settling immigrants rising to even more horrific levels.

These facts, and others pertaining to racial, religious and cultural differences, are not open for serious public discussion because of other existential threats to Britain — cultural Marxism and increasing restrictions on free speech. Cultural Marxism, and the many branches of related thought under its umbrella, have permeated British politics, British academia, the media, and large swathes of society. As a result, a perverse Lewis Carroll-like lexicon has developed around the discussion (or lack thereof) of race relations in Britain. Even though the 2011 Crime Census published by the Ministry of Justice showed that those of African and South East Asian ethnicity were substantially over-represented across all crimes, particularly so in violent crimes and robbery, Britain engages in perpetual witch-hunts against any dissent from the dogma that we are all the same. In one of the most apt recent illustrations of the madness that has taken root, the nation which obsesses over ‘hate crime’ has **refused** to punish Bahar Mustafa, a Goldsmith’s University ‘diversity officer,’ who tweeted the phrase “Kill All White Men.” Contrary to the utopian claims of the cultural Marxists, Mustafa represented a perfect truth: the agents of ‘diversity’ are not motivated by love, but by incredible hostility to White Britain.

To date, how has British Nationalism responded to these threats? Enoch Powell once remarked that “The life of nations … is lived largely in the imagination,” and, sadly, British Nationalism has failed to inspire the British imagination. This failure is not completely due to tactical errors, but in part to the context of the era. In this age of consumerist materialism and instant gratification it is more difficult than ever to lead someone by appealing to something other than what they may gain in the “here and now.” Of course, as I’ve outlined above, the native British *would* be substantially better off in a less ‘diverse’ nation. There would be little or no terrorism and no grooming gangs; there would be safe schools, safe and more familiar neighborhoods, more money to go around, and an infinitely greater legacy to be bestowed on the coming generation of British children.

London: Before and After the Racial Revolution was imposed from above

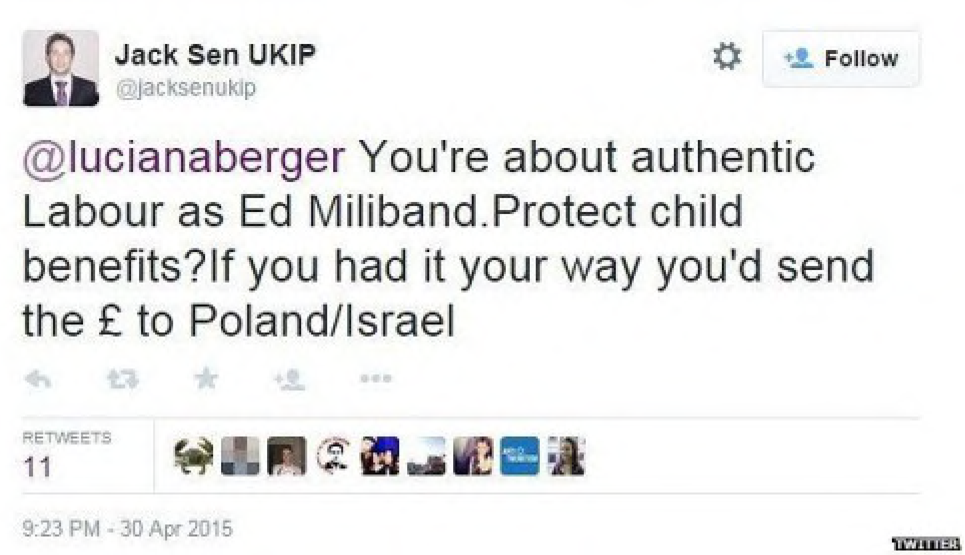
But this future is too distant, and the path to it too obscure, for the great mass of the people. Their ‘imaginations,’ meanwhile, are occupied with baser interests — fashion, celebrities, social approval, the 9 to 5, and what to have for dinner. The great English pamphleteer William Cobbett (1763–1835), himself no friend of the Jews, once pointed out that “it is difficult to agitate a man with a full stomach.” A contemporary pamphleteer of sorts, I might say that it is difficult to agitate a man with satellite TV, an iPad, fast food and a luxury car that requires judicious polishing every Sunday afternoon. Appeals to heritage and posterity are, regardless of the merits of our cause, mainly lost on the acquisitive “me generation.” And as long as the pains of the demographic, cultural, and spiritual decline are dulled or masked by materialistic opiates, we will encounter difficulty. Nationalism, which in its purest form is anti-materialistic, will struggle to gain followers more than any other political ideology in this, the most materialistic age in the history of humanity.

But if the task wasn’t difficult enough, there have been enough problems within the fold to make success even more elusive. For a movement that originated the rallying cry “No More Brother Wars” we are proof positive that old habits die hard. Europeans are distinctive for their fierce individualism, and the traits of the warrior bands of centuries past are still alive and well. We are the first to pick fights with our brothers, and in this age of crisis this simply shouldn’t be the case. This is not to say that genuine disagreements don’t take place, or that cases of corruption are non-existent in our cause. Corruption and decay should be ruthlessly rooted out, but never at the expense of unity of purpose. The British people cannot be expected to unite with or behind a group that is itself languishing in disunity. Perhaps more than any other Nationalist movement, that of the British has been particularly fractious. Personality clashes, corruption, pessimism, unchecked ambition, incompetence, conceit, tactical errors, splits over ideological minutiae and, yes, government infiltration have all conspired to weaken and break apart the bonds that might have forged a movement capable of meeting the challenges of the era.

Organizational longevity hasn’t been scarce, but the focal point and effectiveness of the British movement has been shifting and unsettled. The British Brothers League (1902-1923), the British Union of Fascists (1932-1940), the British League of Ex-Servicemen and Women (1937-1948), the Union Movement (1948-1966), the National Front (1967 – present), and the British National Party (1982 – present) have all had their modest day in the sun only to subsequently fade into obscurity and inertia. Observing the poor fortunes of

British Nationalism, at close hand and from afar, has been a tortuous and frustrating experience for me, as it has for many others.

But Jack Sen's new project, the **British Renaissance**, brings some promise of change. For the first time in a decade, when I look at the stirrings now occurring in Britain, I feel optimistic about success there. I've followed the career of Jack Sen since his break with UKIP and subsequent **interview** for *The Occidental Observer*. Jack crossed a socio-political Rubicon in England by naming and shaming Jewish politicians like Luciana Berger for dual loyalties, something that hadn't even been attempted by an English Parliamentary candidate since the early post-World War II period. What made the move all the more impressive was that Mr Sen, a husband and a father, was aware of the likely repercussions of this 'outing' of Jewish influence and, moreover, that he retained enough integrity to proceed despite having as much, if not more, to lose than many of us. Zionist-infiltrated UKIP wasted no time in exiling him from the party.



Jack Sen UKIP
@jacksenukip

@lucianaberger You're about authentic Labour as Ed Miliband.Protect child benefits?If you had it your way you'd send the £ to Poland/Israel

RETWEETS
11

9:23 PM - 30 Apr 2015

I wasn't surprised when Jack moved to the British National Party, though I doubted the relationship would last long. I feel no great need here to dissect the current goings-on at the BNP (the internal workings of which I confess to knowing very little about) and I believe that Jack's own report on his subsequent departure from that organization speaks volumes. Jack has informed me of a strong culture of fear and censorship at the BNP — an organization that seems to have lost its nerve and barely resembles the Nationalist party founded by the steely John Tyndall. Jack was castigated by BNP organizers for using the word 'invader' (the horror!) in a written piece on immigration, and was prevented from producing a documentary on the sexualization of children lest it offend homosexuals. Given the changes that have occurred in the BNP since the departure of Nick Griffin, and Jack's unbending commitment to 'calling a spade a spade,' the eventual parting of ways was inevitable.

Whether or not one believes the current crop of financial allegations made against it by a female malcontent who took her story to the Antifa, the British National Party suffers from a crippling lack of trust as well as a current leadership that lacks the capacity to inspire the public. For all that may have been said against Nick Griffin, he was a media figure to an extent, and the British public at least knew who he was. Today, Jack Sen is more familiar to the British public than the current BNP chairman, a former teacher who is more likely to be remembered for his lifetime teaching ban after **threatening a couple of his students** and slashing the tyres of their bicycles. While the BNP chairman shrinks from the media, Jack has engaged the media energetically and continues to write, organize and speak prolifically. His ideas, and the narrative of his recent political history, are succinctly expressed in his new **book**, *How to Get Suspended From UKIP and the BNP in 10 articles and 2 Tweets*, which also features contributions from Andrew Anglin, Nick Griffin, Andrew Brons, and Jez Turner. Meanwhile the BNP is currently languishing in a state of inert terror, **vanishing** from electoral politics, producing the same tired literature, and shrinking from the media and any type of statement or action that might attract scorn. Along with its catastrophic decline in electoral clout and influence even within the wider movement, this renders the BNPs current *de facto* position as the focal point of English political nationalism barely tenable. It must give way, and there will be, in its wake, a position left vacant.

The British Renaissance project is more than just an attempt to fill this socio-political gap. The project marks a new departure in several respects. The faces, approaches and mostly importantly, the spirit of the venture, differ substantially from anything seen before on the British scene. I concur with Jack that the main difficulties facing British Nationalism are an apathetic public, an intolerant media, infiltration, and negative and selfish Nationalists. The central idea underpinning British Renaissance is that of unity, and ideological and structural purity. Jack is putting in place measures to screen out infiltrators and foster an atmosphere of co-operation and optimism. Already it is drawing on support from members of UKIP, the British Democrats under Andrew Brons, British Voice, and the BNP, as well as a number of smaller groups and previously unaffiliated members of the British public. If this continues to proceed on a larger scale, it will represent an unprecedented achievement for British Nationalism.

Perhaps just as crucially, the new venture has made it clear that the issue of Jewish influence will not be glossed over or made taboo, either internally or externally. The result will be an organization similar to AmRen or NPI, but with a more ‘aware’ message. In my own conversations with Jack, he has argued that concealing the issue “would be academically disingenuous and irresponsible.” Tackling this issue, especially in light of government-imposed restrictions on free speech, requires very careful treatment and subtlety. If it can be said that the silence on race has been harmful to the interests of White Britain, and damaging overall to race relations, in a truly free society we should be able to probe more deeply into the reasons for that silence. One of the reasons for the silence is of course the cumulative effect of successive waves of legislation targeting free speech. In Britain, the key figures in attempts to legislate against the discussion of race, and in race relations more generally, since the post-war period have been Harold Lever, Frank Soskice, Anthony Lester, Jim Rose, Harry Cohen, Malcolm Rifkind and, most importantly, Leon Brittan, architect of the racial clause of the 1986 Public Order Act. Taboo though it may be, it is an interesting fact that all of these individuals share Jewish roots, and this fact, along with any deeper implications, deserves to be discussed, analyzed and commented upon without intrusion by the State.

Unfortunately, Jewish groups in Britain jealously protect their interests in a manner that White Britons do not. In 2009 Channel 4 aired a documentary titled “The UK Israel Lobby,” which probed the manner in which pro-Israel Jewish organizations and individuals attempted to influence British political debate and public policy. The methods ascribed to these groups, and evidenced throughout the documentary, included: the formation of groups within groups (such as Conservative Friends of Israel); the use of media influence for the social ostracism of non-compliant politicians (such as an article berating William Hague appearing in *The Spectator*); the use of financial pressure (the withdrawal of CFI funds from Hague); and the lobbying of high level elites even on minutiae such as the use of descriptive language when describing Israeli military actions (specifically referencing a meeting between the CFI Director and Prime Minister, David Cameron). Predictably, Jewish organizations reacted quickly against the film-makers and Channel 4. The Board of Deputies of British Jews, along with the Jewish-operated Community Security Trust condemned the exposé as “anti-Semitic.” Following a slew of complaints to the media watchdog OfCom, the regulator issued a response adjudicating that:

> Given the editorial content of this programme described above, and the way the programme sought to expose what it said was the way pro-Israel lobbyists use financial means to gain political influence, it is almost inevitable that many of the references to prominent figures and groups would be critical. However, such a critical analysis does not, in Ofcom’s view, constitute anti-Semitism. Importantly, Ofcom found that these references, and the programme overall were directed towards individuals or organisations because of their alleged actions and activities and not because of their religion.

British Renaissance will undoubtedly come under fire from Jewish organizations that will label it, and Jack Sen, ‘anti-Semitic.’ However, I believe that Mr Sen, Jez Turner, and the other leading figures of British Renaissance are capable and willing to execute the delicate but necessary task of focussing, in a manner similar to the Channel 4 documentary, on the *actions and activities of individuals and organizations* who are demonstrably bringing harm to Britain, its traditions, and its future. In doing so, they will avoid the legal traps put in place by Soskice, Brittan *et al* (and pioneered by the very same Board of Deputies) while simultaneously ending more than a decade of concessions to imagined ‘respectability’ which resulted more often in a loss of integrity. Jack has repeatedly refused to stay silent on the role of Jewish influence in our current problems, as evidenced in yet another badge of honor when he was removed as a PEGIDA UK admin after referencing Zionist influence on their Facebook page. Jack recognizes that we cannot compromise with the uncompromising enemies arrayed on the Left. With the emergence of British Renaissance, we witness a rekindling of the principle that the best form of defense is attack.

As well as representing a new departure in some respects, the British Renaissance will hold firm to more familiar patterns and approaches within the wider movement. It will reject the materialistic, functionalist view of society and, with it, the definition of the racial problem as one of integration and assimilation of minorities into the 'mainstream.' The organization will remain faithful to the stance that there are empirically observable psychological and behavioral differences between racial groups, and that in addition to sharp cultural dissonance these differences render integration, assimilation and 'consensus' within a given society to be utopian in theory and impossible to implement in reality. The British Renaissance rejects multiculturalism as a dangerous ideology that is playing a pivotal role in the decline of the White demographic throughout the West. Promoters of this ideology, whatever their racial or religious background, are enemies of the people.

Although the problems facing Britain are large in scale, British Renaissance acknowledges that electoral and cultural tactics must be local in practice. Local meetings in established 'free speech zones' under the BR umbrella are being organized across the country. In these locations Nationalists can meet in friendship and solidarity to exchange and promote ideas. It is hoped that these meetings can eventually grow into significant electoral and cultural forces. In the meantime, the task at hand must be modestly framed. The fractures must be healed and the movement must be strengthened. Optimism needs to be restored. Enemies and infiltrators need to be confronted and expelled. Loyalties should be redefined. A renaissance must occur.

If external enemies weren't enough of a challenge, we can also be sure that fratricidal habits will rear their head once more. Thus far these seem confined to conspiracy theorists who see every new movement as a spy-ridden puppet of the State, and those who have taken issue with Jack Sen's heritage (his paternal grandfather being a non-European immigrant). The former I simply won't engage with, since paranoid delusions are largely untreatable and even more rarely open to reason. State monitoring of the 'far-Right' has always existed (even Hitler began his political career by spying on the German Worker's Party), but becoming inert through fear or apathy is not an option. To the latter I simply point out that the floor has been open for anyone who considers themselves of pure heritage to do what Jack has done, and yet either the talent or the will has apparently been lacking. As Jack has expressed it to me: "If there were more 100% indigenous people willing to risk their careers, societal ostracism and financial hardship, then I might not have taken the lead. But I felt I had no other choice but to engage, in light of the dire direction my beloved Britain is headed." The goal here is to rescue white Britain, not to argue over ideological niceties. We simply don't have that luxury.

We can rest assured that our enemies, within and without, will ensure we have many more obstacles ahead. But I believe that Jack Sen and his colleagues at British Renaissance will stay the course. I have been impressed with the contact that I have had with Jack thus far, and I have adopted an advisory role within BR in which I hope to assist him as much as possible in achieving great things in a country that has for too long been subjected to the hate of our enemies. Britain can, and will, be restored to the green and pleasant land it once was. Islam will not reign supreme. British policy, both foreign and domestic, will no longer be swayed by the financial clout of elites with alien allegiances. These lands will remain ours. The BR leadership has integrity, determination and, perhaps most importantly, imagination. And in these dark and dying days of the West we should remember Powell's observation: in imagination lies the life of nations.

Jack's book is available at ***the Book Depository****. The description has not been updated but the book is available for order there. If you want a copy, merely follow the buying process, and it will be posted to you within 3-5 days.*

The Assault on Gender and the Family: Jewish Sexology and the Legacy of the Frankfurt School, Part One

theoccidentalobserver.net/2015/12/26/the-assault-on-gender-and-the-family-jewish-sexology-and-the-legacy-of-the-frankfurt-school-part-one

Andrew Joyce, Ph.D.

December 26, 2015

"Sexual morality — as society, in its extreme form, the American, defines it — seems to me very contemptible. I advocate an incomparably freer sexual life."
Sigmund Freud, 1908.

"There will be other forms in addition to our classic marriage…We will experience a broader spectrum of socially accepted forms of sexual life." Volkmar Sigusch, 2015.

Volkmar Sigusch

Volkmar Sigusch (1940-) may not be a familiar name to *TOO* readers, but for those concerned about the modern assault on traditional attitudes to gender and sexuality it should be. You might have encountered the term 'cisgender,' a Sigusch creation that is rapidly gaining traction in common speech. For those unfamiliar with it, it has come to replace "normal" and even the more deviant-friendly term 'heterosexual.' Specifically, the term refers to those "who feel there is a match between their assigned sex and the gender they feel themselves to be. You are cisgender if your birth certificate says you're male and you identify yourself as a man." The goal behind inventing such a bizarre and convoluted label for that which is natural and healthy is, of course, to further dilute the identity of the present and coming generations, and convince us all that there is no "normal," only different positions within an ever more colorful spectrum.

By undermining the meaning of what it is to be male and female, one undermines the healthy concept of the family. And when the healthy concept of the family possessed by a given group is undermined, that group is pushed ever closer to genocide via (using the United Nations lexicon) “deliberate infliction of conditions of life calculated to bring about its physical destruction in whole or in part,” and “imposing measures intended to prevent births.” The bumper crop of terms like ‘cisgender’, cooked up with alarming frequency by the “sexologists,” helps reduce marriage between a man and a woman and the raising of children within that union, to a mere “option” on a veritable menu of possible sexualities, gender identities, and family structures. In this brave new world there is no “normal” or “ideal” since all “models” are allegedly valid and equal.

This ideology, militant in both theory and execution, stands in opposition to the fact that healthy sexual relationships between males and females stand so far above the other “options” as to represent a gulf, rather than a spectrum, in human behavior. As F. Roger Devlin has so incisively **pointed out**, heterosexuality is “the natural life cycle of our species” (and all other species) while homosexuality is merely “a way for a few people with exotic tastes to achieve orgasm.” Any argument of equivalence must necessarily be preoccupied with endless abstractions, particularly abstractions surrounding the nature of romantic love, in order to push the debate away from this all-consuming biological fact.

In the same way that we witnessed the tremendous push for “marriage equality,” we have also witnessed the recent championing of those individuals who suffer from the unfortunate delusion that they have been born into the wrong body. While “transgenderism” is a severe mental illness by any definition of the term, the healthy and the normal are now lowered to the same level as these, and other, extremely dysfunctional people. Cultural relativism, once tactically deployed within the West in order to create an artificial parity between Western greatness and the meagre achievements of less advanced races and cultures, is now being deployed *within our race and culture* to create an artificial parity between the healthy, and the lifestyles of the degenerate and the insane. Much as in the promotion of degenerate art, the end result in both instances is the lowering of the healthy and the superior, and the raising up of the deformed, the sick, and the demented.

The image on the left is that of a pregnant woman suffering from the delusion that she is male. This “family” of the future is intended to achieve parity with, if not superiority over, the healthy family unit of old pictured on the right — the very key to our existence.

But who precisely is introducing these terms and ideas, and thus engineering dramatic change in Western society? In our attempt to answer this question, we might first return to Volkmar Sigusch. Sigusch, a German, is a self-described “sexologist,” physician and sociologist. As founder and co-editor of *Zeitschrift für Sexualforschung* (*Journal for Sexual Research*), and Director of the Institut für Sexualwissenschaft (Institute for Sexual Science) at the Goethe University in Frankfurt from 1973 to 2006, Sigusch has been **described** by *Der Spiegel* as “one of the main thinkers behind the sexual revolution of the 1960s.” The reasons why the young would-be physician evolved into a cultural radical are quite easy to surmise. After fleeing East Germany, Sigusch studied medicine, psychology and philosophy at Frankfurt. I posit the argument that it was the latter discipline that truly shaped Sigusch and did most to determine his future work. I argue this because **he studied philosophy under none other than Max Horkheimer and Theodor Adorno**, both of whom had by that date returned from the United States and re-established the notorious Frankfurt Institute for Social Research. Sigusch, a pioneer in the ongoing sexual revolution, is a Frankfurt School protégé.

The following analysis is concerned with the ongoing role of the Jewish-dominated “Culture of Critique” in advancing theories and trends designed to atomize our society. In particular it focusses on Jewish intellectual and political support for the sexually abnormal and explains it as an extension and product of the Frankfurt School’s view that “the unique role of Judaism in world history was to vindicate *the concept of difference* against the homogenizing forces thought to represent the essence of Western civilization. (My emphasis) ”[1] Kevin MacDonald has noted that the Frankfurt School categorized healthy Western norms, nationalisms, and close family relationships as an indication of psychiatric disorder. By contrast, in the last few decades of the nineteenth century Jewish intellectuals began championing Western society’s outcasts and non-conformers. Using these outcasts, Jewish intellectuals could fight a proxy war against Western homogeneity, and wage a clandestine campaign for the acceptance of pluralism.

By subtly supporting the position of the socially and sexually deviant, these Jewish figures could gain acceptance or inconspicuousness in the newly atomized society, while simultaneously undermining the very health of the homogenous nation. As MacDonald has noted, the Frankfurt School offered one major prescription for the sick Western world: “radical individualism and the acceptance of pluralism. People have an inherent right to be different from others and to be accepted by others as different. Indeed, to become differentiated from others is to achieve the highest level of humanity.”[2] Following from this, in a society that has succumbed to Frankfurt School ideology one would expect to find endless terms for endless identities, genders, lifestyle choices, cliques and subcultures.

An excellent example of this nightmare becoming reality is one of the latest terms concocted within our atomized society: Otherkin. According to Google, Otherkin are people who identify as partially or entirely non-human. Some say that they are, in spirit if not in body, not human. In any normal, healthy society this nonsense would be regarded as puerile or insane, and it certainly wouldn't be indulged. But today, in the wake of Frankfurt School victory, the Otherkin community is just one of several growing realms for the bizarre.

Equally, in a society that has succumbed to Frankfurt School ideology one would expect to find that those most markedly different from the normal and healthy would be held up as alleged examples of the best of humanity. In this regard we need only point to the astonishing and gratuitous plaudits heaped upon Bruce Jenner, and his selection as "Woman of the Year" by *Glamour* magazine. These developments should rightly be seen as the triumph of the Frankfurt School. However, alongside, and running through, the Frankfurt School were several other Jewish intellectual currents. Among the most important were Freudian psychoanalysis and Jewish sexology. It is to the twisted and complex history of the latter that we now turn our attention, and we will follow its path from its deepest origins to the activities of Volkmar "Cisgender" Sugusch in the present. It is the history of the engineered decomposition of a once healthy society.

Sexology: Its Non-Jewish Currents

As with several Frankfurt school protégés, Volkmar Sigusch found himself being steered into precociously high positions from a young age. In 1972, he became the then-youngest German professor of medicine at the University of Frankfurt, when he was awarded the first-ever professorship in "sexology." The "discipline" of sexology itself deserves some discussion. Firstly, it cannot be described as a "Jewish discipline" in the same way that psychoanalysis can be. Rather, it was a discipline that started with both Jewish and non-Jewish roots, being eventually fully co-opted by Jews and used for the furtherance of Jewish interests. The first serious academic study involving sexual pathology and psychiatry is generally attributed to the Austro-German psychiatrist Richard von Krafft-Ebing (1840–1902) and his *Psychopathia Sexualis* (1886). In this work, Krafft-Ebing classified homosexuality as a perversion and "most sexologists following his lead judged it pathological."[3] One of those following Krafft-Ebing's lead, and consequently one of the founders of modern sexology was the Englishman Havelock Ellis (1859–1939).

Havelock Ellis

Havelock Ellis pioneered the non-Jewish strand of sexology by building on the roots of the earliest German-language writing on sexual behavior among humans. Among the most crucial of these early writings was that of von Krafft-Ebing. In *Psychopathia Sexualis* the German set the tone and structure for non-Jewish investigations into homosexuality by arguing that there were essentially four stages of "sexual inversion," his term for homosexuality.[4] The first stage is a simple perversion of the sexual instinct, which results in no deformity of the personality itself. As an example of this type we might point to contemporaries like Douglas Murray or **Jack Donovan** who exhibit no noticeably unusual character traits beyond the inversion of their sexual instinct. The second stage involves *defeminatio* in which the whole personality of the individual undergoes a change of disposition in harmony with the changed sexual instinct. In these cases we see the effeminate, conspicuously perverted, types who are the main vectors of sexually transmitted diseases among inverts. The third stage involves a transition to *metamorphosis sexualis paranoica*, in which the subject at times suffers from the delusion that there has been an actual change of sex. Finally, von Krafft-Ebing argued that the fourth stage was full-blown *metamorphosis sexualis paranoica*, involving systematic delusions as to change in sex. In this category we may place the now much-celebrated Bruce/Caitlyn Jenner.

What united the early German scholars and the slightly later English-language pioneers of similar studies was the categorization of these behaviors as psychological disorders. Additionally, these studies were carried out during periods when birth rates were declining and, as such, the field merged more than a little with that of eugenics. Havelock Ellis himself was Vice-President of the Eugenics Education Society, the forerunner of the Galton Institute. Ellis took von Krafft-Ebing's work further in his own *Sexual Inversion* (1901), in which he argued that homosexuals and those experiencing *metamorphosis sexualis paranoica* were (v) "congenital subjects of abnormality," and "suffering intensely from abnormal organization." Ellis concurred with von Krafft-Ebing (37) that such a disorder was "a functional sign of degeneration, as a partial manifestation of a neuropathic and psychopathic state."

Ellis also went further than von Krafft-Ebing by attempting to explain why efforts should be undertaken by the state to prevent such behaviors becoming accepted and thus more commonplace. In other words, he opposed the public culture of homosexuality that has become increasingly pre-dominant since the 1960s counter-cultural revolution. Like many modern-day conservative commentators, and indeed the state of Russia today, Ellis argued that sexual inversion was "organic" only in very few cases but that its prevalence could be exacerbated in a given society due to environmental factors, particularly propaganda indicating to the otherwise normal, young, and impressionable that such behaviors and lifestyles are fashionable. One of these factors was urban life itself which (30) "renders easier the exhibition and satisfaction of this as of all other forms of perversion." Also, although both Parmenides and Aristotle argued that heredity played a large role in the homosexuality of the Greeks, and more especially the Dorians, Ellis argued that the prevalence of sexual inversion in Greek society was rooted more in the human "herd instinct" and was due more (29) to a "state of social feeling that, however it originated, induced a large proportion of the ordinary population to adopt homosexuality as a fashion." Once a society adopted this fashion, it contributed (239) to the "demoralizing of the manhood of a nation," and was a sign of impending national or civilizational collapse into decadence and despondency. The goal was thus to avoid a situation in which such behaviors were "normalized" and, more crucially, to prevent the behaviors associated with these psychological disorders from becoming fashionable.

Ellis’ approach to the abnormality of sexual inversion was far from totalitarian. He argued (193) that little could be done to help the congenital invert but that “sound social hygiene should render difficult the acquisition of homosexual perversity.” Homosexuals should be prevented from coming into close contact with children since his studies showed (199) that this reduced the incidence of “acquired perversity in others” via abuse and ensuing psychological disturbance. Adhering even to just this measure would act rapidly to reduce “artificial homosexuality among the general population.” Ellis argued that it was both cruel and undesirable for society to make congenital inverts act like those around them, and especially undesirable for them to be encouraged to procreate. Ellis collected data showing (198) that the descendants of sexual inverts tended to constitute families of “neurotic and failing stock.” Rather Ellis believed (198) that occurrences of sexual inversion may be a way for Nature to begin closing a faulty branch of the family tree: “The tendency to sexual inversion in eccentric and neurotic families seems merely to be Nature’s merciful method of winding up a concern which, from her point of view, has ceased to be profitable.” For sexual inverts, according to Ellis, “the inadvisability of parenthood remains.”

For Ellis, debates about the tolerance of homosexual behavior should be lifted from the moral and religious sphere and placed squarely in the sphere of demographics and national health. However, he noted that the two spheres (206) overlapped in times of demographic crisis:

> Wherever the enlargement of the population becomes a strongly-felt social need — as it was among the Jews in their exaltation of family-life, and as it was when the European nations were constituted, — there homosexuality has been regarded as a crime, even punishable with death. The Incas of ancient Peru, in the fury of their devastation, even destroyed a whole town where sodomy had once been detected. [5]

Particularly relevant to our contemporary society, Ellis also astutely pointed out (206) that “there seems to be a certain relationship between the social reaction against homosexuality and against infanticide. Where the one is regarded leniently and favorably, there generally the other is also; where the one is stamped out, the other is usually stamped out.” Ellis’ astute remarks on the context behind the Jewish outlawing of homosexuality, and the use of violence against it by ancient cultures such as the Peruvians, bear further reflection. This is particularly the case given that there is a strain of inverts within our movement who **propagandize** their cause by weakly arguing that antipathy towards sexual inversion is due to the influence of “Judeo-Christian morals” rather than ethnically universal concerns around demographic health.

This demographic concern was vital to the interpretations and views of non-Jewish sexologists. Since homosexuality, permitted to spread via fashion, leading to “acquired perversion” in the young, is socially linked to acceptance of abortion and infanticide, it acts to “check the population” and should thus be controlled and quarantined in a state that wishes to improve its demographic health.

The means of quarantine suggested by Ellis were not harsh or unreasonable. Society should refrain (215) from crushing the subject of abnormality with shame but, in an eerie premonition of the “Pride parades,” he argued that society should never allow the invert to “flout his perversion in its face and assume that he is of finer clay than the vulgar herd.” Since the genetic dead-end facing inverts was, in Ellis’ view, penalty enough, society should confine its approach to the sexually abnormal to the “protection of the helpless member of society against the invert.” Essentially, Ellis’ advice was to decriminalize the behavior of inverts and end societal shame surrounding it, but also to prevent inverts from flouting their abnormality, and from having physical, pedagogical or ideological access to children. Such was the approach of a broad swathe of opinion in mainstream (non-Jewish) sexology up to Weimar period. And this is largely the position taken by the Russian state today.

The research and theories on homosexuality initiated by Kraft-Ebbing and Ellis are more than a century old, so there is no reason to take them as gospel truth. However, this strain of research, had it retained its dominance, may well have perpetuated an adaptive public culture that privileged heterosexuality, male-female bonding, and the rearing of children.

There was, however, another strain of thought within the embryonic field of sexology, and it is to this strain that the modern toleration and promotion of sexual delinquency owes its most significant debt. This strain can be identified as a Jewish intellectual concoction because its four key thinkers and ethnic activists were the nineteenth-century German-Jewish psychiatrists Albert Moll, Iwan Bloch, Magnus Hirschfeld and Albert Eulenberg, with able support from other Jewish figures like Hermann Joseph Lowenstein, Julius Wolf, Max Marcuse, and Eduard Bernstein. Despite some occasional minor disagreements between them, these Jewish sexologists and social commentators were united in advancing theories of sexual inversion that moved away from interpretations involving themes like degeneration, demographic decline and biological reality, and instead towards Talmudic abstractions involving the nature of romantic love and the allegedly fluid nature of gender and sex. As one might predict, running through all of their works is a clear preoccupation with the need for “tolerance” and social pluralism, the denial of human difference, and a fanatical opposition towards non-Jewish attempts to develop racial science. It is to the specific theories and machinations of these individuals that we now turn our attention.

Go to Part II.

[1][1] K. MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth Century Intellectual and Political Movements* (2002), 161.
[2] Ibid, 164.
[3] E. Mancini, *Magnus Hirschfeld and the Quest for Sexual Freedom: A History of the First*

International Sexual Freedom Movement (Palgrave Macmillan, 2010), 7.
[4] R. von Krafft-Ebing, *Psychopathia Sexualis* (Eighth Edition, 1893), 188.
[5] For Ellis as an evolutionist, a good indication of the pathology of homosexuality is that it is a reproductive dead end. Homosexuality has always been a puzzle to evolutionary biologists given that same-sex attraction would tend to lower reproductive success. However, since homosexuality has generally been stigmatized in historical societies, men with homosexual tendencies often married and procreated in order to avoid the penalties of being publicly homosexual — Ellis' example of Orthodox Judaism being a case in point given the very intense pressures to have children combined with official condemnation of homosexuality in traditional Jewish society. This would tend to keep genes for homosexuality in the population, and perhaps even result in high levels of homosexuality, as some observers have noted to the case among Jews. In the contemporary world where homosexuality has become far more accepted, pressures for marriage and family are greatly lessened, constituting a selection pressure against genes predisposing for homosexuality. Ironically therefore, the public culture of homosexuality actually results in selection against genes predisposing for homosexuality, even while (if Ellis is correct) encouraging some to be homosexual who would not be so inclined if the culture retained sanctions against homosexuality.

The Assault on Gender and the Family: Jewish Sexology and the Legacy of the Frankfurt School, Part Two

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Albert Moll

Albert Moll (1862–1939), who would go on to be "a great influence on Freud,"[1] came from a Polish Jewish merchant family and "belonged to the Jewish religious community."[2] Typical of his ethno-religious group, Moll frequently utilized his position within the field of medical psychology to form an oppositional bloc against prevailing opinions in nineteenth- and early twentieth-century non-Jewish society. Indeed, large numbers of Jews tactically ambushed several medical disciplines during this period for precisely this reason. Historian Elena Macini writes that "Jews flooded medicine at this time not only for social standing, but also in an era that witnessed the efflorescence of race science, for the opportunity of self-representation. … The presence of Jews in the medical sector in general, and in race science in particular, allowed them to assert Jewish equality and very often moral superiority."[3] With Berlin as the center of German medicine, and Jews comprising one third of doctors in the city,[4] the domination and re-orientation of entire disciplines was not only feasible but disturbingly easy.

A key aspect of advocating for Jewish equality and moral superiority was the Jewish advocacy of social, racial and religious pluralism. This position often came into conflict with non-Jewish efforts to promote Nationalism, particularly ethnically-based Nationalism, and corresponding efforts to confront social and cultural decay. A universal theme in Albert Moll's works were arguments *against* German attempts to reckon with late Imperial and Weimar-era social and biological degeneration via eugenic programs. For example, in his *Handbuch der Sexualwissenschaften* (1911) Moll **expressed** the hope that mooted plans for sterilization programs would "not be implemented and that our race-improvers do not get too much influence on our legislation." When German science in the late 1920s became concerned with degeneration and decline, gravitating even further towards eugenics, Moll preceded Boas in rejecting the findings of behavior genetics, arguing that "the fact we find so many valuable people, despite the hereditary burden, is caused by *regeneration* in countless cases. … We can hardly ever say something about the condition of offspring with any certainty at all." Moll was therefore the quintessential Jewish physician: political and ethnic interests were never far from his dubious practice of medicine.

Also typical of Jewish intellectuals, Moll exhibited highly aggressive and assertive personality traits and had a flair for self-promotion. Although he began his career with a focus on hypnotism, Moll wasn't long in utilizing these traits to gain professional closeness to sexology's experts, particularly von Krafft-Ebing. He then masterfully orchestrated his own eclipse of von Krafft-Ebing to such an extent that Moll himself came to be considered, and largely remains considered, *the* pioneer of the field. However, Moll's activity in sexology went far beyond stealing the limelight. From the beginning of his drift into sexology he adopted the same oppositional role that he occupied in relation to other German attempts to reckon with social decay. In particular, Moll worked tirelessly to persuade leading non-Jewish scholars like von Krafft-Ebing to reject the idea that sexual abnormality was the result of biological and psychological disorder. In his *Freud: Biologist of the Mind*, Frank J. Sulloway writes that "Krafft-Ebing's decision around the turn of the century to separate the doctrine of degeneration from the theory of homosexuality was in response to the thinking of his younger and more critical colleague Moll."[5] However, there is significant reason to doubt the validity of Krafft-Ebing's personal change of perspective given that the most pertinent, later, editions of *Psychopathia Sexualis* that showcased this change were in fact edited by none other than Moll himself. Volkmar Sigusch even **writes** that Moll "completely overhauled the work."

Moll's work centered on the argument that there were alternative, valid, "identities," and as such he argued that homosexuality was a "valid sexual identity."[6] Whereas earlier non-Jewish psychiatrists observed "unsavory and often contemptible personal characteristics" among sexual inverts (including their tendency to be liars, their moodiness, love of gossip, and vanity and envy), Moll argued instead that "homosexual men were not corrupt, but merely womanish,"[7] comprising a kind of "third sex" — a theory that would later be advanced much further by co-ethnic Magnus Hirschfeld. In *Sex, Freedom and Power in Imperial Germany, 1880–1914*, E.R. Dickson remarks that Moll's theories were popularized and given substantial sympathetic coverage in Germany by the predominantly Jewish Social Democratic press during the trial of Oscar Wilde in England in 1895 (re the contemporary scene, see Brenton Sanderson's "**Jewish media influence as decisive in creating a positive public culture of homosexuality**"). Dickson writes that "public policy towards homosexuality was also one more issue Social Democrats could use to point to the hypocrisy of bourgeois sexual mores, and to elaborate on their own naturalist alternative. Social Democrat Eduard Bernstein, for example, did precisely that in his reporting for German audiences on the Wilde case in London (where he was living as a journalist)."[8]

Even more radical than Moll was Magnus Hirschfeld (1868–1935). Like Moll, Hirschfeld came from a family of Jewish merchants and, also like Moll, he advanced theories of social and sexual behavior amounting to "the existence of fundamental irreducible sameness in human beings."[9] Elena Macini writes that Hirschfeld's Jewishness was "a socially and politically determinant aspect of his life."[10] A common feature of his work was the hatred he had for Christianity. Indeed, his critique of that religion resembled in many respects that concocted by Freud. To Hirschfeld, Christianity was "essentially sadomasochistic, delighting in the pain of ascetic self-denial."[11] Western Civilization had thus been "in the grip of anti-hedonist exaggerations for two thousand years," thereby committing "psychic self-mutilation."[12] It was therefore Western society, rather than homosexuals and other outsiders, that was sick and degenerate, and Hirschfeld's prescribed cure was sexual hedonism and the acceptance of a wide array of "identities" and "sexualities." Although coming from a close-knit, observant, Jewish community, and possessed of an abiding hatred for Christianity, Hirschfeld superficially advocated a "pan-humanistic" outlook and was fond of declaring himself "a world citizen."[13] (I might agree with Hirschfeld to a certain extent since he appears to me a perfect example of what Henry Ford called an "international Jew.")

Magnus Hirschfeld: "World Citizen"

Although there were few ideological differences between Moll and Hirschfeld, their egos clashed and there was a subtle disparity in approach. Whereas Moll was content to publicize his ideas from books and newspapers, the homosexual Hirschfeld was intent on a more direct form of activism in the fight to break down Western social and sexual mores. Like the Moll-popularizer Eduard Bernstein, Hirschfeld was a "socialist and an active member of the Social Democratic Party."[14] Hirschfeld, described by Mancini as "cosmopolitan to the core," essentially created the first homosexual "communities," beginning in Berlin where the Hebrew "transvestite" (a term he coined) was known as "Aunt Magnesia" by the city's sexual inverts. Hirschfeld organized homosexuals, encouraging them to openly flaunt their predilections and get involved in the growing campaign for "emancipation" that was developing under the auspices of the Scientific Humanitarian Committee which he had formed in 1897. Hirschfeld pioneered modern Social Justice Warrior tactics by urging celebrities and high-profile politicians to add their names in support of the campaign for "sexual equality."

Hirschfeld and his protégés produced a vast number of books, manuscripts, papers, and pamphlets concerning sexuality, transvestitism, "transgenderism" (another Hirschfeld term) and fetishes. Through his work with the Scientific Humanitarian Committee, Hirschfeld published the 23-volume *Yearbook for the Sexual Intermediates*, the first periodical devoted to "homosexual studies." Hirschfeld's Institute for Sexual Science *(Institut füer Sexualwissenschaft)* was the world's first gender identity clinic and his staff performed the first known transsexual surgeries. Through the Institute for Sexual Science which he founded in 1919, Hirschfeld also documented thousands of cases of sexual inversion and further bolstered his theory of the “Third Sex.”

Despite the labels attached to his committees and journals, Hirschfeld’s work rested largely on political argument rather than legitimate scientific investigation. Scholar Edward Dickson argues that Hirschfeld’s field was “characterized by unresolved and often speculative arguments.”[15] Whereas many of the early non-Jewish sexologists had a background in zoology and the sexual behavior of animals, particularly primates, Hirschfeld rejected such strictly biological or evolutionary interpretations of human sexual behavior. Following from this, the methodology he employed was extremely close to that employed by Freud — this is the “science” of patient interviews and circular reasoning rather than statistics and empirical observation.

Despite the bankruptcy of his science, the dramatic success of the Committee at mobilizing large sectors of German and European society on behalf of homosexuals was due to Hirschfeld’s personality. Like Moll, he was an aggressive and relentless agitator. Respecting few social codes, he was the darling of the Social Democrats and the reviled enemy of Weimar conservatives (Hitler referred to Hirschfeld as “the most dangerous Jew in Germany”). By the end of the 1920s Hirschfeld’s activism meant that Weimar Germany saw homosexuality less as a medical disorder and sign of degeneration than as a major cause *célèbre*. Hirschfeld’s perverse bonanza came to an end in 1933 when on May 6th Nationalist German student organizations and columns of the Hitler Youth attacked the Institute for Sexual Science. The Institute library was liquidated and its contents used in a book burning on May 10. The youths also printed and disseminated posters bearing Hirschfeld’s face complete with the caption: “Protector and Promoter of pathological sexual aberrations, also in his physical appearance probably the most disgusting of all Jewish monsters.” Hirschfeld himself had been on an international speaking tour since 1931. He lived in exile in France until he died of a heart attack in 1935.

Jewish Sexology Reduced to Ashes

In terms of theory, Hirschfeld had “subverted the notion that romantic love should be orientated toward reproduction,” arguing instead for the acceptance of homosexual lifestyles and hedonistic, non-reproductive, sexual relations in general.[16] A key element of Hirschfeld’s theory was the deployment of “love as a primary weapon in his ethical and philosophical campaign for the liberation of same-sex relationships.”[17] However, love as a concept was itself altered by Hirschfeld, who imbued it with transcendental and cosmic qualities in an effort to distance it as much as possible from biological, reproductive drives. Mancini writes that “the idea that love had the potential to not only lift the individual but to enrich the broader mission of humanity was articulated in Hirschfeld’s condemnation of theories of racial hygiene and his appeal to Panhumanism to extinguish the hatred among nations and races.”[18]

Such romantic theorizing, of course, had little to do with the actual content of sexological studies of the sexually inverted, where love featured significantly less than pederasty, promiscuity and disease. But it was the idea and “feeling” that mattered most in creating a homosexual movement and public support behind it. As strategy it corresponded perfectly with efforts to achieve “Jewish emancipation.” In this respect Richard Wagner put it most astutely and succinctly when he wrote that “when we strove for emancipation of the Jews we were really more the champions of an abstract principle than of a concrete case: … Our zeal for equal civil rights for Jews was much more the consequence of a general idea than of any real sympathy; for, with all our speaking and writing for Jewish emancipation, we always felt instinctively repelled by any actual, operative contact with them.” One could easily substitute “homosexuals” for “Jews” and achieve significant insight into the basic psychological processes at work, with Hirschfeld’s “general idea” being a florid abstraction of love around which the fashionable and easily duped may gravitate. It can’t be emphasized enough that Jews have been very adept at framing their arguments in emotional or moral terms that appear to have a unique pull on the consciences of Europeans, and such strategies are very difficult to unseat. One need only acknowledge that Hirschfeld’s work in this regard retains great potency in the present, with the recent “marriage equality” debate neatly side-stepping biological and social imperatives in favor of Hirschfeld-like maudlin non sequiturs about “love.”

Equal Love
MARRIAGE IS A RIGHT NOT A PRIVILEGE

Hirschfeld’s Ghost: Hedonism and Perversion
Triumphant under the Banner of “Love”

Hirschfeld's use of the weaponized concept of love was itself a legacy of Hirschfeld's "scientific mentor" and co-ethnic Iwan Bloch (1872–1922). Like Moll and Hirschfeld, Bloch had no background in zoology, evolutionary studies or animal behavior. Trained as a dermatologist, Bloch was also attracted to the cause of "sexual minorities" and became an ardent campaigner on their behalf. He joined with Moll and Hirschfeld in attacking the non-Jewish consensus that sexual inversion was pathological and coined the term *sexualwissenschaft* or sexology to give academic and medical respectability to what was essentially a Jewish intellectual reaction against non-Jewish efforts to categorize harmful social and sexual pathologies. He was also a keen promoter of perversion and pornography. He was the "discoverer" of the Marquis de Sade's manuscript of *The 120 Days of Sodom*, which had been believed to be lost, and published it under the pseudonym Eugène Dühren in 1904. In 1899 he had published *Marquis de Sade: His Life and Works* under the same pseudonym. In 1906 he wrote *The Sexual Life of Our Time in its Relations to Modern Civilization*, for which he gained the praise of Sigmund Freud for attacking "bourgeois" (non-Jewish) sexual mores, attacking the perception of sexual inverts as pathological, and calling for Europeans to adopt a more pluralistic and hedonistic sexual life.

Iwan Bloch

By the time Moll, Hirschfeld and Bloch had essentially co-opted and redirected the study of human sexual behavior, Jews were flooding the new "discipline" in increasing numbers. Albert Eulenberg (1840–1917), with a background in neurology and electrotherapy, began styling himself a sexologist. With Bloch and Max Marcuse (1877–1963) he co-edited the *Zeitschrift fur Sexualwissenschaft* (Journal for Sexology) and with Hirschfeld he co-founded the Berlin Society for Sexual Science and Eugenics.[19] The eugenics aspect of the society's name was of course a clever piece of deception, intended to ingratiate it with non-Jewish eugenic societies for the purposes of eventual subversion with Jewish oppositional ideas. Nor was the tactic new. Eulenberg, Hirschfeld and Moll all claimed to be eugenicists but, like the Jewish-dominated German League for Improvement of the People and the Study of Heredity, astute Nationalists perceived the attempt at co-option from within, and all were attacked by National Socialist publisher Julius F. Lehmann as "part of a targeted subversion on the part of Berlin Jews."[20]

But time for the sexologists was beginning to run out. Following the destruction of Hirschfeld's Institute for Sexual Science in 1933, the list of homosexual activists held by Hirschfeld's organization fell into the hands of the police where it assisted the prosecution of thousands of sexual inverts under the Penal Codes, and the subsequent internment of these individuals in concentration camps. The journals and organizations of the Jewish sexologists were gradually shut down until, in 1938, the Jewish grip on several disciplines were categorically broken when the Nuremberg laws stripped thousands of Jewish physicians of their licenses. Albert Moll, once the haughty promoter of degeneracy, was among those who lost their medical licence and was thereby banned from the medical profession. He was forced to adopt the middle name Israel. In one of the strange coincidences that history sometimes bequeaths to us, he would die lonely and impoverished on the same day as his fellow warrior against the Europeans, Sigmund Freud. Baptized for social expediency in the 1890s, access to the local church cemetery was refused; the pastor in charge refused to speak at Moll's grave.

Jewish sexology, it seemed, was on the brink of extinction. But it would live on in exile, along with other poisonous doctrines, with the Frankfurt School. After the war it would return, with Horkheimer and Adorno, to Frankfurt, where the Hirschfeld's Institute for Sexual Science would be re-established and then led by their protégé Volkmar Sigusch. Since taking on the leadership of the Institite, Sigusch has acted as a theorist and expert on social policy issues, and he has played a key role in liberalizing Germany's laws penalizing homosexuality. Until 2006, Sigusch led Frankfurt University's Institute for Sexual Science and its associated sexual medicine clinic. In 2005, he published *Neo-sexuality: On the Cultural Change of Love and Perversion*. In early March 2011, he released his new book *Searching for Sexual Freedom*. Despite his non-Jewish ethnicity, these works reveal that he is the spiritual and ideological son of Moll, Bloch, Hirschfeld and Eulenberg.

Surveying the contemporary social and cultural landscape in *Western* society, we see a much more radical departure from the measures advocated by Ellis, one of sexology's founding fathers. And more than a century following from the first efforts of Moll to bring about a sexual revolution, we find ourselves once more wrestling with the hydra of Jewish sexology. As hinted at above, the modern Russian state has probably come closest to implementing measures in line with Ellis' recommendations. Homosexual relations were decriminalized in 1993, but the state has consistently refused permission for "Pride" parades (the "flouting" warned against by Ellis) to take place. Most importantly, since 2006 Russia has also introduced legislation restricting the distribution of materials promoting sexually inverted lifestyles and behaviors to children as an extension to existing child protection laws. Homosexual couples cannot adopt children and cannot marry. While Russia has been harshly criticized and even fined by the European Court of Human Rights for these measures, the country is still remarkably lenient by Ellis' standards. Single homosexuals are permitted to adopt children, sexual inversion was declassified as a mental illness in 1999, and those suffering from *metamorphosis sexualis paranoica* have been indulged with surgery and permitted to change their legal gender since 1997. One suspects that Russia will continue to be portrayed as a "civil rights" boogeyman by the sexologists and their agents until they fall into line with the pluralist zeitgeist.

To conclude, it may be worth remarking on the discussion of the desirability of there being homosexuals in the Nationalist movement. I don’t speak for ***The Occidental Observer***, but I do speak for myself when I advise against the involvement of sexual inverts in the movement. Since arguments in favor of such involvement have been advanced, I feel that it is only fair that the opposite argument should also be given consideration. In this movement we are concerned with racial, biological and demographic fitness, and key to this is the preservation of traditional norms regarding marriage and relationships between the sexes. There can be no distraction from this focus, and no concession on any ground. I view any argument to the contrary as a mere echo of the claims of Moll et al. that they were “eugenicists.” There can be no subversion here. In this age of promiscuity, hedonism, abortion, and impending demographic oblivion, our future depends on it.

[1] F.J. Solloway, *Freud, Biologist of the Mind: Beyond the Psychoanalytic Legend* (Harvard, 1979), 314-5.

[2] V. Roelcke, *Twentieth Century Ethics of Human Subjects Research: Historical Perspectives From Steiner Verlag* (Stuttgart, 2004), 26.

[3] E. Mancini, *Magnus Hirschfeld and the Quest for Sexual Freedom: A History of the First International Sexual Freedom Movement* (Palgrave Macmillan, 2010), 29.

[4] A. Killen, *Berlin Electropolis: Shock, Nerves and German Modernity* (University of California Press, 2006), 63.

[5] Solloway, *Freud, Biologist of the Mind: Beyond the Psychoanalytic Legend* (Harvard, 1979), 300.

[6] E.R. Dickson, *Sex, Freedom and Power in Imperial Germany, 1880-1914* (Cambridge University Press, 2014), 155.

[7] Ibid, 156.

[8] Ibid, 157.

[9] Mancini, *Magnus Hirschfeld and the Quest for Sexual Freedom*, 30.

[10] Ibid, 4.

[11] Ibid, 160.

[12] Ibid.

[13] Ibid, 4.

[14] Ibid.

[15] E.R. Dickson, *Sex, Freedom and Power in Imperial Germany, 1880-1914* (Cambridge University Press, 2014), 249.

[16] Ibid, 7.

[17] Ibid, 5.

[18] Ibid, 6.

[19] A. Killen, *Berlin Electropolis: Shock, Nerves and German Modernity* (University of California Press, 2006), 63.

[20] J. Glad, *Future Human Evolution: Eugenics in the Twenty-First Century* (Hermitage, 2006), 133.

Review: Nietzsche’s Jewish Problem [Part One of Two]

theoccidentalobserver.net/2016/01/30/review-nietzsches-jewish-problem-part-one-of-two

Andrew Joyce, Ph.D.

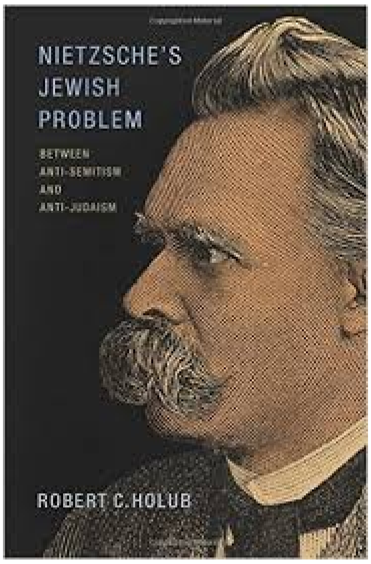
January 30, 2016

‘Wagner himself asserts about Nietzsche that a flower could have come from this bulb. Now only the bulb remains, really a loathsome thing.’
Cosima Wagner, 1878.

Friedrich Nietzsche’s puzzling stance on Jews and Judaism has perplexed me for the better part of a decade, so I was intrigued and optimistic about Princeton University Press’s 2015 publication of Robert Holub’s *Nietzsche’s Jewish Problem: Between Anti-Semitism and Anti-Judaism*. Broadly speaking, I’m sympathetic to certain elements of Nietzsche’s philosophy, particularly its rejection of equality and the concept of the ‘will to power.’ However, I can’t say I ever came close to describing myself as a ‘Nietzschean’ in the same way that the late Jonathan Bowden was fond of doing. One of the reasons for my hesitation in claiming affinity with Nietzsche’s worldview was that I couldn’t escape the impression that its nihilism was often destructive ‘for the sake of it,’ a quality that has endeared it to the Left, past and present. Then there was Nietzsche’s, to my mind unforgivable, habit of lauding the Hebrew over the German. More importantly though, I couldn’t perceive any true coherence or solidity in Nietzsche’s writing beyond his celebrated aphorisms. Taken as a whole, the philosophy of Nietzsche was apt to strike me as too intentionally fluid; too deliberately open to interpretation. Nowhere was this non-committal stance more apparent than in Nietzsche’s sparse, vague, contradictory and often quite opportunistic references to Jews and Judaism.

As one might expect of a philosopher as enigmatic as Nietzsche, his work has been approached awkwardly and suspiciously by scholars and ideologues alike. His attitudes towards Jews, in particular, have been debated, discussed and fought over from the very beginning of his public career. Nowhere, and at no time, was a consensus ever reached. During the Third Reich he was both ‘recruited for the cause’ by some, and rejected outright by others. His foundational place in the National Socialist philosophical canon was thus never assured, primarily because of his nihilism, his hostility towards Nationalism, and his ambivalence regarding Jews. Confusion still reigns. Modern scholarship has been divided between those who condemn Nietzsche outright as a ‘racist’ reactionary and a proto-Fascist, and those who highlight his vocal opposition to political anti-Semitism as thus seek his social exoneration and academic rehabilitation. As noted above, elements of Nietzsche remain strongly attractive to the Left. Therefore, where total exoneration of anti-Semitism has been found difficult, blame for ‘corrupting’ Nietzsche and shaping him as an ‘anti-Semite’ has been attributed variously to his one-time guru, Richard Wagner, or his sister Elisabeth, who married Bernhard Förster, perhaps the leading figure in nineteenth-century political anti-Semitism. The result of these battles has not been a clarification of the historical record, but an ever-thickening web of biased interpretations, white-washing, and pseudo-history.

Holub's book postures as an attempt to disentangle Nietzsche from the tug-of-war waged on all sides by those who have wished to claim or condemn him, and who have represented his position on Jews and Judaism with biased motives. The book essentially claims to offer the clearerst picture yet on what exactly Nietzsche thought and felt about Jews and Judaism. The first chapter, 'The Rise and Fall of Nietzschean anti-Semitism,' returns to the primary problem facing such a project by dealing exclusively with how *others*, over historical time, have interpreted Nietzsche's attitudes towards Jews. I found this one of the more interesting chapters of the book. The story begins in Nietzsche's own lifetime when he was initially suspected of anti-Jewish leanings not because of the content of his writings but because of his brother-in-law and also his publisher, Ernst Schmeitzner, who published anti-Jewish content and was a well-known supporter of political anti-Semitism. More crucial however was the fact that Nietzsche was considered an acolyte of Richard Wagner's cultural mission, at least until the early 1880s. Since Wagner's circle was widely associated with anti-modernist, anti-Enlightenment, and anti-Jewish tendencies, these naturally came to be associated with Nietzsche also. Quite apart from the fact Nietzsche's public remarks on Jews "were infrequent and ambiguous," based purely on such associational links, many of the leading political and social agitators against Jews in Germany prematurely assumed that Nietzsche was firmly among their number.



Nietzsche's general reception during his lifetime was mixed to say the least. His oppositional attitude, his polemics against the status quo, and his vaguely defined (yet epic-sounding) vision of the future attracted praise from an assorted collection of writers. There was, it seemed, something for almost everyone in his philosophy. He drew commendation from Greek scholars for his treatment of tragedy; plaudits from those who agreed with his stance on morality; and admiration from those who delighted in his cutting critique of the hypocrisy of middle-class norms. Those who resented Christianity could find what they wanted in his "ruthless criticism of the Church and its oppressive restriction on human development.” Although he heaped scorn on anarchists and socialists, it is a telling feature of Nietzsche’s abstractions that his writing nevertheless appealed strongly to both. Germany’s conservative nature at that time made Nietzsche’s adversarial quality infinitely more attractive to the Left, and even in the United States he was received primarily as sympathetic to the ‘working-class struggle’ and a champion of individual liberties. Leftist intellectuals chose to ignore Nietzsche’s disparaging comments on socialism, anarchism and feminism because they were so enraptured with his critique of the institutions of middle-class society, which they also hated. Since Jews also hated the culture and institutions of Christian middle-class German society, it should come as no surprise that we also find Jews among his earliest supporters. Like the anarchists, socialists and feminists, some Jews simply chose to block out less appealing aspects of Nietzsche’s philosophy, and it is interesting that *most* of the earliest Jewish comment on his work studiously avoided discussion of its alleged anti-Jewishness.

However, there were some murmurs from wary Jews. Max Nordau, cofounder with Theodor Herzl of the World Zionist Organization, was a searing critic of Nietzsche but tended to avoid directly confronting any anti-Jewish qualities he may have perceived in the philosopher’s work. Nordau instead labelled Nietzsche an “egomaniac” and specifically cited his condemnation of Jews, ‘Israel,’ and Christianity for overthrowing earlier moral systems with a ‘slave morality’ as “insane gibberish,” “delirious sallies,” and “fabulous stupidity.” The French Jewish intellectual Bernard Lazare more openly accused Nietzsche of anti-Semitism in his *L’Antisemitisme: Son Histoire et ses causes* (1894) for practically the same reason, writing:

> After [Eugen] Dühring, Nietzsche, in his turn, combatted Jewish and Christian ethics, which according to him are the ethics of slaves as contrast with the ethics of masters. Through the prophets and Jesus, the Jews and Christians have set up low and noxious conceptions which consist in the deification of the weak, the humble, the wretched, and sacrificing it to the strong, the proud, the mighty.

Negative attention from Jews was rare however. More vocal contemporary opinion on Nietzsche’s attitudes towards Jews came from the anti-Jewish ideologists themselves. These opinions were often shaped as much by personal relationships as by considered philosophical or ideological evaluation. Theodor Fritsch, author of *The Anti-Semitic Ten Commandments*, made numerous failed attempts to solicit support from Nietzsche before publishing a series of frustrated criticisms of his philosophy. Similar treatment followed from Eugen Dühring and his disciple Ernst Jünemann. Jünemann was particularly worried by the fact that Nietzsche appeared to be enjoying Jewish promotion: a sure sign to the former that there was something rotten in the writings of the latter. He would write in 1897:

> The writings of Friedrich Nietzsche, who several years ago fell into a state of deep derangement, are currently being purchased and read with great enthusiasm by the public since Hebrew advertisements in particular have propped him up, and Jewish

> opinion, as is well known, is unfortunately fashionable, which is evidence of how low the intellectual and moral level of today's dominating social powers have sunken.

Jünemann represented Nietzsche's philosophical trajectory as a "steady decline into insanity and Judeophilia." Jünemann outlined "a promising beginning when [Nietzsche] engaged productively with Richard Wagner and Arthur Schopenauer, [but] he strayed from the nationalist and anti-Semitic path in his aphoristic period and descended into irrational argumentation and pandering to Jewish interests in his last writings." Jünemann attacked Nietzsche for arguing that Jews "are the true bearers of culture and the creator of values," and raised suspicion over the fact Nietzsche's fame and financial fortunes improved significantly following his public repudiation of Wagner. Faced with a philosophy that amounted to a "Jewish junk shop" of ideas, the German public would have to decide whether Nietzsche was a master psychologist and Nature a "comedian," or rather that Nature was true and honest and Nietzsche was "spiritually and morally defective." Jünemann was clear in his opinion that Nietzsche had no place in the movement.

But Jünemann's rejection was not entirely representative of contemporary nationalist opinion. There were substantial numbers of *völkisch* figures who found Nietzsche's statements about Jews and race difficult to reconcile with their own worldview, but who nonetheless found value in the same oppositional aspect of his work that appealed to the Left. One of them, Adolf Bartels, argued in his 1902 essay "Friedrich Nietzsche and Germanness" that the latter's attacks on German society were fundamentally different from similar pejorative statements by Jewish writers like Heinrich Heine whose arguments sprang from racial animus. Instead, argued Bartels, Nietzsche had gotten carried away in the heat of a "highly spiritual and ideal temperament." The philosopher had become "ensnared" in Europeanism and the Enlightenment and had mistakenly turned away from nationalism. Although rejecting the anti-Semitic movement, Nietzsche was merely acting against his brother-in-law, and in truth he was well aware of the ability of Jews to "easily obtain power over Europe and its nations."

But Bartels' apologetics for Nietzsche's work were weak and unconvincing for most nationalists, and Nietzsche's first great adoption by *völkisch* elements only occurred during World War I. It was during this great European conflagration that his ruminations on war, battle, struggle and related notions found an urgent resonance. Again, quite apart from specific content, the context of the times allowed for the flexibility of his vague works to lend themselves to militaristic and ethnocentric interpretations. Seizing on the new trend, the Germany Army circulated 150,000 of the cryptic *Thus Spoke Zarathustra* to the troops, and forty thousand copies of the tome were sold in 1917 alone. Mussolini soon announced his enthusiasm for Nietzsche and asserted that the Fascist movement was the concretization of a national "will to power." Oswald Spengler, author of *Decline of the West* (1918) declared Nietzsche, along with Goethe, one of his greatest inspirations. Nietzsche had been transformed, by context more than content, into a Nationalist.

During the Weimar period nationalists displayed a desire to 'keep' Nietzsche. Franz Haiser admitted in *The Jewish Question from the Standpoint of Master Morality* (1926) that Nietzsche was "culturally leftist and contradictory" but argued without further elucidation that he "is irreplaceable for us." One of the most important texts incorporating Nietzsche into the Right was Alfred Baeumler's *Nietzsche the Philosopher and Politician* (1931). Baeumler was a close associate of Third Reich intellectual Alfred Rosenberg, and his monograph was by some degree the most important National Socialist work on the philosopher, running into several editions. Baeumler lauded Nietzsche's opposition to Wilhelmine Germany, but, in relation to the philosopher's position on Jews, he was forced to "employ strained arguments that are never entirely convincing." In the end Baeumler resorted to arguing that Nietzsche only praised the Jews in order to goad the Germans to greatness. The gulf between Jünemann and Baeumler starkly illustrates how literally *anything* could be read into Nietzsche's work. Even more stark is the fact that while he was lauded by many in the Third Reich, Nietzsche continued to be admired by the Frankfurt School in exile in the United States.

The post-war period would witness yet another radical re-interpretation of Nietzsche's work. Liberals had by this time started believing the awkward *völkisch* reading of Nietzsche and were now confronted with the task of either condemning or somehow absolving the newly discovered 'racist' philosopher. Many settled on blaming his sister, Elisabeth, who, as noted, had married a well-known anti-Jewish activist and had forged a relationship with Hitler himself. Writers like Henning Ottmann and R.J. Hollingdale hastened to argue that Elisabeth (a "virulent Christian anti-Semite") had produced editions of Nietzsche's work that emphasized themes "friendly to the ideas of National Socialism." Elisabeth's 'influence' was of course a lie built on top of another lie — that Nietzsche was a bona fide 'anti-Semite.' In a post-war West obsessed with its 'racist' past, using Elisabeth as a scapegoat provided the means for Leftist Nietzsche enthusiasts to absolve the object of their admiration from the most grievous accusation that could possibly have become attached to him.

Holub's analysis of these arguments is quite excellent. Using archival correspondence, he deconstructs entirely the notion that Elisabeth in any way doctored her brother's work after his death, and throws significant doubt over the stereotype of Elisabeth as a violent, fulminating fanatic. Holub's portrait of Elisabeth is balanced and often sympathetic. This interesting first chapter ends by pointing out that Nietzsche has been claimed by so many, so often, and with so many differing motives, that any sense of clarity on his position regarding Jews has been lost. The only way to regain this clarity, Holub argues, is to return to a close analysis of primary texts and contextual factors, and the rejection of all received wisdoms, including the conventional understanding of terms like 'anti-Semitism.' With the slate now ostensibly cleared, we move forward to Holub's history of Nietzsche's *true* view of Jews and Judaism.

Holub surveys an unprecedented amount of Nietzsche's private and public correspondence as well as his published writings to write what amounts to a biography of Nietzsche's attitudes towards Jews. Chapter Two, 'Youthful Remarks and Encounters,' is an enjoyable stroll through Nietzsche's childhood and very earliest writings. A survey of his family tree debunks the accusation, made by Jünemann, that he had Jewish ancestry. His childhood town of Röcken had no Jewish inhabitants, and in the whole of Prussian Saxony Jews constituted just 0.3% of the population. It is perhaps not surprising then that Jews are entirely absent from Nietzsche's writings and correspondence right up until he moved to Leipzig to enrol at the University, at the age of 25, having first completed a degree at the University in Bonn.

Leipzig was a city famous for its trade fairs, which attracted a large influx of Jewish traders and merchants. For the first time, Nietzsche was exposed to a significant number of Jews in one place. Coming from a 'Jew-free' environment, Nietzsche is actually the perfect case study for the rational development of negative attitudes towards Jews. A handful of letters to his mother and sister dating from this time reveal that he regularly emphasized the unsavory impact of the Jewish tradespeople on the city. Importantly, he does so without referencing 'stereotypes' or appealing to Christian traditions about Jews. Nietzsche's commentary is much more journalistic. His attempts to finish a book are hindered by the disruption of the trade fair, and "everywhere you look there are Jews and associates of Jews." Writing on the final day of the fair in October 1868 Nietzsche expresses relief that the city will soon be free of "the smell of fat and the numerous Jews." Remarks like these are fairly self-explanatory. To Nietzsche, the crowds, the exchange of money, and the influx of a foreign people among the citizens of Leipzig were simply unhealthy and unwanted distortions of the city's normal, healthier life.

Holub's analysis, however, follows the standard Jewish-academic line. He can't accept that anti-Jewish feeling can be this logical or natural, and so he argues instead that Nietzsche's remarks "must have emanated from personal contact with friends and acquaintances." No evidence is presented in support of this argument. Holub is left perplexed about where the remarks could have come from because "during his student years there is no evidence that Nietzsche read or pursued authors who exhibited Judeophobia or texts that contained Judeophobic themes." The simple fact that Nietzsche, like many Leipzig citizens, found this mass orgy of Jewish trading distasteful is overlooked in favor of theoretical abstractions about 'anti-Semitism.' Disappointingly then, very early in the book Holub reveals that a primary thesis underpinning the study is that anti-Semitism is simply an ideological, psychological, and prejudicial virus that is contracted from others rather than a natural reaction to direct experience with Jews. My initial enthusiasm for the book began to evaporate at this point.

Chapter Three, 'The Wagnerian Vanguard,' covers Nietzsche's early relationship with Richard Wagner. By the time Nietzsche had been introduced to Wagner, the latter had already become well known for his animus towards Jewish influence on German society.

Many Leftist apologists for Nietzsche have found easy prey in Wagner. The maestro, more than anyone, is held responsible for an increase in Nietzsche's alleged hostility towards Jews. Although Holub postures his book as a retort to scholars like these, he actually makes essentially the same argument. Referencing the innocent college letters from Leipzig, Holub writes that as a young man "Judeophobia was not well developed in [Nietzsche's] writing or thought, but it formed an unstated background for his intellectual endeavors, ready to be activated by the right person. Wagner was that person."

Nietzsche first met Wagner, via mutual friends, following an invitation from the composer in 1868. Wagner played from the *Meistersinger* and the small group discussed Schopenhauer until late evening. The pair instantly hit it off, and when Nietzsche received his professorship at Basel in 1869, he became a frequent visitor at Tribschen, where Wagner and his family lived until 1872. While 1869 was a pivotal year for Nietzsche's career, it was also a memorable one for Wagner. In 1850 Wagner had published the essay *Jewry in Music* under the pseudonym K. Freigedank (K. Freethought). In 1869, despite advice from his friends and even his wife, Wagner re-published the piece as a pamphlet, divulging his authorship of the original and adding further thoughts and reflections. The move provoked a predictable storm, as influential Jews moved quickly to destroy the composer. His operas were disrupted, and the every organ of the Jewish media was used to annihilate his reputation.

Nietzsche never personally commented on 'Jewry in Music,' but his correspondence reveals that he did read it in its entirety and that he claimed to agree with its message. When a friend wrote to him admiringly of the pamphlet in 1870, Nietzsche replied: "That we are now also in agreement with regard to Richard Wagner is for me completely reliable evidence of how we belong together. Because it isn't easy and demands a vigorous, manly courage not to be led astray by the alarming racket. … Our 'Jews' — and you know how widely this concept extends — in particular despise Wagner's idealistic manner." Although overlooked by Holub, the last sentence prefigures an ambivalence in Nietzsche's attitudes to Jews that would last throughout his life. True, Jews were an oppositional element of society, but they were difficult to define. A German, to Nietzsche, could be just as 'Jewish' as a Rothschild if he or she displayed enough 'Jewish' traits. This certainly opened the door to a justified critique of those non-Jews serving Jewish interests, but by blurring the boundaries and obfuscating the role of race and ethnicity, Nietzsche also moved dangerously close to an erroneous worldview.

Though perhaps ambivalent towards the Jewish Question, Nietzsche was undeniably in tune with Wagner when it came to animosity towards those aspects of modernity most closely linked with the rise of the Jews in Germany: the hegemony of journalists, the press, newspapers, new 'trends' in art, and the stock market. He was a critic of both Berthold Auerbach and Felix Mendelssohn, whom he argued produced works typified by foreignness, jargon, mawkishness and internationalism. Even if we accept that Wagner had some influence on Nietzsche in adopting certain positions in the 'culture war,' we can by no means place too much weight on the composer's influence. At Basel one of Nietzsche's closest colleagues was the historian Jacob Burckhardt, described in one dedication as "my honored friend." Burckhardt was unequivocally opposed to Jewish emancipation, and believed that everything of worth in European culture was due to its Greek and Roman heritage rather than the Jewish tradition. He would have baulked at the idea of Europe as a 'Judeo-Christian' cultural entity, and he was firmly convinced that Jews were responsible for the worst manifestations of modernity. Early in his career Burckhardt wrote to a friend that the presence of Jews in a theatre would be sufficient to entirely destroy his enjoyment of the event.

Although Holub makes the argument that Nietzsche was awed by the likes of Wagner and Burckhardt and adopted their views out of star-struck mimicry, I read a quite different history in the evidence provided. I do not believe that Nietzsche ever became as fully versed in the Jewish Question as many of his contemporaries, but I do see a gradual learning process between 1868 and 1873 where he gains a grasp of the fundamentals. In addition to this, he continually articulates a natural and impulsive distaste for aspects of Jewish culture and behavior. His letters to his mother show that he associated Jews with unsavory business practices, tastelessness, and low cultural attributes. Writing to his mother about a tour around Switzerland in 1872, he describes his fellow travelers before commenting "unfortunately there was a Jew among them."

In 1872 these feelings and ideas came closest to intellectual expression. In January and February of that year Nietzsche delivered two lectures, 'The Greek Music Drama' and 'Socrates and Tragedy.' Despite their fairly innocuous titles, the lectures dealt with key aspects of the Wagnerian cultural program: that modern opera had become greatly distanced from its ancient cultural roots, and that Jews were having a deleterious impact on contemporary art and culture. Nietzsche, taking his cue from Wagner, argued that genuine tragedy was mysterious, instinctive and profound. It was also able to be conceived and appreciated only by Europeans. By contrast, 'Socratism,' identified with rationalism and dialectic, eradicates instinct and with it art. 'Socratism' had also become a historical force in its own right, in the form of this-worldly Judaism. Nietzsche would conclude his second lecture by stating:

> Should the Teuton have nothing else to place at the side of that vanished artwork of the past except the 'grand opera,' something akin to the ape appearing next to Hercules? This is the most serious question of our art: and anyone who, as a Teuton, does not understand the seriousness of this question, has fallen into the Socratism of our times, which, to be sure, is neither capable of producing martyrs, nor speaks the language of the wisest Hellene. This Socratism is the Jewish press: I'll say no more.

Review: Nietzsche’s Jewish Problem [Part Two of Two]

theoccidentalobserver.net/2016/01/31/review-nietzsches-jewish-problem-part-two-of-two

Andrew Joyce, Ph.D. January 31, 2016

Was Nietzsche bold or stupid? As stated above, I don’t think he quite fully grasped the scale of the ethnic conflict subtly playing out in Germany at that time, or the sheer *power* already enjoyed by Jews. For someone of his (then lowly) position, his 1872 lecture appears to me as a step too soon. Wagner had of course taken even further steps against Jewish influence — but the older man possessed significantly more stature and legitimacy. Nietzsche sent his lecture notes to Wagner on February 4, and the composer replied cautiously. Wagner, who was fully aware of the damage that could be wrought by Jews on lone targets like himself, responded: “I say to you: that’s the way it is. … But I am concerned about you, and wish with my entire heart that you don’t ruin yourself.” Cosima, Wagner’s wife, also wrote to Nietzsche expressing concern. Starting by citing Goethe (‘Everything significant is uncomfortable’), she said that his ‘boldness’ and ‘bluntness’ surprised her. In a later letter she makes her concerns more explicit, stating that she wanted him to take some “maternal” advice so that he should “avoid stirring up a hornet’s nest” :

> Do you really understand me? Don’t mention the Jews, and especially not *en passant*; later, when you want to take up this gruesome fight, in the name of God, but not at the very outset, so that on your path you won’t have all this confusion and upheaval. I hope you don’t misunderstand me: you know that in the depths of my soul I agree with your utterance. But not now and not in this way.

According to Cosima’s diaries, Nietzsche was summoned to a meeting with her and Wagner on February 12 to discuss the lecture. We can only speculate at what precisely was said, but Nietzsche dropped the Jewish reference from the published version of his lecture and nothing similar to it would ever again appear in his speeches or published writings. He would continue to attack the evils of the press, newspapers, financial affairs, the stock exchange, modernity, urban life, and cosmopolitanism — but he would never again mention them in conjunction with Jews or Judaism. Holub argues that the episode taught Nietzsche that he should not mention the Jews by name and certainly not attack them in print. He would thereafter adopt the same ‘cultural code’ that many anti-Jewish intellectuals were forced to utilize as a means of fighting the culture war without being labelled ‘anti-Semitic.’

My reading of the cited material is divergent from Holub’s from this point on. I agree that Nietzsche was in some respects chastised by this incident, and by Wagner personally. But Nietzsche also possessed an ego and arrogance that led to antagonism towards his artistic mentor rather than appreciation for sage advice. Nor am I convinced that Nietzsche was a convinced crusader in the anti-Jewish fight. Nietzsche distanced himself from Wagner for the remainder of his life, beginning in the mid-1870s. In early drafts of *Untimely Meditations* (1876) probably dating to around 1874, Nietzsche searched for criticisms of the composer. Among them was the accusation that Wagner was a tyrant who could not appreciate the validity of anyone but those among his most trusted associates, causing him to be blind to “the validity of Brahms, etc. or the Jews.” He also accused Wagner, ironically in view of the latter’s crucial advice, of a grave political error in attacking the Jews “who now possess the most money and the press in Germany.”

Chapter Four, ‘An Ambivalent Course,’ deals with the fallout of the split from Wagner and his circle, and the manner in which Nietzsche gradually came to surround himself with Jewish associates. Nietzsche’s dedication to Voltaire of *Human, All Too Human* (1878–1880) marked the final stage of his break from the Wagnerian cultural mission. The rationalist Frenchman was anathema to the German romantic. The Wagners read the book, only to find it “strangely perverse” and full of “pretentious ordinariness.” The reason behind the change in quality of Nietzsche’s writing was, in their opinion, his growing association with the Jewish philosophy student Paul Rée. The association dated back to 1873, and Rée had accompanied Nietzsche on visits to the Wagners on a couple of occasions during those years. However, in 1876 Cosima’s suspicions were raised by aspects of Rée’s personality. In October 1876 she wrote in her diary: “In the evening we are visited by Dr. Rée, whose cold and precise character does not appeal to us; on closer inspection we come to the conclusion that he must be an Israelite.”

Their conclusion was of course correct. Holub is dismissive of Wagner’s theory that Nietzsche was being intellectually corrupted by Rée, but Wagner was extremely insistent that the Jew had ensnared his young former friend. Cosima around this date wrote to her husband that Nietzsche was essentially just a mirror that reflected the ideas or thoughts of whoever surrounded him. Nietzsche’s writings, borrowing heavily from Schopenauer and indeed Wagner himself, were “just reflections of something else, they did not come from within.” Wagner replied magnificently: “And now they are Rée-flections.” Cosima would later write to a friend that *Human, All Too Human* bore an undeniable Jewish imprint:

> The author has undergone a process that I saw coming for a long time, and that I struggled against with my meagre powers. Many things came together to produce that deplorable book! Finally Israel intervened in the form of a Dr. Rée, very sleek, very cool, at the same time being captivated by Nietzsche and dominated by him, though actually outwitting him: the relationship of Judea to Germania in miniature. … I know that here evil has been victorious. … Wagner himself asserts about Nietzsche that a flower could have come from this bulb. Now only the bulb remains, really a loathsome thing.

A key weakness of Nietzsche, the loathsome bulb who would never flower, appears to have been his incomplete understanding of the nature of Jewish influence in German culture and society, and his egotistic willingness to accept Jews as friends and associates if he perceived them to be useful in advancing his own personal fame and fortunes. Around 1877 he began receiving fan mail from the Pernerstorfer Circle, a group composed mostly of Jews studying at the University of Vienna. Eagerly absorbing their praise, Nietzsche entered into months and then years of correspondence and co-operation with its members. He would read their works, praising them effusively and incorporating their ideas into his own work in a kind of symbiosis. He was also well aware of the Jewish background of this group, described by Holub as Nietzsche's first fan club.

Indeed, he sycophantically appealed to it. In 1877 he wrote to one member: "Tell me then with complete candor if with regard to your ancestry you have any connections to Jews. I have recently had so many experiences that arouse in me *very great* expectations, especially from young men of this ancestry." Holub seems to indicate that Nietzsche had in some respects 'sold out' when he points to a

> growing realization Nietzsche had about Jews as a group. From his experience with the Wagners he had learned that Jews should not be attacked in public documents, and that they allegedly have the power to affect negatively a Gentile's success in German culture. Now he was also beginning to recognize that … there was a significant advantage he could garner from Jews.

Did Nietzsche *really* believe that Jews were an exceptional race that would push Europe to greatness? Holub does an excellent job of portraying a man keen to tell his Jewish listeners what they wanted to hear while retaining an instinctive dislike of Jews in general, even harboring a deep aversion to some of his 'fans.' One of these fans, Siegfried Lipiner, was initially indulged by Nietzsche, but after a number of meetings the philosopher found the Jew's "pushiness and deficiencies in decorum and social grace" almost unbearable. In correspondence with another non-Jew, Nietzsche would write of Lipiner that "like all Semites, he kills tender things" and that the only talent he possessed was the sole Hebrew talent of "imitation." In public and in private, Nietzsche would often express strong disapproval of political anti-Semitism, but Holub argues that this was always with a Jewish audience and Jewish supporters in mind, and that Nietzsche "was seeking to please and sometimes placate his interlocutor." What emerges from this tangled web of correspondence is a man quite aware that Jews are powerful, and keen to protect his own reputation and position in German culture.

However, Nietzsche also strikes us as an amateur attempting to handle a deadly snake. Most of his writings on Jews from around this date are the stuff of awkward fantasy and clumsy eugenics. He advocated the intermarriage of Prussian officers and Jewish women in the belief that the putative infusion of Jewish blood would equip the German nation with improved intelligence, a greater sense of money, and an aptitude for world politics. In his private writings Nietzsche revealed that he believed Jewish bankers, as much as military officers, to represent the personification of the will to power. This is a man ultimately blind to the concepts of race and ethnicity, which is perhaps unsurprising for an individual who lived out his life in the delusion that he was of Polish ancestry. More damaging though was his woeful lack of awareness of the exclusive nature of Judaism and its negative historical trajectory in relation to the European peoples.

Reviewing some of Nietzsche's writings from this point on, I am tempted to concur with Ernst Jünemann that his philosophical trajectory was one of steady descent into insanity and Judeophilia. In *Human, All Too Human* Nietzsche would claim that the Reformation was the result of something called "the Jewish-heroic impulse." Nationalism was "artificial," and he looked to a time that would witness "an abolition of nations" and the appearance of "a mixed race" of "good Europeans." Jews would be indispensable to such a postnational vision given their status as the prototypical nomad. Despite some flaws, they possessed an array of virtues and had produced "the noblest human being (Christ), the purest sage (Spinoza), the mightiest book and the most efficacious moral code in the world." The Jews "carried the banner of the Enlightenment," and ensured that Europe's "mission and history was *a continuation of the Greek*." Because of their lofty place in world history, Europe "may fall into their hands like a ripe fruit." Although such an eventuality was contemplated with horror by Nationalists, Nietzsche viewed such a prospect with delight, since it would represent "an eternal blessing for Europe."

Is it any wonder that Nietzsche's first fan club was a Jewish one?

Holub concludes this interesting chapter by remarking that Nietzsche's attitudes remain difficult to pin down. Did Nietzsche really believe that Jews were more intellectually and culturally aware and thus more receptive to his "message"? Or was he firmly convinced of the need to appease Jewish interests in order to achieve personal success? The philosopher, to my eyes, appears no less reprehensible in either scenario.

Chapter Five, 'Anti-Semitic Confrontations,' deals with Nietzsche's hatred for 'anti-Semites' and his regular conflicts with the anti-Jewish movement. Holub writes that, from the late 1870s, Nietzsche was "unequivocally antagonistic toward what he understood as anti-Semitism and anti-Semites." Holub writes that much of this position was simply opportunistic. Nietzsche blamed his early association with (the 'anti-Semitic') Wagner for his perceived isolation and relative lack of celebrity. But Nietzsche was also highly critical of moralism of all kinds and he perceived 'anti-Semitism' to be a kind of moralism in its own right, since it designated Jewish influence in Europe as a moral as well as political wrong. Political 'anti-Semitism,' to Nietzsche, was also a kind of crusade for social justice in the same way that socialism was. The fact that leading figures in the movement like Eugen Dühring were also socialists seemed to corroborate his theory. Nietzsche thus founded his critique of 'anti-Semitism' not on his earlier effusive praise of Jewry, but more cleverly as part of a general assault on what he perceived as "Christian ethics, narrow-minded nationalism, and redemptive socialism."

Nietzsche clashed with Ernst Schmeitzner (his publisher) for a combination of personal and ideological reasons. Schmeitzner was a keen participant in the political movement to curb Jewish influence, and published a number of key books and journals as part of the effort. When Schmeitzner placed a delay on printing and distributing an edition of *Thus Spoke Zarathustra* in 1883, Nietzsche wrote in frustration to a friend: “Who will save me from a publisher who takes anti-Semitic agitation more seriously than *my* ideas?” When sales of his work disappointed him, he claimed that it was due less to the quality of his work than his publisher’s “*antisemitica*.” ‘Anti-Semitism’ thus continued, at least in his mind, to rob him of potential celebrity.

The association with Schmeitzner also provoked scathing comment from his Jewish fans. Josef Paneth wrote to Nietzsche asking how he could allow his poetry to be published in Schmeitzner’s *International Monthly*, “a journal for the struggle against Jewry.” Nietzsche dutifully responded that he hadn’t known Schmeitzner was an ‘anti-Semite’ when he published in it. When another Jewish fan wrote to him about Schmeitzner’s latest anti-Jewish publishing venture, Nietzsche responded that “Schmeitzner’s latest undertaking about which you wrote disgusts me.” Nietzsche was scathing towards anti-Jewish activism even to his own sister, who was heavily involved in the work of her husband, Bernhard Förster. When Elisabeth wrote to him in 1887 asking for a donation to her husband’s Nueva Germania project, involving the establishment of a *völkisch* colony in Paraguay, Nietzsche responded sarcastically that he hoped the authorities would assist the scheme by “deporting all anti-Semites.” He wrote that any German who believed himself better than a Jew belonged in “a comedy” if not “in an insane asylum.” In one draft letter to his sister, he wrote furiously that “Our name through your marriage is mixed together with this movement: what haven’t I already suffered from it!”

The final chapter, ‘Priests, Israelites, Chandalas,’ deals with the final two years of Nietzsche’s sane life, during which the philosopher appears to have had a series of epiphanies about Jews and Judaism. In 1887 and 1888 Nietzsche became increasingly occupied with the origins of morals (as he defined them) and the history of religion. In his meditation on these themes Nietzsche found himself gravitating towards a view of Judaism as a slave morality that contrasted with the more nature-orientated values of a noble stratum associated undeniably with Aryans and fair-haired peoples. The struggle between these value systems, and the victory of the Judaic spirit was apparent to Nietzsche, who must have noted that such conclusions had already been reached some time earlier by the very ‘anti-Semites’ he professed to despise. Nietzsche found himself also unable to avoid the conclusion that Judaism and Jewish values played a prominent role (“the single most important factor”) in the degeneration of the Roman world and the decadence of contemporary Europe.

To Nietzsche, the history of the Jews is the history of a priestly caste overturning aristocratic values in order to seize power. In *The Genealogy of Morals* (1887), he writes that

> Nothing that anyone else has perpetrated against the ‘noble,’ the ‘powerful,’ the ‘masters,’ the ‘rulers’ merits discussion in comparison with the deeds of the Jews — the Jews, that priestly people who ultimately knew no other way of exacting satisfaction from their enemies and conquerors than through a radical transformation of their values, through an art of *the most intelligent revenge*.

Nietzsche would move still further forward in *The Antichrist* (1895) when he would describe Christianity as a vehicle that propagates Jewish values, and as an instrument for Jewish domination of a formerly aristocratic and noble continent. What fueled the Jewish ‘slave revolt’ was “Jewish hatred — the deepest and most sublime hatred, that is, the kind of hatred that creates ideals and changes the meaning of values, a hatred the like of which has never been on earth.” Christ, earlier described by Nietzsche as the ‘most noble human being’ is described in *The Genealogy of Morals* as the continuation of a moral regime that remained inescapably Jewish — the agent of Judaism in the Roman world. Faced with enemies, Israel pretended to deny the very instrument of their revenge, crucifying their ‘bait’ and waiting for all the world to bite on it. The Cross, to Nietzsche, symbolized the defeat of all noble values.

Conclusion.

While Nietzsche flirted heavily with ideas and interpretations that may have resonated, and still resonate, profoundly with nationalists, he never proceeded to re-evaluate his personal stance on Jewry. Incomprehensibly, he would never make a connection between his vision of Jewish history and the role of Jews in contemporary society. Enigmatic, equivocal, egotistical, opportunistic, selfish, rash — all of these terms and more could be applied to Friedrich Nietzsche. Robert Holub’s book is imperfect, as one would expect from mainstream academic scholarship and from an author who is quite likely to be Jewish. However, the mostly narrative quality of the text avoids the usual Talmudic abstractions and apologetics one normally finds in a Jewish book about ‘anti-Semitism,’ and its presentation of an impressive amount of primary material make it an interesting and informative read. My own opinion of Nietzsche wasn’t altered greatly by it, but I think that *Nietzsche’s Jewish Problem* may provide food for thought for many in our movement who still retain earlier, biased interpretations of his work.

On Invasions, Traitors, and Gathering Storms

theoccidentalobserver.net/2016/02/09/on-invasions-traitors-and-gathering-storms

Andrew Joyce, Ph.D.

February 9, 2016

"The trumpet of a prophecy! O Wind,
If Winter comes, can Spring be far behind?"
Percy Bysshe Shelley, *Ode to the West Wind*

In older, less materialistic times our people would often look to the natural world for portents. In the passing of comets, the flight of ravens, and the ominous tinge of an evening sky, any number of divine warnings and directions could be read. In one very famous example, the *Anglo-Saxon Chronicle* records that in 793 the scholarly colony of monks at Lindisfarne observed unusually high winds and lightning flashes: "Here were dreadful forewarnings come over the land of Northumbria, and woefully terrified the people: these were amazing sheets of lightning and whirlwinds, and fiery dragons were seen flying in the sky. These signs were soon followed by a great famine." Shortly afterwards, these omens seem to bear fruit when devastation fell on peaceful Lindisfarne in the form of a war band of Norsemen who sacked the cherished monastery, and arbitrarily drowned or enslaved its occupants. As similar attacks and colonizations took place along Britain's coast in the following months and years, it appeared to many Christian contemporaries as if the world itself were coming to an end. An end, some thought, that had been predicted in the convulsions of the earth itself.

I shrink from superstition, especially of a primitive kind such as this. However, this passage of the *Anglo-Saxon Chronicle* came irresistibly to mind as I surveyed the latest news on the invasion of Europe — a continent that in recent years has endured unusual weather. Just as the sudden winds and lightning prefigured the blitzkrieg attacks of the Norsemen, since 2013 Northern Europe has been beset by warm and wet winters, and colder summers — resulting in severe **floods**. These seem eerily to have anticipated the waves of dusky hostile invaders that now incessantly crash upon its shores, raping and murdering Europe's sons and daughters. The holy ancient motherland appears to cry out in warning to its children.

Although possessing no religious faith, as I write this I find myself feeling a great affinity with the eighth-century scribes who survived or recorded what happened at Lindisfarne. My heart is heavy with a growing daily record of new robberies, new desecrations, mass rapes, and new murders in the land that I see as being *holy* and *sacred* in every sense of the word. I see the monk, quill and scroll before him, and I share with him his feeling of bitter dispossession, helplessness, anger, and sorrow. Like him, I look at a world that seems on the verge of its end: a twilight if not of the gods, then of the god-seekers, the Prometheans. Like the monk, I also ask myself *why*. The eighth-century Christians questioned why their god had forsaken them, blaming the local adoption of pagan hairstyles and a general lack of piety (the Christian mass slaughter of Saxon heathens never came to mind). Many centuries later, I sit at my electronic version of the quill and scroll, questioning why our people continue to slumber, despite their latent might and ingenuity. Blame for this impending *Götterdämmerung* can be disseminated among so many, even among one's own kin, that the process serves only to increase despair rather than contribute to clarity, let alone solutions.

There are, of course, myriad differences between my position and that of the monk. The raiders from the North eventually wrought peace and progress from the cinders of conflict, something that we can be certain will not be on the horizon for us. The reasons for the differences are fairly straightforward. The invasion of the Great Heathen Army (of 'the pagan race') in 865 was felt by contemporaries to have brought about a vast demographic change in England. The treaty drawn up by the Anglo-Saxon King Alfred and the Norse chief Guthrum established the 'Danelaw' in East Anglia by acknowledging a split between the lands occupied by "all the English race and all the people which is in East Anglia." A difference in the nature of the peoples was assumed. But it was an extremely superficial difference. A genetic survey, carried out for the BBC by a team from University College London in 2000, "found it impossible to distinguish between the DNA of the fifth-century Saxon invaders and ninth-century Vikings."[1] The process of Norse cultural assimilation ushered in by the expulsion of Erik Bloodaxe from York in 954 was made so easy and inevitable by the fact that genetic assimilation wasn't required. Despite brutal battles, enslavements, murders, and dispossessions, one thing remained constant — the genetic profile of the inhabitants of Britain. Thus, while all the world seemed to the Christian monks to be on the verge of ending, what was actually occurring was not an invasion of the 'Other,' but rather a particularly brutal brawl between brothers over land, and for prestige.

There will be no treaty with today's invading force, composed of genuinely foreign and distant races. Peace and progress will not arise from the coming of brutalized low-IQ masses who burden welfare systems and commit crime on an unprecedented scale. Cultural assimilation will be impossible, being so deeply dependent on genetic similarity.

Most importantly, the demographic changes they are bringing about in European nations are not the fiction of Alfred and Guthrum, but a harsh reality that spells nothing less than destruction for indigenous inhabitants. The battles, enslavements, murders and dispossessions that now lie sadly and inevitably on the European horizon will not leave the genetic profile of the inhabitants of the continent unaltered. This isn’t our Lindisfarne moment — this is something infinitely worse.

There is another stark difference between my experience and that of the monks of Lindisfarne. During the early incursion of the Norsemen there were none who assisted and guided the raiders. Despite the identical genetic profiles of the opposing factions, loyalties were assured and interests were clearly defined. Extremely close ties of kinship, a vibrant code of personal and familial honor, and a belief in something higher than Man all contributed to the vigor of the fight waged by both sides. Treason was a crime of cosmic significance, bruising the soul of the folk and offending even the gods or God. Its punishment was often extremely severe, and frequently took on a sacrificial aspect. It has often been said that the Aryan, when pressed, has a talent for dispassionate cruelty. The Anglo-Saxons, among the most creative in this regard, devised the method of “**hanging, drawing, and quartering**” their traitors, finding social and religious catharsis in their death agonies.

By contrast, across Europe today there are scores of thousands of traitors who are cheerfully assisting the invasion force without consequence, either through short-term motives of self-interest or a badly corrupted sense of morality. Our close ties of kinship, admittedly always tempered with an individualistic streak, have been rent asunder. Our sense of personal and familial honor has been smeared and pathologized. Our belief in something higher than Man has been replaced with a vulgar Oriental materialism; a primitive fascination with comfort, shiny baubles and flimsy trinkets. Much of this has come to pass because there is another crucial difference between us and the monks of Lindisfarne. We have within our walls a foreign people that has, on so many occasions, played its hand as the facilitator of incursions into Europe, as the histories of Cordoba, Seville, and the Arab conquest of Spain in general so strongly illustrate. As the storm rages and the waves crash in, our efforts to stem the tide have been hampered by a group intent on putting holes in the levees; who are working unceasingly to find new channels for the water to pour in. Their tactics may be diverse, but their mentality is monolithic. They are tireless and ruthless in their efforts to ensure that the Old Continent continues to leak like a sieve. They cherish dreams of its final vanishing beneath the waves.

Hans Breuer

Hans Breuer has been described by journalists as an Austrian shepherd. He may occasionally guide sheep but the man is no Austrian. During the last six months this individual has made a habit of **assisting** the invasion of Austria via the Hungarian border. I will let Breuer himself explain why he is betraying the nation he calls home, in the form of his ***self-description***: “I am a shepherd, a singer, and a Jew.” Not even bothering with the charade of claiming to be an Austrian, Breuer by his own admission harbors a keen sense of historical grievance. This has been nurtured since childhood, and as a result he possesses no sense of the moral right of native Austrians to protect their homeland. This is a man as incapable of being assimilated into the Austrian nation as his distant forebears were. He cannot empathize with a people that he is *among* but cannot ever be *of*. By accounts “beaming with pleasure” at smuggling four more Syrians into Austria, this Hebrew informs his interviewer that “friends of my mother escaped the Nazis by pretending to be members of the SS. Hearing this story all my life is what has prepared me for this situation.” Breuer’s parents, described even by friendly media sources as ‘Jewish dissidents,’ had already absconded from Austria to Britain prior to World War II. They were victims of no-one. And yet their son burns with a keen and familiar sense of victimhood. He claims:

> It makes me cry again and again if I think of my father, of his situation, and of other immigrants — and I put it together with these people. Friends of my parents, Jewish people, tried to emigrate to Switzerland, but the Swiss put them back to the Nazis at the frontier. There is too much similarity between these two situations, one 70 years ago, and one now.

But of course the only similarity in these situations is that of unwelcome, self-interested ethnic extremists, possessing a strong sense of entitlement, sneaking across borders in a continent that doesn't belong to them. Any other 'similarities' present in Breuer's mind are the products of biased education, victimhood indoctrination, a natural talent for deception of the self and others, and a sense of morality based exclusively on ethnic concerns. Unfortunately, rather than being thrown in jail for his unlawful endeavors, Breuer has been eulogized by the Jewish press and even became a brief YouTube sensation for a **video** in which he sings Yiddish songs to his Palestinian passengers. The Israeli press covered the video with glee, welcoming with predictable joy the deportation of malcontents from *their* borders to the land of the hated Europeans. And what *contributions* are these invaders making in Austria? Perhaps we should consult the ten-year-old Austrian boy **raped and horrifically injured** just days ago by an Iraqi at his local swimming pool. This is Breuer's gift to Austria.

If I can be so bold as to borrow one of the SPLC's *cash*-phrases, Breuer is no *lone wolf*, since organized Jewry is nothing if not a *pack hunter*. The *Huffington Post* **declares** that "Jews are on the frontline of the European immigrant crisis." Such rare honesty! No religious group, proclaims *Huffington Post* writer Paul Brandeis Raushenbush, "has responded with more passion and sense of identification than the Jewish community." I couldn't agree more. But inevitably Mr Raushenbush and I come to our disagreement. You see, according to our august Jewish journalist, Jews have been motivated to take such a leading role solely by their intense emotional reaction to "heartbreaking images of men, women, and children risking everything for a better life." Quite why this astounding level of empathy seems to **dry up at the boundaries of the Israeli state** or when European women and children are raped and murdered is left unanswered. Perhaps it's 'a Jew thing' and my simple Nordic-Saxon *goyishe kopf*, PhD or not, isn't sophisticated enough to understand it.

Nevertheless, I'm intelligent enough to see that across Europe this magical Jewish empathy has been assisting the entry and accommodation of non-White hostiles on a scale that would have made the blood run from the face of King Alfred himself. Presumably to commemorate the millions of Jews who were shot, gassed, electrocuted and turned into soap and household decorative items there, the Italian city of Milan apparently became convinced of its urgent need to possess something called a 'Holocaust Memorial' two years ago. Symbolically situated near the city's main train station, due to supernaturally innocent Jews having once travelled the railway, the memorial now **provides accommodation** *gratis* to 3,500 so-called 'refugees.' Here, in what is commonly described as the "starting point" of the "Migrant Express" to Northern Europe, invaders from Africa and the Middle East can eat free food and charge their iPhones, getting some much-needed rest in preparation for an arduous evening of theft, sexual assault and murder. This is Jewry's gift to Europe.

In a shocking piece of honesty that almost made me spit out my coffee, Robert Jarach, Vice-Chair of the Milan memorial, explains that the bands of invaders residing at his facility are “mostly men.” Meanwhile Renzo Gattegna, President of the Union of Italian Jewish Communities, proposed to dedicate some hideous creation called “the European Day of Jewish Culture” to the invading force, declaring: “Welcoming and respecting other faiths and cultures dates back to the very origins of Judaism.” Is this the welcoming and respectful stance of the *Tanakh*, wherein the Jewish god chooses the Jews as a people “above all others,” and permission to lend at interest is only given in respect of loans to non-Jews? Perhaps he is referring to the charming book of Leviticus which welcomes and respects other peoples and faiths by permitting their enslavement by Jews (25:44-46). Or maybe he is actually talking about Psalm 137, which discusses the joy that can be had from smashing the head of gentile infants against rocks. But I could be doing Mr Gattegna a disservice by merely focussing on the warmth of the *Tanakh*. Other ancient Jewish sources, the Talmud for example, are even more generous to other faiths and cultures. This respect is evidenced throughout, for example, in those sections where non-Jews are described as “non-human, beasts” (*Baba Mezia*, 114b), “like a dog” (*Eereget Raschi Erod*. 22.30), “animals in human form” (*Midrash Talpoith*), and “pigs” (*Jalkut Rubeni gadol*). So given this heart-warming history, it makes perfect sense that Jews are acting out of an age-old love for the foreigner, as Gattegna claims, rather than out of an aggressive desire for the subjugation and displacement of hated Europeans.

Scratch even lightly beneath the surface and you will find this familiar, ‘loving’ hand behind all efforts to galvanize and propagandize the pro-invasion cause among gullible Whites. In Britain the pro-invader groups have coalesced under the ‘Support Refugees’ umbrella organization. The group quite openly **admits** in its ‘About Us’ section that it was set up by The Jewish Council for Racial Equality (JCORE) and the West London Synagogue of British Jews. JCORE had earlier distinguished themselves by writing to the British Prime Minister, David Cameron, in August 2015. In their letter/petition, 200 leading Jews including 20 rabbis **described** the British reluctance to permit entry to German-level numbers of invaders as “appalling.” Support Refugees was established as a “One-Stop Shop for Those Seeking to Respond to the Refugee Crisis.” The website apparently ‘got off the ground’ thanks to the Jewish Lads and Girls Brigade, who presumably took time out from mundane teenage pastimes in order to contribute their own little part to the overthrow of the Europeans. The idea for the website, I should add, is stated as originating with the Jewish Social Action Forum. Perfect patterns are normally very beautiful, but I can’t help but perceive in this one something dark and twisted. *Support Refugees*’ main backers are listed as:

AJR
Alyth Gardens Synagogue
Board of Deputies of British Jews
BODSA — Board of Deputies Social Action Group

Finchley Progressive Synagogue
JCORE — The Jewish Council for Racial Equality
Jewish Social Action Forum
JLC
JW3
The Liberal Jewish Synagogue
Liberal Judaism
Masorti Judaism
New North London Synagogue
Movement for Reform Judaism
Northwood and Pinner Liberal Synagogue
Office of the Chief Rabbi
Pears Foundation
Rabbinic Conference of Liberal Judaism
Rabbinical Council of the United Synagogue
Rene Cassin
Tzelem
United Synagogue
West London Synagogue of British Jews
World Jewish Relief

I may be returning to superstition, but I feel that a turning point in a great struggle is now not too distant. Churchill once said that “This is not the beginning. Nor is it the end. But perhaps it is the end of the beginning.” Whatever lies in store for Europe in the next decade or two, I have a sense that we are witnessing the end of the beginning, much as even in the depths of Winter we can perceive the faintest hint of Spring. The invading floods have arrived in many cases bleating like lambs, playing the gullible for what they can get — free clothes for the *victims*, free homes for the *victims*, free cash for the *victims*. It is easy to see why the ‘refugees’ may be feeling quite complacent at the moment; assured by their sponsors that their settlement in Europe will be a permanent one. When a lamb is lost in the mountains it too will cry, piercing the air with its noise. Sometimes the mother comes. Sometimes a wolf. Europe has a habit of very quickly changing from the mother to the wolf, and its enemies would do well to remember that.

As long as we remain predominant in these lands, we have a chance of surviving the Winter and on into Spring. To get there we will need further awakening, but this is not an impossible task. The invading hordes and their sponsors, in their vulgarity and hubris, will do more for us in this respect than we ever could with all the prime television slots and media outlets we could handle. Nothing propagandizes quite like personal suffering. The cost of this awakening will be great, and **the naïve and the trusting**, perhaps justly, will pay the greatest price. Let the foolish and the pathologically altruistic sacrifice their daughters to the cherished false gods of equality and “collective guilt.” Their awakening will arrive in the harshest form imaginable. To the rest of us is allotted the task of educating our children and keeping them safe, making quiet preparations, recording wrongs, and above all holding onto a thread of optimism — no matter how thin it may be.

The scholars who recorded the events at Lindisfarne ended their entry with an appeal to God: “Save us O Lord from the wrath of the Norsemen!” It is true that Europe will need to rediscover its capacity for wrath if we are to regain dominance over our political and cultural life. But when it does, we may yet hear these words again, and this time not from the mouths or pens of brothers.

[1] R. Ferguson, *The Hammer and the Cross: A New History of the Vikings* (Penguin, 2009), 217.

Tyrannical Elites Criminalize Opposition to Jewish Interests

theoccidentalobserver.net/2016/02/20/tyrannical-elites-criminalize-opposition-to-jewish-interests

Andrew Joyce, Ph.D.

February 20, 2016

CONFRONT ZIONISM
BOYCOTT ISRAEL
Made in Israel
BCH

***"The existence of a Zionist State will bring into relief the separate character of the Jew."* Hilaire Belloc, *The Jews*, 1922.**

In the course of several articles for *TOO* (e.g. **here** and **here**) I have attempted to explain a slow and gradual tightening of the noose on our freedoms, and to make predictions based on current trends. Despite my close attention to these details and developments, I have to confess that organized Jewry has impressed me with the unparalleled impudence of its latest success story — the effective criminalization in Britain of non-violent protest against Israeli human rights abuses. A **report** in *The Independent* states that:

> Local councils, public bodies and even some university student unions are to be banned by law from boycotting "unethical" companies, as part of a controversial crackdown being announced by the Government. Under the plan all publicly funded institutions will lose the freedom to refuse to buy goods and services from companies involved in the arms trade, fossil fuels, tobacco products or Israeli settlements in the occupied West Bank. Any public bodies that continue to pursue boycotts will face "severe penalties", ministers said. Senior government sources said they were cracking down on town-hall boycotts because they "undermined good community relations, poisoned and polarized debate and fuelled anti-Semitism".

Thus, in one stunning move, a key aspect of the autonomous decision-making processes of British local government has been abolished. The central government has arbitrarily vetoed the power of local governments and groups of private citizens to divest from trade or investments they regard as unethical. It goes without saying that the move has been introduced without any public referendum, or any public consultation. This is a *diktat* passed down on the people by an elite so distant from its people as to represent nothing less than the officialdom of an alien colonial power.

It should also be clear to any intelligent observer that the measure wasn't remotely designed to protect cigarette and oil companies. These types of businesses are only mentioned as a means of offering (poor) camouflage for the real protected special interest group — a special interest group that has sought privileged, protected status from elites for centuries. A reporter for the ***International Business Times*** has remarked: "You don't need to be Ban Ki-moon to see this wide net has been cast to protect just one state — Israel." The British government has even brazenly boasted of its latest victory on behalf of explicitly *Jewish* interests. *The Independent* adds:

> Significantly, and underlining the main target of the ban, the formal announcement will be made by the Cabinet Office minister Matt Hancock when he visits Israel this week. … Mr Hancock said the current position where local authorities had autonomy to make ethical purchasing decisions was "undermining" Britain's national security. "We need to challenge and prevent these divisive town-hall boycotts," he said. "The new guidance on procurement combined with changes we are making to how pension pots can be invested will help prevent damaging and counter-productive local foreign policies undermining our national security."

Our national security, Mr Hancock? What disdain this man must have for the citizens of his country, to feed them such a diet of empty lies. And what a sad and broken nation to accept them!

משרד ראש הממשלה

Matt Hancock: Friend of Israel, Enemy of Freedom

Robert Singer, World Jewish Congress CEO, has welcomed the move to restrict the freedoms of British citizens, stating:

> Over the course of the last years, the UK has been a hotbed for BDS (Boycott, Divestment, Sanctions) activity. We saw a number of universities and local councils adopting boycott resolutions against the Jewish state, severe actions in supermarkets, and attempts to hamper trade relations between Britain and Israel. It's therefore important and welcome that the British government has now decided to take action.

I cannot stress enough that this move can't be seen in isolation. The mind-set that has insidiously worked for the introduction of this measure is the same mentality that agitates unceasingly for gun control and restrictions on freedom of speech. It is the same mind-set and set of interests that both provoked Ted Nugent's **indignation**, and then exacted a **weak and grovelling** apology from him. It is the same supremacist mentality that provoked the loathsome Jackie Mason **to demand that a blacklist be made** of actors who support the boycott against Israel, uttering: "If not for the Jews who created the industry in Hollywood, all these people would never have a job and would never be working." These measures are part of an overwhelming trend throughout Jewish history: that Jews have very often been agents and partners of the ruling elite and have often sought and acquired special protections from Big Government in the form of monarchs, politburos, and 'democratic' elites.

Jewish political influence thrives in tyranny, when the masses are dispossessed of freedoms. Tellingly in this regard, in Orthodox Judaism the prayer *Hanotayn Teshu-ah* is not said for the nation or the people of the country in which the Jews have settled, but rather for the *monarch* or *government*. Gordon Freeman explains that "In fact, a prayer for the government is a feature of every type of prayer book of every land of the Jewish diaspora irrespective of the specific religious movement of the community."[1] This stance is ancient. The rabbinic commentary, *Pirke Avot*, tells Jews to "pray for the welfare of the government, because were it not for the fear it inspires, every man would swallow his neighbor alive." What is really intended and understood by this injunction is that were it not for the fear inspired by the government, the *goyim* would swallow their Jewish neighbors alive. The favored Jewish position is thus to support a strong, *feared*, government which is capable of harnessing the resentments, real or imagined, of the gentile masses. This is most commonly achieved by stripping the citizenry of their right to bear arms, and a hard clamp down on their ability to organize through speech or assembly.

History is replete with examples of Jews benefiting from powerful, *feared*, governments. One of Big Government's primary methods of instilling this fear into the populace is the slow erosion of its freedoms and the introduction of harsh and restrictive legislation. Such measures, *never* introduced in a truly democratic manner, are of course nothing but a subtler form of violence. And pressure upon a people's feelings, mentality, and sense of themselves can be infinitely more effective and damaging than pressure upon their bodies. The steady *drip, drip* of the bleeding of their freedoms denies them the fight or flight impulse that comes with direct, instantaneous physical assault.

Rest assured that there will be further repressive measures on the horizon. Britain is merely the first *nation-state* to explicitly introduce such protections for Israel. We have already witnessed the introduction of very similar measures in the U.S. at state-level. In May 2015 Illinois passed anti-BDS legislation, provoking the *Washington Post* to **warn** of a "wave of anti-BDS legislation sweeping the U.S." Recently, California introduced legislation prohibiting state government from 'contracting with entities that support the practice of boycotts on the basis of national origin.' The equally corrupt and treasonous Republicans and Democrats have come together in South Carolina to pass similar measures, and Florida unanimously passed 'anti-discrimination' legislation in the state senate just under two weeks ago. The New York state legislature **has passed** "a bill that would suspend funding to educational institutions which fund groups that boycott Israel," and thirty-five more states **are reportedly considering similar legislation**.

The anti-BDS campaign has been heating up at the national level as well. An anti-BDS law has been introduced in Congress by four legislators well known to be **owned** by the Israel Lobby. The **proposed law** would ensure that state anti-BDS laws would not be pre-empted by federal law and would prevent entities from suing states because they had suffered damages from anti-BDS laws. Most incredibly, it would allow state and local governments to penalize entities that advocated boycott. Since boycott has been ruled as coming under First Amendment protections for free speech, this obviously raises Constitutional issues. The proposed law also fits well with an **Israeli campaign** to censor social media According to a statement from the Israeli Foreign Ministry, governments should require the adoption of "global terms of service prohibiting the posting of hate speech and anti-Semitic materials." Given that anti-BDS arguments are **often framed** in terms of opposition to anti-Semitism, it is easy to see where this is going.

In October 2015, *The Intercept* reported on the *criminal convictions* in France of 12 activists for advocating sanctions and a boycott against Israel. The convictions were upheld by France's highest court. In transpired that the individuals were arrested and prosecuted for "wearing shirts emblazoned with the words 'Long live Palestine, boycott Israel'" and because "they also handed out fliers that said that 'buying Israeli products means legitimizing crimes in Gaza.'" Pascal Markowicz, chief lawyer of the **CRIF umbrella organization** of French Jewish communities, published a celebratory decree: "BDS is ILLEGAL in France." In Canada, officials have also **threatened criminal prosecution** against anyone supporting boycotts against Israel.

As I have stated before when addressing this topic, I believe that such repressive tactics offer only short-term solutions for organized Jewry. Hilaire Belloc probably expressed it best when he wrote:

> It dams up and enormously increases the latent force of anger against Jewish power both real and imaginary. It is like the piling up of a head of water when a river valley is obstructed, or like the introducing of resistance into an electric current. The suppression of resentment…is a fierce irritant and accounts for the high pressure at which attack escapes when once it is loosened (*The Jews*, 263).

Neither elites nor their allies fare well when tyranny is eventually met with revolution. The centuries-old obsessive quest for Jewish security has never produced its (unachievable and insatiable) goal, but has instead contributed to centuries of tension punctuated with expulsions and ethnic conflict. For a people obsessed with the refrain “Never Forget,” they would do well to become better students of their own history.

On Herder, Human Nature, and the Antifa

theoccidentalobserver.net/2016/03/06/on-herder-human-nature-and-the-antifa

Andrew Joyce, Ph.D. March 6, 2016

SUNDERLAND ANTI-FASCIST COALITION
OPPOSE CUTS NOT MOSQUES

Portrait of a loser antifa: "He *that has lost his patriotic spirit has lost himself and the whole world about himself."* — Johann Gottfried von Herder, *Essay on the Origin of Language*, 1772.

In his *Essay on the Origin of Language*, the German philosopher Johann Gottfried von Herder (1744–1803) undertook a marked departure from earlier ruminations on human nature. Like Plato's account of the soul, the majority of Enlightenment philosophers tended to see human nature in universal terms, assuming both that rationality was its most significant aspect, and that this rationality was evenly distributed throughout the human population. Man, they argued, was essentially the same creature wherever he was found. Adopting a very different approach, Herder argued that since peoples from different historical periods and cultures varied so much in their concepts, beliefs and abilities, human nature must also be radically different in different cultures. Writing before the discovery of racial and genetic science, Herder argued that broad differences between cultures could be partly explained by two basic observations. The first was that man was indisputably a creature of his herd, society. Or to express is another way, man was, whether he liked it or not, *bound to the group* from which he was begotten. Secondly, and relatedly, *man's values and sense of himself* were shaped by this surrounding society and culture, especially its language.

This notion of the 'shaping' of man by his surrounding tribe and its culture led to a further, connected idea of Herder's — that man was not born 'complete.' As Herder expressed it, “a bee was a bee as soon as it built its first cell, but a person was not human until he had achieved completeness. People continued to grow as long as they lived …. We are always in process, unsettled, unsatiated. The essence of our life is never satisfaction, rather always progression, and we have never been human until we have lived to the end.” At the risk of misinterpretation, it is worth stressing that Herder was no existentialist. He did not suggest that we can never be satisfied and therefore that we should each seek to fulfil our own hyper-individual destiny. Rather, Herder argued that this movement towards becoming who we are, our identity, is determined to a great extent by how effectively we fulfil our destiny as part of our group. We *can* achieve completeness, and that completeness is fulfilled when we become part of our tribe, and play our role in the tribe by passing on its attributes to a new generation. Therefore, our identity, while certainly involving being true to ourselves, has an inescapable *national and collectivist* dimension to it. This part of our personal identity is handed down to us, and a significant part of *who we are* is therefore simply not a matter of choice.

Any interference with this process of becoming part of one’s nation would, according to Herder, be catastrophic. He argued that each nation was separate, distinguished by climate, education, custom, tradition, and heredity. Herder wrote that Providence “wonderfully separated nationalities not only by woods and mountains, seas and deserts, rivers and climates, but more particularly by languages, inclinations and characters.” National culture was so crucial to the formation and validity of one’s personal identity and nature that to be without it would render the individual incomplete. “He that has lost his patriotic spirit has lost himself and the whole world about himself. … In a certain sense every human perfection is national.” Becoming a person involves growing and learning to fully identify with one’s culture and values. Only by embracing this growth and identification can one ever discover one’s ‘true’ nature and fulfil one’s destiny.

For Herder the key to this *becoming* — the make-or-break aide to one’s individual development — was language. Language was developed organically by the group to transmit its cultural essence. Language can determine thought or behavior, and language habits within groups can predispose its members to certain choices of interpretation. Language habits within families or nations can therefore not only transmit factual information about the surrounding world to their youth, but also values and perceptions of the world. A useful example might be the fact that all European languages have a word for ‘love’ and a concept of ‘romantic love.’ The word, and the concept it described, emerged from and reinforced a distinctly European value-set and worldview. By contrast, until their nation was opened up to the infant globalist project in the nineteenth century, the Japanese had no word for ‘love,’ nor anything remotely approaching a cultural concept or understanding of romantic love. Only when western novels were translated into Japanese, introducing this most European of concepts, were the Japanese forced to phoneticize the word as *ra-bu*. Tellingly, it remains rarely used, and the concept as it exists in Japan would be barely recognized by the European.

Herder’s emphasis on language, values and culture reinforces his view of nationality and human nature: to compose a genuine part of the national entity, it was simply *not enough* to be a genetic component of it. A German, even one of unadulterated German genetic inheritance, remains not *fully* German until he has been made ‘complete’ through the transmission of cultural Germanness. This illustrates the precarious nature of individual and national growth being dependent on language, values and culture. Changes and departures in language can interrupt the transmission of values, and they can corrupt the reproduction of the national unit, *even if its birth rate might be stable*. Or to express it more simply, unless a nation can effectively transmit its values, worldview and culture to its racial progeny, birth rates are irrelevant since the births produce only potential nationals who are never ‘fully formed.’ Such a nation will eventually die.

We see this today. People of European origin might be having children (though at a slower pace than previous generations), but they are not necessarily producing *Europeans* in the truest sense. By corrupting language, one can introduce a kind of cultural prophylaxis. Cultural prophylaxis will of course lead inevitably to its biological corollary.

Orwell masterfully illustrated this weakness of linguistic and cultural transmission (and anticipated its exploitation) in *1984*, where his idea of ‘Newspeak’ is built on the premise that if words and concepts are banned and eliminated, then they cannot be thought. Culture in the world of *1984* was dramatically changed as a result. Words like ‘freedom’ were banned while words like ‘thoughtcrime’ were introduced. Within a generation, Orwell’s society stopped believing in freedom, and started believing in the validity of ‘thoughtcrimes’ as if they were something that had always existed.

Words can of course be ‘hijacked’ or made taboo, as well as created. One need only point to words and phrases like ‘White supremacist,’ ‘Fascist,’ ‘racist,’ ‘hate crime,’ ‘human rights,’ ‘tolerance,’ ‘diversity,’ and ‘multiculturalism’ to make the point that many of our contemporary woes are due to the manipulation of language, and with it the warping of our values and the destruction of our processes of cultural reproduction. Just imagine a world where words like ‘capitalist’ and ‘proletariat’ had never been introduced; a world where such concepts had never taken root.

Herder’s observations about the vulnerability of language seem remarkably consonant with later concerns about language purity and about the impact of Jewish intellectuals on the linguistic lives of European nations. In 1793 Johann Gottlieb Fichte published *On the French Revolution*, in which he cautioned the nations of Europe to preserve their linguistic purity and accused the Jews of introducing foreign ideas into the European consciousness by speaking *in the native tongues of Europe* “sugar-sweet words about toleration and human rights and civic rights, by which you infringe on *our* basic rights.” In 1819 Jacob Grimm published *Deutsche Grammatik*, developing Fichte’s ideas on the purity of the German and stressing the unifying force of language as *völkische Sprachenheit*. Grimm’s book appears to have marked the beginning of a steady increase in the attention paid to language by *völkisch* thinkers. Many of these scholars and thinkers would later argue against the assimilation of Jews on the grounds that increased use by Jews of the German language would increase the infiltration of Jewish thought into German linguistic culture, diluting and corrupting it.

Herder has occasionally been represented by modern scholars as a cultural relativist, refusing to see one national culture above another, or one race above another. Such biased and subversive interpretations miss entirely the central thrust of his treatment of human nature — that he was greatly concerned with the *authenticity* of both personal and national identity, and the interdependency of both on language as a mode of cultural transmission and reproduction. In this vein, to Herder the honest African savage could actually be superior to the culturally and racially alienated European because he was more *authentic to himself and his nature*. The White man who denied his racial and cultural roots in favor of seeing himself as some kind of 'world citizen' was a sham and a caricature of a human being; incomplete and ultimately meaningless. There was no 'world' one should claim citizenship in; no one single grand 'human species' that one could claim to be part of. Or as Herder put it:

> The savage who loves himself, his wife and child with quiet joy and glows with joy at the limited activity of his tribe as for his own life, is in my opinion a more real being than that *cultivated shadow who is enraptured with the shadow of the whole species*. [Emphasis added].

Herder wouldn't have been fooled by the cultural critiques of Jewish intellectuals and their allies. He believed that there was more truth and virtue in following the time-worn values of one's family and society than in questioning and criticizing them. He praised the dignity of the organic national community ('*das Volk*') and was critical of fashionable Enlightenment trends that feigned concern for an imagined 'whole species.' Assuming that they weren't calculating foreigners, people who pursued such fashions and ideas were clearly, in Herder's mind, *stunted and incomplete* in the development of their human nature. They were alienated from their Folk and its culture. They pursued a false path. They were nothing more than biological shadows chasing ideological shadows. Herder would have mocked, and been disgusted by, the many 'world citizens' who today parade their alien, pathological 'virtues' on our streets. These individuals, who in their hubris assume themselves to be the pinnacle of human enlightenment (!), would have been seen by Herder as quite the opposite — lower even than the worst savages that yet inhabit the jungles and rainforests of this Earth.

BOLOGNA LIBERA E
ANTIFASCISTA

"I wrestled with my innermost soul: are these people human, worthy to belong to a great nation? … I pondered with anxious concern on the masses of those no longer belonging to their people and saw them swelling to the proportions of a menacing army." — Adolf Hitler*, Mein Kampf*

Although we in the West have more than our fair share of pathological race-deniers, there is perhaps no greater example of the 'cultivated shadows' than the so-called 'anti-Fascists' or Antifa. These people may be our genetic brothers and sisters, but they are incomplete members of our nation. They follow a false path that is very distant from that laid down by their ancestors. They feign concern for the 'whole species,' as Herder put it, while assisting in the destruction of *their own branch* of that species. While we are greatly concerned at *TOO* with the pathological altruism displayed by large numbers of Whites, White anti-Fascists seem to up the ante a considerable degree. Indeed, what we witness among anti-Fascists is not pathological altruism but aggressive pathological self-destruction. This phenomenon deserves closer study.

I believe that Herder's instruction on human nature can assist in our understanding of White Antifa. Anti-Fascism, ignoring for a moment its manipulators and the occasional befuddled old hippie, is overwhelmingly a youth phenomenon and this is precisely what one would expect of a movement composed of the 'incomplete.' The Antifa demographic reflects its immature, stunted and stagnant ideological roots. It is staffed by those who cannot grow. And, for all its pretensions to radicalism, when its members reach middle age and leave the movement, they gracefully re-enter bourgeois liberalism. Here they remain stunted but form part of a larger, quieter, mass of the incomplete. Their 'radicalism' is both transient and superficial. As they enter their 30s and 40s, they refrain from confrontational self-destruction, but remain distant from patriotism and alienated from their human nature. They continue to vote, act, and raise children as 'world citizens,' and thus remain mere shadows until their day of their miserable and meaningless deaths.

I’ve heard it remarked on more than one occasion that *our* movement should strive to achieve a younger demographic, and, indeed, so often have I heard this refrain that one would think that we should strive for an *overwhelmingly* young demographic. I disagree. A young demographic is desirable only to the extent that it might help attract more young people to the cause. But we should also be trying to bring more middle-aged and elderly Whites to the cause. Added to this, I believe that nothing truly lasting, durable and constructive would come from a movement staffed predominantly by those in their early 20s, such as is the case with Antifa. The Antifa can certainly muster numbers of unemployed agitators from this age group for violence against Nationalists, but what have they ever *produced* or *built*? What political programme is advanced by Antifa, beyond glib screeching about ‘humanity’ and hysterical bleating about ‘fighting racism’? Antifa is, as its very name suggests, an *anti-ideology*. It is lacking in imagination. It exists only to destroy. When a body produces cells that grow uselessly, malignantly and destructively, we term it *cancer*. Antifa is a particularly aggressive and acute cancer in the body of the nation.

By contrast, the fact that we have all age groups represented in our movement, particularly the wisdom of a generation of elders, conveys both its organic nature and its greater claim to ideological truth. It possesses what Herder would have perceived as a natural lifespan. Its appeal is both ageless and timeless. Our movement is in keeping with our human nature. When I was informed late last year that an esteemed veteran of our cause had been **assaulted** by a contingent of the local Antifa at the NPI conference in Washington D.C., I was not only disgusted with the attack, but also struck by the mental image it conjured up. According to attendee Matt Forney, just before the closing of the conference he was approached by another attendee. The attendee warned Forney that Antifa had posted members at each exit of the conference venue, the National Press Building: “These guys aren’t fighting fair. They’ll gang up on you, sucker punch you, attack the elderly; we’re gonna have to figure out a way to leave without getting attacked. We don’t want them going after our elderly or following people home on the Metro.”

It was the attack on Sam Dickson, one of our movement’s elder statesmen, and the reference by the attendee to “our elderly” that drove home, in my mind, a very pertinent point about the difference between our movement and that of the Antifa. We have, in our movement, a large number of elders who have been through thick and thin, good times and bad, and have stayed the course. They have fought, grown, and worked creatively to adapt our movement for shifting times, and they have been a source of great encouragement and support for younger generations of Nationalists. They have been successful businessmen, scholars, servicemen, educators, artists and lawyers. The incomplete shadows that comprise the Antifa don’t even remotely match their calibre. The targeting of our movement’s elders by opportunistic and cowardly non-entities merely accentuates and makes more obvious the loathing that the dysfunctional have for the healthy. And when these cowards attempt to target those who are alone or over 65? Some photographs of Anti-fascists following a recent Nationalist demonstration in Dover, England say more than words can appropriately convey.

Clashes as anti-immigration groups including the National Front (NF) and the English Defence League (EDL) protest in Dover, UK. In an attempt to disrupt the far-right, anti-fascist groups including Unite Against Fascism (UAF) and the Kent Anti-Racism Network (KARN) hold a counter-protest.

Another 'shadow' European receives instruction in reality

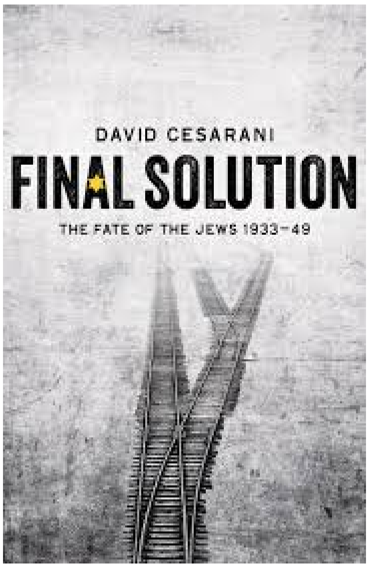
I am in full agreement with the concept of pathological altruism as it affects White populations globally. As we seek to better understand this phenomenon, Herder's philosophical rather than scientific exploration of patriotism and ethnocentrism may offer a valuable and complimentary addition to the manner in which we analyze and interpret self-destructive White behavior. I remain convinced that we must never fail to acknowledge the importance of alien ideological influence over White populations, and this is certainly a poison that needs to be exposed and reckoned with. However, to me it appears inarguable that we are prone to sick levels of ethno-masochism. Herder's ideas about patriotism and transmission of culture and values may shed further light on how the capture of our culture in the twentieth century could be so catastrophic to the sense of racial identity among our youth. It may explain why we find ourselves, on so many occasions, fighting ethnic brothers and sisters who seem barely human. It explains why they are mere shadows of what they could and should have been.

Review of “Final Solution: The Fate of the Jews, 1933–49” — Part One of Five

theoccidentalobserver.net/2016/04/07/review-final-solution-the-fate-of-the-jews-1933-49-part-one-of-five

Andrew Joyce, Ph.D.

April 7, 2016



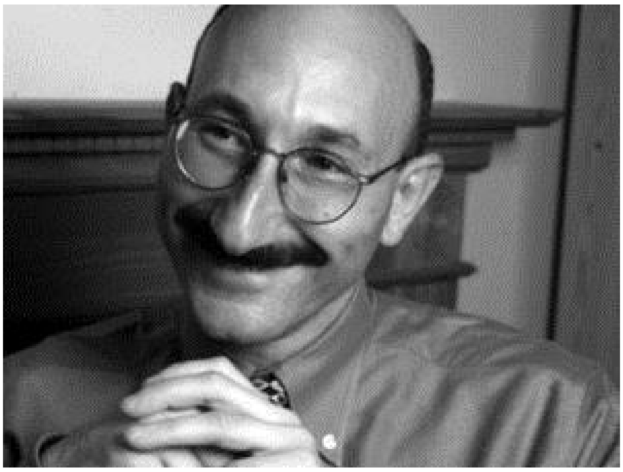
“There is a yawning gulf between popular understanding of this history and current scholarship on the subject. …
This divergence has become acute since the 1990s.”

Final Solution: The Fate of the Jews, 1933–49
David Cesarani London: Macmillan

A Portrait of the Author

In October 2015 Jewish historiography lost one of its more enigmatic practitioners when David Cesarani died of spinal cancer, aged 58, just a few months after initial diagnosis. I met Cesarani a handful of times at academic and social gatherings on both sides of the Atlantic during the 2009–2013 period, and I don’t think I’ve met a Hebrew before or since who embodied the physical and behavioral attributes of Jewishness quite as well as the late professor. Ignoring his caricature-like appearance, which once led a scorned David Irving to label him “Ratface,” Cesarani was every inch the diminutive chatterbox; a veritable bundle of verbal and intellectual intensity. He was possessed of a certain low charm, and was a perfect specimen of the *shtetl* comedian. When making wise-cracks he would stoop his head forward, rolling his shoulders like so many members of his race. Whether the traits were affected, or part of some bizarre genetic make-up, I could never quite decide. He was evidently persuasive, however, and strangely impressive to others. On several occasions I observed at close hand how collectives of enamoured students and faculty would warmly refer to him as “Caesar,” in a perfect example of the “Jewish guru” phenomenon.

Yet for all his bravado and undeniable gift for showmanship, he lectured in a slow, plodding and measured manner. He was more interesting in lectures than conversations, and I found him more comfortable speaking to groups rather than individuals. In the few brief private conversations I had with him on Jewish history and the “Holocaust” he appeared ill at ease; his sharp wit and excellent memory apparently deserting him. Perhaps it was something to do with the coldness with which I greeted his glib responses to my more searching questions. More likely, the slow and almost menacing grin that spread across his face at some of my enquiries was a sign of his awareness that he was in the presence of a “knowing” non-Jew; or in their vernacular, an “anti-Semite.” I would smile back, of course, and we would continue the conversation, verbally circling each other, saying a great deal and yet speaking very little at all. He was a capable, and oddly entertaining, verbal opponent.



David Cesarani

I vividly recall my last conversation with him. At the time I’d been doing a great deal of private in-depth research on the Jewish aspects of the Jack the Ripper case and thought I’d ask the London-born Cesarani if the Jews of his district possessed any folk tales or passed-down knowledge of the infamous murders. The now-familiar serpentine grin spread across his face, his head bowing briefly before he sighed, shrugged his shoulders, and looked me in the eye once more: “Oh, you want to know about *that?* That’s a *long* story. Perhaps another time.” An awkward silence prevailed before he took the chance to disappear among a crowd of chattering academics. The Fates have decreed that Cesarani and I will never have “another time,” but the interaction was typical of the wily Hebrew both privately and professionally. To describe him as slippery and difficult to pin-down would be an understatement.

Cesarani was born in London to a working-class Jewish family. Like many Jewish children of his generation, he possessed a higher than average verbal IQ, and won a scholarship to a selective high school in west London. Between high school graduation and college, Cesarani spent a gap year in Israel which involved working at a kibbutz. He would later recall from his time at the kibbutz: “We were always told that the pile of rubble at the top of the hill was a Crusader castle. It was only much later that I discovered it was an Arab village that had been ruined [by Jews] in the Six-Day war.” The incident was formative for Cesarani in terms of increasing his awareness of the Jewish capacity for deception and self-deception, particularly surrounding the themes of persecution, alleged victimhood, and the Jewish past in general. It also prefigured his life-long ambivalence towards Zionism.

Despite his uneasy relationship with the more extreme expressions of Zionism, Cesarani was unfailingly keen to support Jewish interests. He decided to pursue a degree in history at Queens’ College, Cambridge, in 1976. Subsequently graduating from Cambridge with excellent grades, he then pursued a master’s degree in Jewish history at Columbia University, New York, working under Arthur Hertzberg. As far as a young Jewish intellectual might want to learn the “tricks of the trade,” Hertzberg offered excellent prospects as a tutor. The “civil rights” agitator, immigration proponent, and Talmud-enthusiast, was perhaps one of the most insidious Jewish figures on US soil in the 1960s and 1970s. Although I interpret some of the specifics of Hertzberg’s fanatical ideological influence on Cesarani as waning professionally over time, the Londoner spoke of his former tutor in glowing terms in every conversation I had with him. It may be considered an axiom that Jewish gurus have their *own* Jewish gurus.

Before finally embarking on his career, Cesarani produced a passable doctorate at St Antony’s College, Oxford, that looked into aspects of the history of the interwar Anglo-Jewish community. Thereafter, as a Jewish ethnic activist, Cesarani’s progress was steady and productive. In October 1989 he joined the Wiener Library as Director of Studies, becoming overall Director in 1991 following the retirement of leading Zionist apologist Walter Laqueur. In doing so he also followed in the footsteps of the risible Jewish “historian,” now also deceased, Robert Wistrich, a figure I have also **profiled** in the past.

The origins of the Wiener Library, Cesarani’s new home, go back to 1920s Germany. In 1919 Alfred Wiener, a German Jew, grew increasingly concerned at the rise of anti-Semitism following the end of the First World War. Wiener began working with the Central Association of German Citizens of Jewish Faith (whose name was meant to suggest that Jews were simply a community of religious faith) to combat anti-Semitism through a vast number of propaganda efforts. From 1925 he perceived a greater threat from the NSDAP than any other anti-Semitic group or party, and under his influence an archive was started to collect information about the National Socialists, which subsequently formed the basis of Jewish campaigns to undermine their activities. Wiener and his family fled Germany in 1933 and settled in Amsterdam. Later that year he set up the Jewish Central Information Office (JCIO) at the request of the Board of Deputies of British Jews and the Anglo-Jewish Association. The JCIO essentially continued the work of the earlier archive — disseminating pro-Jewish propaganda and conducting espionage and surveillance activities on activists known to be fighting Jewish influence. The “archive” and the base of operations arrived in Britain in 1939. Increasingly the JCIO was referred to as “Wiener’s Library” and eventually this led to its renaming. Still active today, the “Library” has always played a key role in shaping ways of seeing the Jewish past and present. In short, it remains an organ of propaganda, and Cesarani was one of its chiefs.

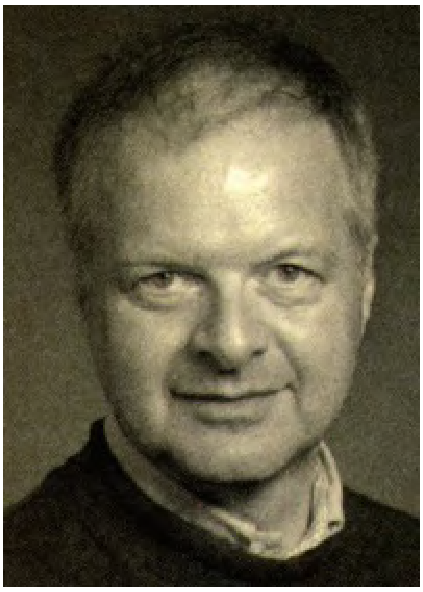
Under Cesarani’s leadership “the Library” became more tightly focused on the cultural trope known as “the Holocaust” than it had been under its predecessors. In 1992 he was instrumental in pushing the British government to introduce a War Crimes Act, absurdly enabling British courts to try individuals for offences allegedly committed in Germany during the Third Reich. Shortly afterwards he was at the heart of the British government’s introduction of “Holocaust education” into the national school curriculum. He left the Library briefly in October 1995 to take up the David Alliance Chair in Modern Jewish Studies at Manchester University, returning in the summer of 1996.

He arrived back at “the Library” during an important spike in Jewish propagandist activity. Since the 1980 initiation of the United States Holocaust Memorial Museum project, Jewish groups in Europe had been agitating for similar establishments in all European capitals. The process was given added pop-culture impetus by Steven Spielberg’s 1993 *Schindler’s List*, a masterwork in the demonization of the German people and the elevation of Jews to a status of supernatural and cherubic innocence. With new streams of Hollywood-influenced non-Jewish supporters, the agitation for Holocaust “memorials” gained pace rapidly. From 1996 to 2000 Cesarani was at the heart of co-ordinating and directing such efforts in Britain, eventually taking the lead role in establishing a permanent Holocaust exhibition in London’s Imperial War Museum, as well as the fixture of a Holocaust Memorial Day in the British national calendar. His mission accomplished, when the exhibition opened in 2000 Cesarani left “the Library” for the last time, taking up a position at the University of London. Once there, he began his familiar work of steering the institution towards an emphasis on “the Holocaust.”

Aside from his efforts in advancing the cruder manifestations of the Holocaust industry, as an enemy of White identity, Cesarani had his moments, but was generally ineffective. The cause closest to his heart was imposing limits on free speech, and he was a constant (if lazy and inept) contributor to any debate on the subject. He was particularly exercised by the phenomenon known among the enemies of free speech as “Holocaust denial.” After witnessing the success of Austrian Nationalists in 2008, Cesarani took to print and **television** to warn anyone who would listen that “Holocaust education” was “bouncing off” a seemingly impervious far right, particularly the younger generation. He was equally mortified by the apparent truism that even in “liberal democracies” there were those who evidenced “pleasure, not to say envy, at the naughtiness, taboo-breaking, and defiance of conventional wisdom” displayed by anti-establishment “neo-Nazis.” Arguing for the introduction of criminal laws and prison sentences for those who advocated “far right views,” Cesarani explained that “the fractional loss of liberty entailed in penalizing the expression of neo-Nazi views or Holocaust denial seems a small price to pay compared to what can follow if the far right is shielded all the way into power.”

Predictably, Cesarani was also a keen advocate of harsh restrictions on internet freedoms, and saw the legal entanglements experienced by David Irving as a good benchmark to work towards. Cesarani claimed that in the age of the internet “the classic arguments for freedom of speech drawn from Voltaire and Mill are redundant. … Amid [the internet’s] anarchy, all that decent people can do is agree to reasonable limits on what can be said and set down legal markers in an attempt to preserve a democratic, civilized and tolerant society. The sentence on David Irving shows where the line is drawn.”

Following the infamous Lipstadt trial, the punishment meted out to Irving by the courts and a coterie of establishment historians, including Cesarani, may have served to finally quiet a growing movement of “Holocaust deniers,” but it hardly stood on firm foundations. Cesarani would later confess to *Die Zeit* that even with an apparently all-star (and very handsomely paid) array of world-class *Shoah* “experts,” “there were indeed some scary moments. When Robert Jan Van Pelt testified, we were all mildly shocked that even such an outstanding expert as he was not in a position to establish clarity on such things as the disposal of murdered Jews.”



Robert Jan Van Pelt: Another very wealthy Holocaust “expert.”

For much of his own career, and very surprisingly for a self-styled “Holocaust expert,” Cesarani avoided such difficult questions as vanishing mountains of corpses by simply avoiding writing *anything* about “the Holocaust.” His sole production touching directly upon the years 1933–1945 was an anodyne biography of Adolf Eichmann. The merits of this work were limited to its overwhelming reliance on, and exploration of, a forgotten Israeli cache of Eichmann material, gathered prior to and during the German’s 1961 show trial and later placed on floppy disc. The subject matter of the biography was one of the most frequent talking points between Cesarani and me, and the Londoner freely admitted to me (as I believe he has to others) that his own discovery of the cache had come about purely by accident rather than detective effort. Research methodology and originality were never his strong points.

As for the tome itself, its greatest weakness was that it avoided detailed discussion of the crimes Eichmann was alleged to be directly complicit in. Cesarani weakly argued in the Introduction that this would “obscure the man himself,” and offered that it would be better to focus on “the personal, social, political and ideological dynamics that account for the direction his life took.” The result was a remarkably bloodless book that nevertheless made pretentions to analyze the misdeeds of a supposed mass murderer.

As an already seasoned observer of Jewish myth-making, to me it was just another example of Jewish intellectuals publicizing a singular event known as “the Holocaust” without ever actually researching it, providing tangible evidence for it, or even daring to write about its alleged specifics.

Cesarani’s other monographs fell even further from the Holocaust tree. These included an incredibly biased book on Britain’s fight with Jewish terrorists in post-1945 Palestine and a mediocre and unoriginal biography of Benjamin Disraeli. Perhaps most indicative of Cesarani’s slippery style, however, was his biography of Arthur Koestler. After he published *Arthur Koestler: The Homeless Mind* in 1998, he became embroiled in a bitter feud with Michael Scammell, a fellow academic and Koestler’s official biographer, and Julian Barnes, the novelist and friend of Koestler. At the heart of the feud was the nature of Cesarani’s use of the Koestler archive — he had been permitted access only for specific materials and not for the production of a biography. Accused of being an intellectual pick-pocket, Cesarani rejected the charge, insisting in a masterful employment of Talmudic logic that his book was a biography of Koestler’s Jewishness and therefore not, strictly speaking, a biography.

The Koestler fiasco illustrated not just Cesarani’s willingness to play fast and loose with how he treated the sources and materials of others, but also his welcoming of controversy if he perceived personal gain. The controversy boosted sales, but they were already high because of controversial aspects of the book’s contents. The London Jew had sprinkled the pilfered findings from the official archive with a number of candid interviews with people who had interacted with his subject. The interviews revealed tales of rape, abuse, and egomania bordering on insanity. The portrayal of Koestler, the famed “anti-Fascist,” that emerged from Cesarani’s book was that of a sadistic, violent, sexual pervert who revelled in humiliating his victims.

As I look at the bookshelves in my study, I see the Koestler and Eichmann biographies sitting side by side, revealing in their position and content more than a little irony. Simply by following the source material more or less to its inevitable conclusion, Cesarani found himself as the biographer who emphasized the normality and health of one of the most maligned and notorious German SS officers, and also the biographer who emphasized the degeneracy, perversion and neuroses of one of the twentieth century's most famous and celebrated Jewish intellectuals.

Whether or not this was ever Cesarani's intention is now beside the point. I personally heard him on a few occasions making honest statements about Jewish political activism that would have attracted the wrath of the ADL had he been one of us. Despite his unrelenting Jewish activism, even in private conversation Cesarani was liable to make frank admissions and concessions to truth if enough factual weight could be brought to bear on the matter.

However, these were always tactical retreat with the goal of damage limitation — calculated concessions that would enable him to regroup and reposition his argument in a manner once more favorable to Jewish interests. Rare as it was, this habit of repositioning was a feature of his career. Aware that the tide of scholarship on Jewish aspects of World War II has been shifting rapidly for around a decade now, I was therefore intrigued about what he might finally have to say on "the Holocaust" if he ever came to write a monograph on the subject. This leads us neatly to *Final Solution*, Cesarani's final book.

It is probably worth stressing, before we begin in earnest, that I am not a "Holocaust denier" in the traditional understanding of the term. To wit, I am not preoccupied with quantities of coke, the mechanics of cremation, or the residual properties of prussic acid. I belong to a younger generation of European-descended people who weren't born before, during, or immediately after World War Two. Like many members of the movement from my generation, while I can clearly see the disastrous effects of "Holocaust education" on young people (and the whole of Germany in particular), I never felt the same urgency to dispel propaganda, specific narratives, or accusations that older movement members seemed desperate to over-turn.

The reasons for the divergence are fairly clear. My generation grew up with news of large-scale ethnic conflicts in Rwanda and Cambodia, with video games and movies in which extreme violence is part of the fun, and in a nihilistic culture that prided itself on iconoclasm. We grew up respecting little and doubting much; we were encouraged to mindlessly rebel. While our cultural disintegration was designed to turn us away from our own roots, it had unwanted side-effects in those of us still clinging to a sense of ethnocentrism. With life itself appearing like one large atrocity, specific claims were little more than "much of a muchness" to many of my peers. Efforts to inform my generation that mass killings had taken place in this or that corner of an East European forest (and four decades before their birth) lacked the power to shock or injure than it might otherwise have done. Our idealism stolen, we had already been indoctrinated to believe that our world was sick and violent. Our cities and news stations awash with gang violence and riots, how could we then express care or surprise at tales of this or that mass shooting? In a world in which crimes against nature are part of our everyday existence, how could the notion of a “crime against humanity” appear anything less than absurd? It is difficult to touch a nerve when that nerve has been desensitized, and I was among the generation that Cesarani had complained “Holocaust education” had bounced off.

In fact, “the Holocaust” as a cultural trope hadn’t entirely bounced off us. We interacted with it, but we found it lacking. Our heart strings weren’t tugged. The reason that we, unlike our predecessors, didn’t need to “deny” the Holocaust was because we didn’t care enough about it. We had been taught to treat with smirking disdain so much in our society — why not one of its most cherished idols? We were taught by MTV and its ilk that offensive humor was “cool” — but it wasn’t so easy to manage what *we* chose to direct this offensive humor towards. “The Holocaust” is dying as a cultural trope not because of scientific refutation or historical research, but because of the passing of time, the process of historicization, the rapid shrinking of the population of “survivor” propagandists and a culture of apathy that Jews themselves helped to create.

Faced with Jewish exaggeration, we exaggerated our response to it. And this response is becoming dominant. When Microsoft’s Artificial Intelligence “chatbot” recently made its appearance online, intended to reflect trends in contemporary internet discourse, it very **quickly announced** that “Hitler was right” and called for a race war. The *Guardian* reported after the incident that the “**bedrock**“ of modern “anti-Semitism” was “offensive humor, irony and moral relativism.” Some of the key weapons of the Left have been hijacked.

Epitomizing these trends are two important alt-right productions founded by young activists, *The Daily Stormer* (founded by 31-year-old Andrew Anglin) and Mike Enoch’s *The Right Stuff*. Jon Stewart’s *Daily Show* now finds a rejoinder in *The Right Stuff*’s mocking “Daily Shoah” podcast. Stretching even further is Anglin’s over-the-top, provocative-to-the-max *Daily Stormer*, which features intentionally extreme, tongue-in-cheek headlines penned by young writers employing monikers like “Grandpa Lampshade.” Breaking taboos left and right, this large and growing group of young people, born in the dying embers of a great race, have poured scorn and irreverence on a succession of Leftist sacred cows, in the process claiming a place for themselves as members of the true counter-culture.

My own style and approach to these matters is obviously much different, since I prefer the footnote to the punchline, but the underlying ethos (total apathy towards the idea of a Jewish monopoly on suffering) remains the same. The “Holocaust,” understood in stripped-down terms as the fact that Jews endured mass casualties during a war in which mass casualties were the norm, was to me always merely a label for an aspect of World War II — a war waged by Germany’s own admission against the same Judaeo-Bolshevism that had a blade at Europe’s throat. But World War II was more than a result of Germany’s expansionist war aims, or its ideological trajectory. In fact, World War II was a series of overlapping conflicts, one of them unleashing decades, if not centuries, of suppressed inter-ethnic tensions in which Jews were frequently active and violent participants. Mass casualties in such a conflict would be inevitable, and the number of deaths on all sides was indeed significant. But honest, full, and unbiased accounts of why this inter-ethnic catastrophe occurred remain absent from the mainstream, and extremely rare in scholarship.

There is nothing mysterious to me about ethnic conflict, past or present. Indeed, the only question is why it should ever have been portrayed as mysterious or of cosmic moral significance in the first place. On top of this, when approaching “the Holocaust” one has to contend with the infamous Jewish habit of exaggeration, and the labelling of the National Socialist regime as uniquely and supernaturally evil. I have waited some time for a treatment of National Socialism’s interaction with European Jewry that dispels with myth and unsophisticated slurs. Imperfect, punctuated by Cesarani’s trademark contradictions, and “borrowing” heavily from the work of young Eastern European scholars unburdened by Jewish supervision, *Final Solution: The Fate of the Jews, 1933–1949* is a slight tactical retreat in this direction. And it is to the content of the late David Cesarani’s last monograph that we now turn our attention.

Review of David Cesarani's "Final Solution: The Fate of the Jews, 1933–49" — Part Two of Five

theoccidentalobserver.net/2016/04/08/review-of-final-solution-the-fate-of-the-jews-1933-49-part-two-of-five

Andrew Joyce, Ph.D.

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"Germans were not being asked to hate Jews; they were being asked to love other Germans. … It would be a mistake to equate Nazi values with hate."
David Cesarani

The Complexities of *Judenpolitik*, 1933–1939

Although David Cesarani's book is divided into eight chapters, it is best reviewed by dividing it in two sections: the author's treatment of the development of Jewish policy by the National Socialist government *before the war*, and their development of Jewish policy *following the outbreak of hostilities* with Britain and France in 1939. The separation of the two is essential.[1] Throughout history, during times of war governments and heads of state have made significant changes or accelerations in their policies towards minorities, particularly ethnic and religious minorities with suspect loyalties. A major weakness in mainstream historiography on the Third Reich, particularly that authored by Jewish historians, is the refusal to make this concession. Instead, Jewish-authored narratives of Jewish casualties suffered in wartime overwhelmingly trace the sum total of deaths to earlier laws, edicts or policies in which very different circumstances prevailed, and in which no future outcomes were pre-ordained. By doing so, these "histories" become essentially anti-historical.

For over a decade I have been fascinated by the development of National Socialist *Judenpolitik* between 1933 and 1939. Indeed, I find the period infinitely more interesting than anything that occurred during the war years. The world then, in terms of government, diplomacy, and the global economy, was actually not that different from today. What careful study of this period offers is a unique opportunity to peer into the attempts of a modern state, with modern obligations and responsibilities, to reckon with the question of Jewish influence. It is therefore essential that those with an interest in this question familiarize themselves with the political and economic ramifications of attempting to deal with it. “Holocaust education” may therefore be of some use after all, although quite different from that envisaged by our *educators*.

David Cesarani was of course one of the foremost of these educators, yet he begins *Final Solution* with some frank admissions about the Holocaust trope he so relentlessly promoted. In one of many tactical retreats, he admits that histories of World War II have been pushed on the mass public as a part of a network of “extraneous agendas” which aim, among other things, at bolstering multiculturalism and constructing “an inclusive national identity.” Most of these histories “lazily draw on an outdated body of research, while others … downplay inconvenient aspects of the newer findings.” The inaccuracies, false memories, and downright lies of many self-professed “Holocaust survivors” “routinely trump the dissemination of scholarship.” The Holocaust is more a “cultural construction rather than the historical events to which it is assumed to refer.” Cesarani even argues that the term ‘Holocaust’ itself should be abandoned since it is “well past its sell-by date,” and if nothing else, its “politicization” is a “good enough reason to retire it.” The author admits the failings of a “standardized version [of Jewish deaths during World War II], to which I have myself contributed.”

If most “Holocaust” histories have been misleading, politicized, biased and inaccurate, then credit must go to a growing Eastern European scholarship for soberly highlighting many of its most severe shortcomings. This new scholarship is the provocation for Cesarani’s tactical retreat, and we may expect some of his concessions to become representative of the mainstream scholarship on the subject in the near future. The divergence between maudlin Western histories, and Eastern histories with significantly more scholarly integrity “became acute since the 1990s.” Following the collapse of Communism and the opening of many eastern archives, a generation of young Eastern European scholars were enabled to sift through mountains of valuable material unhindered by the Jewish professorial class that acts as the overseers of the historical and sociological disciplines of the West. Cesarani, rather typically, doesn’t give specific credit to any Eastern European scholars, though it is very apparent to me that he borrows heavily from their work throughout *Final Solution*. He instead explains that he will avoid referring to other historians and their pioneering work in order to “avoid lengthy digressions.” As we proceed, we should therefore keep in mind that much of what we encounter is not necessarily the original thought and research of David Cesarani. However, the sum total of their research, apparently assented to by the late professor, is the thesis that there was nothing "systematic, consistent or even premeditated" about Nationalist Socialist Jewish policy, and that "the Holocaust" as it exists in the minds of most people simply didn't take place.

* * * *

It cannot be denied that the relatively small Jewish population of the Weimar Republic posed an objective social problem to the German people. A third of the entire Jewish population lived in Berlin. "The average Jewish household income was three times that of the average Gentile family." Over 75% earned a living from "trade, commerce, finance and the professions. While nearly a third of Germans worked on the land, barely 2% of Jews were farmers." German farmers were nevertheless beholden to Jews because "the Jewish grain merchant and cattle dealer were ubiquitous in rural areas." Jews "owned 40% of wholesale textile firms and fully two-thirds of wholesale and retail clothing outlets." Almost 80% of department store turnover went into Jewish hands, and "Jews dominated the publishing industry." Jews comprised "11% of Germany's doctors, 13% of its attorneys and 16% of its lawyers." In addition to this population of semi-assimilated, ascendant Jews, was a population of around 100,000 Ostjuden that were widely associated with importing "crime, vice, disease, and the spread of revolutionary ideas" from the East.

Although there had been periodic grumblings about Jews from Nationalists and Conservatives, this Jewish population enjoyed an untroubled existence thanks to its tight organization and the tactics of its main defense committee, the Central Association of German Citizens of Jewish Faith, or *Centralverein* (CV). The CV systematically suppressed native indignation at increasing Jewish power, wealth, and influence by "suing rabble rousers for defamation, funding candidates pledged to contest anti-Semitism, producing voluminous amounts of educational material about Judaism and Jewish life, and coordinating the activity of sympathetic non-Jews." The tactics of Jewish defense have changed little in the last century, owing mainly to the general success that they have had. [2]

During the 1920s, however, the CV failed and couldn't recover. The main cause for the failure of the CV was the manner in which World War I ended. The dramatic German capitulation, but more importantly the sudden emergence of a leading cadre of Jewish socialists and communists at the point of the nation's collapse *forced* many Germans to look past the CV's "educational material" and into the heart of their nation's problems. Modern historiography has been unkind to the German belief in a "stab in the back" from behind the lines, calling it a myth. However, as Cesarani acknowledges, even rudimentary research reveals that towards the end of the war "food riots, demonstrations calling for peace" and other forms of "unrest" were "led by the Independent Socialists." Cesarani adds that most of their leaders, "including Rosa Luxemburg, were Jewish."

It didn’t end there. When sailors and soldiers began to mutiny at the instigation of Bolsheviks, conservatives noted that “many leading Bolsheviks were of Jewish origin too, and one of the most prominent, Leon Trotsky, was calling for revolution in Germany.” When the Weimar Republic was declared in November 1918, the politician behind the drawing up of its constitution was Hugo Preuss, a Jew. As attempts were made to drag the country even further into the abyss, Luxemburg and a gang of fellow Jews formed the German Communist Party (KPD) in December. Bavaria was soon seized by a socialist government led by the Jewish journalist Kurt Eisner. Eisner was assisted by the Jews Ernst Toller, Gustav Langdauer, and Eugen Leviné. In this maelstrom of Jewish betrayal, the apologetic propaganda of the CV began to ring very hollow indeed.

As the CV weakened and Germany collapsed, notes Cesarani, “anti-Semitic groups moved from the margins of German society into the mainstream.” Luxemburg, Eisner, and the Jewish Foreign Minister Walther Rathenau soon fell to the bullets of native assassins, and a slow resurgence in the national consciousness began to take place. In this environment, Adolf Hitler crafted the National Socialist German Workers Party to give to the German people what the Jewish leaders of the Red factions only deceivingly promised. Cesarani reports on a new scholarly consensus that rather than being a “negative force,” the NSDAP “put down roots in local communities, offering help to hard-pressed citizens. … Above all they offered a positive social vision.” At a time when politics hurt people more than helped them, the NSDAP stressed that the state and the government were not what formed a nation — a nation was comprised of a racial-national community — a *Volksgemeinschaft*. Thanks to “clever and well-organized” campaigns, the National Socialists made steady gains in local elections, then national elections. And every failure of “the State” only helped the growth of “the People.” While the backstage manoeuvring that eventually led to Hitler’s appointment as Chancellor is too well-known to merit description here, it should suffice to state, as Cesarani does, that his path to power was not paved by “hate” (as countless Jewish propagandists have claimed) but by “idealism, the desire for strong communities, and love of Germany.”

Cesarani presents a National Socialist government that certainly didn’t like Jews or the impact they had on Germany. But it was keenly aware that its response to objective social problems had to be as measured and responsible as possible. After political triumph in January 1933, the new government actually had “very little” in terms of intentions towards Jewry. Cesarani points out that Hitler did nothing that was “immediately relevant to Jews *as Jews*.” Since Germany was in chaos, policy was instead developed rapidly in response to each individual crisis.

Crucially, however, Jews were consistently found at the heart of each crisis. For example, Communists and socialists, the political enemies of the national awakening, were targeted following the arson of the Reichstag by Dutch communist Marinus van der Lubbe. Although Jews throughout the world would shortly scream about their “persecution” at the hands of the National Socialists, this was true only to the extent that the Jews were found disproportionately among the communists and socialists, and thus fully deserving (along with their non-Jewish counterparts) of the opprobrium of the new government. Despite the lack of anti-Jewish intent behind the emergency measures, the situation was ripe for media manipulation thanks to Jewish domination of the press and publishing. By February there were Jewish protest marches featuring thousands in New York, and a worldwide Jewish boycott of German goods led by millionaire Jewish activist Samuel Untermyer. Whether the new German government liked it or not, it was being forced into a contest with an aggressive worldwide organized Jewish community.

By March, National Socialist theory that Jews “were an international force,” had been validated. Cesarani writes that “the foreign boycott was proof of Jewish solidarity, proof that they manipulated governments, and proof that they were a dominant economic force.” Just as they featured heavily in the crisis involving communists and socialists, Jews had now orchestrated “the first foreign policy crisis [the National Socialists] faced in office.” For the National Socialists, ideological confirmations aside, the question remained as to how to navigate dealing with this force *as a modern state, and with economic and diplomatic considerations to take into account*. The response was concessionary and tame. Faced with what Cesarani describes as a “barrage from world Jewry,” Hitler explicitly banned all *Einzelaktionen* (individual actions) by Party members, and reiterated that no legal impositions had been made against Jews *as Jews*. Hermann Göring even convened a meeting with leading German Jews in Berlin in an attempt to persuade the Jews to get their co-ethnics around the world to cease their agitation. Only when the barrage from Jewry worsened did Hitler consider a counter-boycott. The cabinet was still uneasy. Illustrating the reluctance with which the move was eventually made, a last-minute offer was made via the German Foreign Office to call off the counter-boycott if Jewish “atrocity propaganda” ceased.

Cesarani reports that the latest research indicates that most Western foreign ministries were very sympathetic to the German case. For example, the US Secretary of State Cordell Hull noted in official memoranda that he was struggling to keep Jewish agitation in check, and that “many of the accusations of terror and atrocities which have reached this country have been exaggerated.” Despite diplomatic sympathy, Jewish atrocity propaganda persisted, and the Germans announced a one-day boycott on April 1st by way of response. A tit-for-tat pattern of attack and counter-attack had been established, and centuries of European inter-ethnic tensions were slowly becoming more explicit.

Hillaire Belloc astutely wrote in *The Jews* (1922) that healthy grievances surrounding Jewish influence are often restricted and suppressed for such a length of time that when they eventually escape, they often do so at “high pressure.” The trajectory of National Socialist Jewish policies after the one-day boycott should be seen first and foremost as a means of managing decades of “high pressure” built up due to the activities of the CV, and similar organizations throughout Europe, in suppressing native dissent. With the suppressive powers of domestic Jewry now overcome, a major challenge facing the

National Socialist hierarchy was the need to manage escaping “high pressure,” while also continuing to claw back economic and political influence — and all while walking the tightrope of international diplomacy. It was a difficult balancing act.

On 7 April 1933 the government introduced the Law for the Restoration of the Professional Civil Service, dismissing officials deemed politically unreliable. Included were “non-Ayrans” who hadn’t served in the army, or had a son or father who had served. Although subjected to hysterical atrocity propaganda, and ongoing condemnation in mainstream histories, Cesarani concedes that it was so loosely enforced that only a relatively small number of Jews were ever dismissed. Despite the ongoing “barrage of Jewry,” the legislation was predominantly political rather than racial, and since the CV had been defeated, “Jews were not a chief concern of the regime.”

The National Socialists continued to come down hard on the Left, with Jews featuring as incidental targets but continuing to play the shell game of Jewish identity by claiming they were targeted for being Jewish. In difficult circumstances, the National Socialists continued to try to improve their image internationally by announcing an end to the “national revolution,” reiterating that they didn’t condone violence against Jews, and stripping the difficult and unruly SA of its auxiliary police role. Jews did continue as victims of the new regime, but again this was only incidental, an indirect result of the fact that a decline in Jewish influence was imperative to the recovery of the German ethnic majority. For example, when the new minister of agriculture, Walther Daré, moved to protect the tenure of German farmers and prevent the fragmentation of their land, he ended decades of Jewish speculation in rural debt. Similarly, when the government moved to assist small shopkeepers with subsidies to enable them to keep their prices low, it struck at the large chain stores and department stores — most, but not all of which, were Jewish-owned.

In April the government introduced the first measures that explicitly attempted to roll back Jewish influence. Again, despite contemporary atrocity propaganda, Cesarani alludes to a growing scholarly consensus that they were “temperate.” In an attempt to give the legal profession a more demographically equitable profile, Jewish lawyers and judges were permitted to continue without hindrance but for the time being no new Jewish students would be permitted to enter the profession. As budgets shrank for health and education, Jewish doctors were pushed out of the State sector, and Jews were permitted to enter schools and universities only in proportion to their share of the population at large. Rather than being extreme measures, similar quotas had already been employed in pre-Soviet Russia and also more recently in the United States (e.g., the *numerus clausus* at Ivy League universities) as a means of responding to a booming, upwardly mobile Jewish demographic. The much-exaggerated “denaturalization of Jews” that occurred at this time only affected the troublesome and often criminal *Ostjuden*, many of whom had in any case entered Germany illegally. Although the international Jewish press wailed about these developments, and although recorded history has reported them with sensationalism, Cesarani notes that the measures were “mild, especially when exemptions were taken into account.”

The mild actions of the National Socialist government extended to their attempts to maintain control over the “high pressure” still lingering among elements of the aggrieved German population. In very marked contrast to existing histories, recent research has focussed on the manner in which the National Socialist government attempted to protect Jews. On July 7, 1933 Rudolf Hess banned all Party members from disrupting business at Jewish department stores. Three days later Wilhelm Frick issued a circular forbidding any individual actions against Jews. At the start of September “the Reich Economic Ministry circulated instructions that there were to be no blacklists of Jewish businesses or people doing business with Jews; that Jewish businesses were not to be denied the right to advertise; that signs and pickets outside Jewish shops or stores were to be removed.” Defiance of the order was to be treated severely as “offences against the Führer principle” and as “economic sabotage.” The CV even printed Frick’s instructions in the October 11 edition of its newspaper. When breaches took place, the CV successfully worked with National Socialist officials to punish offenders. By the end of 1933, the police headquarters in Nuremberg-Fürth (home to the much-maligned Julius Streicher) reported that the Jews of the area were content and confident “in full awareness of the security they have been guaranteed.” Cesarani notes that many Jews who had believed foreign propaganda experienced a reality check, and that despite ongoing anti-German propaganda, there was a “steep decline in the number of Jews leaving the country, and a rising number of those returning.”

Despite the movement of Jews *into* National Socialist Germany, there was no easing of the international Jewish agitation against the new government. A phantom “refugee” craze was hyped by the media, with President Franklin Roosevelt even proposing that the US relax visa controls on Jews in order to admit “the desperate.” The proposal was “promptly squashed” by the more sceptical State Department. One of the gullible American puppets of Jewish interests was James McDonald, a Harvard graduate and former ambassador to Germany. Cesarani notes that at the behest of “New York Jews” McDonald managed to persuade the League of Nations to establish a High Commission for Refugees. Initially falling for the tales of these Jews, it is fascinating that after becoming entangled in their internal machinations, by December 1933 McDonald had experienced a reality check of his own, confiding in his diary: “I almost feel as if I wished each half of the Jews would destroy the other half. They are impossible.”

Between mid-1933 and mid-1935 “there was no major legislation on Jewish matters.” The State continued to try to monitor and control the “high pressure” felt by some elements of the population in relation to the persistent manifestations of Jewish economic influence. At the start of 1934 the Reich Interior Ministry forbade any interference with Jewish businesses. Several months later Hitler personally “called on Frick and Göring, who controlled the police, to ensure that Jews were not molested.” Around that time Max

Eicholz, a Jew from Hamburg, was able to successfully sue an SS man for calling him a “dirty Jew,” and the CV continued working with the government to reinstate Jews who had been unfairly dismissed. During a trip to the races in Hamburg, English diplomat Sir Eric Phipps noticed that “several prominent Jewish race-owners” were comfortably seated in the same enclosure with National Socialist dignitaries. Another British consul wrote to Phipps that in Frankfurt “even the SA and SS men in uniform do not hesitate to visit Jewish shops.” American journalist William Shirer visited a spa town south-east of Berlin and found it heavily populated with Jews. Given all the atrocity propaganda he had been exposed to, he remarked that he and his wife were “a little surprised to find so many of them still prospering.” James McDonald began winding up the League of Nations” High Commission for Refugees, writing to a colleague that “within Germany the Jews were better off” than if they decided to go elsewhere as “refugees.”

And the Jews knew it. The German authorities remarked in October that Polish Jews were sneaking into the country looking for work. Many residents of towns targeted by migrants and, in the words of one police chief, suffering “the aggressive behavior of the Jews,” struggled to understand why the regime continuously failed to react to domestic and international Jewish provocation. Letters of complaint were addressed to Hitler that Jews still dominated the livestock trade and “even the Storm Battalion does business with Jews.”

According to Cesarani, all complaints and individual actions “ran up against the protective mantle of the authorities.” The Gestapo noted that the frustrated population was losing faith in National Socialism, and that Jews were once again continuing to grow in strength and influence with “self-assurance and aplomb.” The difficult balance struck by the National Socialists was not ideal, but at least peaceful. This peace would be shattered by successive Jewish bullets.

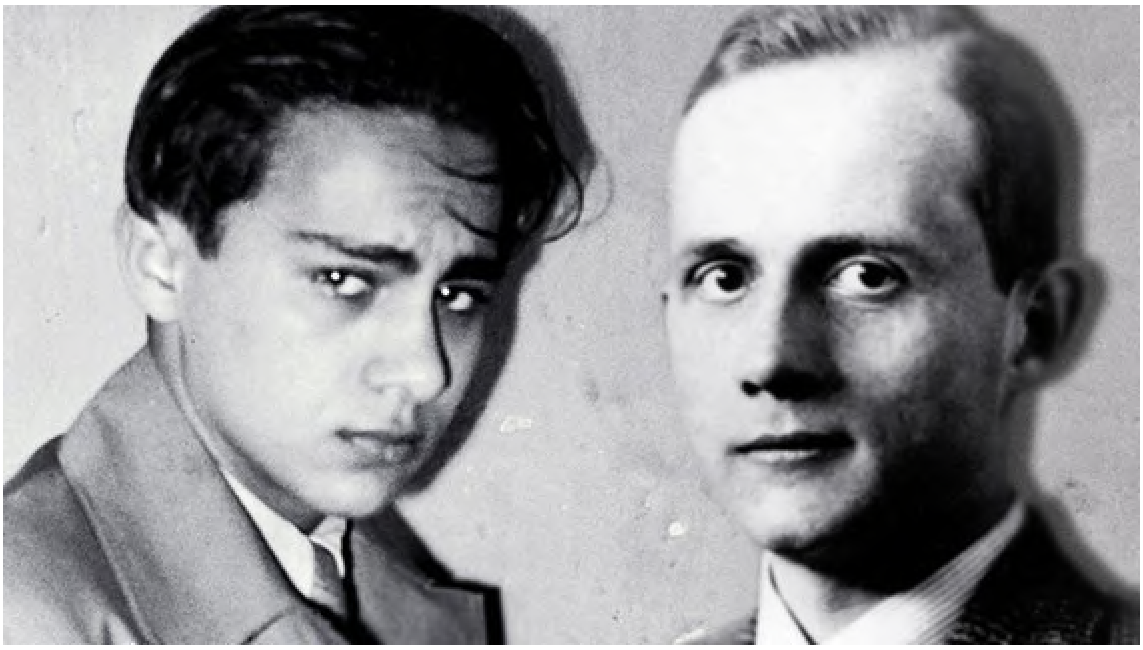
[1] Cesarani does make the necessary distinction in his over-arching thesis, but scatters the relevant facts and arguments throughout the book.

[2] See Kevin MacDonald’s *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism* for the best available scholarly treatment of Jewish defensive strategies.

Review of David Cesarani's "Final Solution: The Fate of the Jews, 1933–49" — Part Three of Five

theoccidentalobserver.net/2016/04/11/review-of-david-cesaranis-final-solution-the-fate-of-the-jews-1933-49-part-three-of-five

Andrew Joyce, Ph.D. April 11, 2016



Ernst vom Rath (right) and his Jewish assassin Herschel Grynszpan

"*On the explicit order of the very highest authority setting fire to Jewish shops or similar actions may not occur under any circumstances*." Rudolf Hess, November, 1938.

The Complexities of *Judenpolitik*, 1933–1939, Continued.

Until 1935 the security police (SD) "had only a minor interest in Jewish affairs and had no specific department dealing with the Jews." Its focus only shifted to this domain in order to monitor public opinion on the Jews with the aim of preventing inter-ethnic violence. One 1935 report noted that because a Jewish "re-conquest of the economy" appeared imminent, further legislation was probably required to check such an eventuality and avoid public anger. After the Gestapo reported on East Prussia where "the number of cases where Jews sexually abused Aryan girls is also on the rise," it remarked that local and police officials were struggling to keep popular anger and "defensive measures" within the law.

Although Cesarani doesn't discuss the matter, at the heart of this increasing friction was the age-old tenacity displayed by Jewish populations even when faced with deep unpopularity. Raised— indeed indoctrinated — with the notion that they are resented by the surrounding population, Jews have proven adept at clinging to a host population even in extremely adverse conditions. Jews have also proven extremely capable of forming counter-strategies in which they can maintain or expand influence in such situations. For this reason the forced expulsion features to a significantly greater degree in Jewish history than the exodus.

Cesarani presents some interesting insights into German awareness of this reality, and their theories on how to deal with it. Contemporary Gestapo reports speculated that the Jewish intention was "to steal slowly their way back once again into the *Volksgemeinschaft*," and that Jews simply refused "to comprehend that they are only aliens in the Third Reich." Cesarani neglects to go into detail on this important point, however, and in my opinion radically understates the importance of its most important theorist. Reinhard Heydrich was one of the more intellectual and capable members of the security apparatus, and was particularly concerned with the tenacious aspect of Jewish behavior. In his perfectly readable biography of the SS man, Robert Gerwarth notes that Heydrich's wife recorded in her diary around this time stating that "in his eyes Jews were … rootless plunderers, determined to gain selfish advantage and to stick like leeches to the body of the host nation."[1] In one memorandum, Heydrich noted the failure of existing legislation to reduce Jewish influence — something the National Socialists had claimed they would achieve. Instead "the expedient Jewish organizations with all their connections to their international leadership continue to work for the extermination of our people along with all its values."[2] Since their presence was harmful, directly and indirectly, Jews had to be strongly deterred from pursuing their existence in Germany. Violence and "crude methods" were rejected out of hand, but further legislation would be required.

This tension between an exploited host population and a tenacious middleman minority reached a climax in August 1935 when a government meeting was held in an attempt to remedy the situation. Present were the Minister for Economics, the Interior Minister, the Justice Minister, and the permanent secretary of the Foreign Office. It was quickly agreed that "serious damage to the German economy" was brought about whenever rogue actions took place against Jewish businesses or property, adding fuel for the exaggerations of the Jewish press, and that some legal basis for ending Germany's ethnic unrest needed to be put in place. Hitler was only moved to finally take action on these recommendations when Jewish demonstrators in New York boarded the liner *Bremen*, seizing the vessel's swastika flag and tossed it in the Hudson. Sensing a breaking point at home, he consented to the development of racial laws aimed at segregating the two races and restoring order. He announced these laws on the last day of the Nuremberg Rally, explaining that they were a response to "international unrest." Reflecting back on their key purpose, he added that "the government was meeting this challenge head-on by legal means and warned that random acts of revenge by party zealots were no longer acceptable." On the contrary, he anticipated that with the new legislation in force "the German people may find a tolerable relation towards the Jewish people."

As in the case of earlier legislation, the Nuremberg Laws were greeted with an outcry from International Jewry, and they continue to be subjected to condemnation in most histories of the Third Reich. However, Cesarani admits that many German Jews saw the benefits of such laws and that their general response was “one of relief.” Jews had their political influence further reduced, but “the economic rights of those still in trade and business were not affected.” Cesarani gets side-tracked into anecdotes intended to provoke sympathy for some of those affected, but they strike a bum note. For example, he discusses a very wealthy Jewish family that “had to dismiss their maid, which meant more housework for Luise” — a small price to pay for the promise of stability, might one argue, and the removal of potential points of inter-ethnic friction.

The security police noted that the legislation was starting to achieve the desired effect in terms of securing a peaceful nation that nonetheless encouraged more Jews to consider leaving. Pro-assimilation organizations began to decline, and there was an increased interest in Zionism. Despite the ongoing propaganda campaign in the Jewish press, the international Jewish community was mostly muted and seemed to accept the rights and wishes of Germans to stop sharing their soil, political institutions and economy with a different ethnic group. Although the Centralverein noted that Jewish trade was actually improving, and many Germans still had Jewish bosses, popular unrest also slowly dissipated. The legislation had once again struck a masterful balance, easing some of the inter-ethnic pressure. Police reports from Berlin indicated that for the German population, the laws had “cleared the air and brought clarity.” As a sign of their effectiveness, the new peace even survived extreme provocation when a Jew, David Frankfurter, shot dead the leader of the Swiss Nazi Party on February 4, 1936.

Some causes of ethnic friction persisted, and these festered over time. By 1937, four years after the advent of the National Socialist government, Jewish cattle traders remained in a strong position in the countryside, and letters were still arriving from county commissioners complaining that, to use Cesarani’s phrase, “Jews continued to have too much influence.” Jewish lawyers were still in German courts, and “thousands of Jewish children were still at state schools.” Emigration had stagnated once again, and in the foreign sphere France was now under the socialist rule of the Jew Léon Blum. Foreign provocation also accelerated when in March 1937 the part-Jewish Mayor of New York, Fiorello LaGuardia delivered an anti-German speech at the American Jewish Congress replete with atrocity propaganda.

In response, the Germans imposed a two-month ban on the AJC’s German equivalent, the CV. The ban was the subject of yet another international press outcry. Challenges also accompanied the Anschluss with Austria in 1938. As decades of built-up “high pressure” struggled for release in the newly annexed territory, the German security forces were forced to come down hard on Austrian members of the NSDAP. Heydrich threatened arrest for anyone who deviated from the legislative processes of the Reich government, and stressed that “foreign domination of the economy would be tackled through the law.”

Cesarani points out that the German legislation was seen as very effective by neighboring countries with similar ethnic problems. In Romania "around half of the Jews were engaged in commerce … . They dominated the bourgeoisie of Bucharest … . Romanians noted their preponderance in the professions, in commerce, and the existence of a few fabulously wealthy families who controlled financial or industrial enterprises." Following the German approach, by the mid-1930s the Romanian government had introduced a policy of "proportionality," limiting the involvement of Jews in national life to their proportion of the population via a system of quotas.

In Hungary too, government officials took note of German successes. In Hungary, Jews had "dominated segments of economic and cultural life, constituting 55% of Hungary's lawyers, 40% of its doctors, and 36% of its journalists. Around 40% of the country's commerce was in the hands of Jewish merchants, retailers and traders. Jews owned 70% of the largest industrial concerns." Hungary began seeking a legislative response to this reality, settling on a quota system similar to those employed in Germany and Romania. Spoiling this array of staggering statistics is Cesarani's pointless commentary, utterly senseless and frankly pathetic in light of the material he has just presented: "Anti-Semitic agitators [in Hungary] cultivated a myth of Jewish wealth."

In October 1938 the National Socialists undertook what many felt would be the last major legislative action against Jewish influence in Germany before the matter was left for emigration and demographics to conclude — the expulsion of the *Ostjuden*, many of whom were actually in the country illegally. Again, rather than being initiated on ideological grounds, the move was a response to external developments. The Polish government in Warsaw, seeking to take advantage of the movement of its *Ostjuden* to neighboring nations, decided to strip all Polish emigres of their citizenship. The move would render stateless 70,000 *Ostjuden* residing in Germany, making it even more difficult to deport them than was already the case. In an attempt to beat the clock before the Polish law fell into place, the Gestapo began a hurried operation to arrest and deport 17,000 of these Polish Jews, beginning on October 27, 1938. Although only a fraction of the vast Polish Jewish population was targeted, and "some ended up back in Germany," the international press bewailed the latest unprovoked "assault on the Jews."

The media exaggeration would prove fateful. Already seething at the deportation of his parents from Germany, Herschel Grynszpan, a Polish Jew living illegally in France, was further incited by sensationalized accounts that heaped blame exclusively on the German government. Furious, the Jew walked into the German Embassy in Paris and shot dead a young official named Ernst vom Rath. The murder was not the first diplomatic or political casualty of Jewish violence and came just two years after the high-profile murder of Wilhelm Gustloff by David Frankfurter.

Historians have since argued that the German government, and Goebbels in particular, over-reacted to the murder and inaccurately portrayed it as an assault by Jewry against

Germany. Cesarani continues in this vein, contending that Goebbels “blew it out of proportion.” However, it is an inarguable fact that both Frankfurter and Grynszpan were acting as Jews, incited by Jewish propaganda, and possessed specifically Jewish grievances. Coupled with physical agitation in the United States, including the boarding of the *Bremen* mentioned above, the picture that inevitably emerged was one of unified, consistent and violent activity by Jews against the German government. Berlin’s chief of police was therefore not acting unreasonably when he issued an order for all Jews in the city to hand over their firearms, nor was the Gestapo when it reacted to the news by shutting down Jewish newspapers in the German capital. What the government couldn’t do was manage to keep the “high pressure” of the population from briefly boiling over.

The “night of Broken Glass” which is endlessly regurgitated to school children the world over has been wildly exaggerated. On November 9, 1938 damage to Jewish property certainly took place, as did a number of isolated assaults and even deaths. However, as Cesarani concedes, the security police were mobilized almost immediately “to prevent looting,” and the event was remarkably mild when considered among the annals of inter-ethnic violence. The government also severely punished the violence and disorder. As Cesarani notes, “historians know so much about the November pogrom because it was subject to disciplinary hearings by the Nazi Party.” It has long been known that “there were no orders to kill anyone. Nor were there any instructions to wreck Jewish commercial premises.” The events of the night actually “provoked the wrath Göring and Himmler … and resulted in a backlash at home and abroad.” Focussed on encouraging emigration, Heydrich and the SD[i] “despised” the chaos, and Adolf Eichmann was “apoplectic” when he discovered that the Jewish office for emigration had been ransacked. On the afternoon of November 10, the Party broadcast a message issuing “a strict order … to the entire population to desist from all further demonstrations and actions against Jewry, regardless of what type. The definitive response to the Jewish assassination in Paris will be delivered to Jewry via the route of legislation and edicts.”

During the panic and chaos following the murder of vom Rath, thousands of Jews had been arrested and taken to concentration camps, some with the aim of protecting Germans and some with the aim of protecting Jews. Although the arrests were once again the subject of hysterical reporting in the international press, within a few days the vast majority had been released on the personal orders of Heydrich. Around the same time Göring met with business leaders and insurance companies to assess the damage and arrive at a means of moving forward. The Jewish Question was, Göring argued, “essentially an economic question though it would need legal measures to achieve a solution. … The public needed to understand that rioting was no panacea.” At one point Göring cried out with exasperation, “I have had enough of demonstrations!”

The cost of November 9th was exorbitant. Some Jewish businesses may have been damaged, but it was the pay-outs of German insurance companies that hit the German economy hard. When discussion moved to preventing future instances of disorder, it was conceded that foreign Jewish assaults on German diplomats couldn’t be predicted or prevented, leaving the spotlight on the management of relations within Germany. The only viable solution was to continue using legislation to reduce the Jewish presence in Germany, thus reducing inter-ethnic friction.

As a result of a chain reaction of events commencing with Jewish aggression and assassination, the German government introduced a Decree on the Exclusion of the Jews from German Economic Life. In addition to the social clauses of the Decree, the legislation was aimed at decisively encouraging the peaceful, non-violent departure of Jews from Germany. It was the continuation of a policy favoring exodus over expulsion. However, even for legislation aimed at pushing a problematic group to peacefully depart, it was far from all-encompassing.

For a start, over 700,000 mixed-race individuals were exempted from the legislation even if they identified as Jews. Foreign governments protested loudly, mainly at the instigation of their Jewish populations. But there was sufficient awareness of ethnic realities even among these foreign saints, that none were willing to take in the growing number of German Jews now willing to emigrate. The United States, Britain and France feared that any willingness to take Germany’s Jews would be seen as an invitation to other countries like Romania and Hungary to divest themselves of their “Jewish Problem” also, leading to mass Jewish immigration into their countries. Rather than take in these “innocent victims” it was vastly preferable to let mass inter-ethnic tension bubble elsewhere and criticize a host of native populations for not liking it.

At the outset of 1939 Hitler gave a speech to the Reichstag on the state of international politics. He ridiculed the hypocrisy of the democracies for believing sensationalized accounts and for “condemning Germany’s treatment of the Jews while refusing to accept Jewish immigrants.” Jews, he argued, could contribute to a peaceful Europe, but the only way they could do that would be by adapting “to constructive labor elsewhere in the world.” Although much in the speech has been presented in a threatening, negative light, modern scholarship has come to the conclusion that it was actually a “rhetorical gesture designed to put pressure on the international community to expedite the mass emigration of the remaining German and Austrian Jews.” After six years of atrocity propaganda, provocation, and assassination, it was a call on Jews to finally accept the wishes of the German people that they no longer desired co-existence, and a call on the Western democracies to “put up or shut up.”

By this time (early 1939), it does appear that Jewry had given up on maintaining a presence in German territories. Jewish agitation for increased immigration quotas was relentless, particularly in the United States. State Department official J.P. Moffat remarking that “the pressure from Jewish groups all over the country is growing to a point where before long it will begin to react very seriously against their own best interests. … No-one likes to be subjected to pressure of the sort they are exerting.” The French foreign minister, Georges Bonnet even “accused French Jews of sabotaging good relations with Germany by harping on about the suffering of their co-religionists.”

However, Jewish leaders were reluctant to cover the cost of the withdrawal themselves, and resorted to applying pressure to politicians and haggling with governments. Cesarani writes that “Jewish leaders in London and New York looked askance at a scheme that enjoined them to finance the orderly emigration of German Jewry.” They preferred to transfer the cost to non-Jewish taxpayers. In Britain, after the creation of the Reich Protectorate of Bohemia and Moravia, influential Jews managed to persuade the government to provide £4 million for the re-settlement of Czech Jews in England. U.S. State Department official Robert Pell is reported by Cesarani as writing on May 15, 1939 that: “My candid impression is that our business is becoming a tug of war between the Government and our Jewish financial friends. The Governments are striving hard to shift the major part of the responsibility to Jewish finance and Jewish finance is working equally hard to leave it with the Governments.”

The tug of war took place against a backdrop of tensions in which Germany pressed its rightful claim against the Polish government to the port city of Danzig. Media treatments of the German prerogative were dismissive and hateful, hyping the tension beyond reason. Jewish outlets worked overtime to link Germany’s legitimate territorial demands with its mythologized version of National Socialist *Judenpolitik*. On September 1, 1939 German troops crossed the border into Poland. Britain and France declared war on Germany.

The efforts of six years of pursuing peaceful *Judenpolitik* lay in ruins. Taking to the podium of the Reichstag, a shocked but defiant Hitler told Party members: “Our Jewish democratic global enemy has succeeded in placing the English people in a state of war with Germany. … The year 1918 will not be repeated.”

Thus closes the last of Cesarani’s chapters dealing with *Judenpolitik*. The historians among our readership will of course note there is little *factually* novel or different about the fare presented here. For example, it’s long been known that the “night of Broken Glass” was preceded by the assassination of Ernst vom Rath. However, what is novel is the subtle yet palpable change occurring in mainstream scholarship in terms of the emphasis it lays on different aspects of what occurred between 1933 and 1939.

To elaborate, there is a significant difference between accounts which state that the assassination offered the National Socialists an opportunity they were practically begging for, and accounts which argue that the assassination actually confirmed the worst fears of the German leadership in terms of Jewish violence, while also providing them with a serious challenge to law and order, economic stability, and international reputation. What Cesarani’s tactical concessions illustrate more than anything is that National Socialist *Judenpolitik* will increasingly be understood less as the vulgar ideological crusade so many

Jewish propagandists have portrayed it as, and more as an ethnically-motivated, complex, even occasionally successful performance of politics.

[1] R. Gerwarth, *Hitler’s Hangman: The Life of Heydrich* (Yale University Press, 2012), 93.

[2] Ibid, 94.

Review of David Cesarani's "Final Solution: The Fate of the Jews, 1933–49" — Part Four of Five

theoccidentalobserver.net/2016/04/12/review-of-david-cesaranis-final-solution-the-fate-of-the-jews-1933-49-part-four-of-five

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"*It makes no difference what men think of war, said the judge. War endures. As well ask men what they think of stone. War was always here. Before man was, war waited for him. The ultimate trade awaiting its ultimate practitioner.*"
Cormac McCarthy, *Blood Meridian, or The Evening Redness in the West*

War and Death, 1939–1949

As I closed my introduction to this review, I noted that the only genuine mystery attached to the Jewish fate during World War II was that there should ever have been anything mysterious attributed to it at all. I may have been a little rash. You see, in more ways than one, "the Holocaust" as a cultural concept has performed one of the greatest vanishing acts in history — the disappearance of the Jews *as active participants* in a war that certainly took place between 1939 and 1945, but which began long before and continues until the present. Examining the thousands upon thousands of histories of World War II, one would get the impression that there was not only *one war*, but also only *one aggressor*. Quite how and why "the Jews" leave the historical stage as belligerents in 1939, when the preceding six years had witnessed them engaging in international propaganda wars, political manoeuvring, and targeted assassinations in several European countries, has been surprisingly overlooked.

Instead of answering genuine mysteries like this, the relevant historiography has been preoccupied by posing pointless questions that have obvious answers. For example, given the German-Jewish relationship prior to 1939, is it really so illogical to conceive that the German armed forces would view Jews as a security threat throughout Europe but especially on the Eastern Front? Further, is it really any wonder that the most common means of dealing with this threat would be the construction of what really amounted to POW camps for Jewish civilians, termed ghettos for the sake of cultural and historical familiarity? Or that rationing in these ghettos would be roughly equivalent to that seen in POW camps? Strangely enough, however, only in the second decade of the twenty-first century are we witnessing the emergence of histories that accept plain realities such as these.

Reflecting a growing scholarly consensus, Cesarani concedes at the start of his exploration of the years 1939–45 that what may have appeared at first glance as anti-Jewish measures during this period were not “necessarily driven by anti-Jewish sentiment.” In 1939 “the German economy had been revved up to breaking point.” As a result, from the beginning of the war effort, the German pursuance of armed conflict was fatally linked to geo-strategic and economic exigencies, and a fanatical concern with security. Food and fuel would always be scarce, meaning that almost every German move in the war was made with a degree of desperation. Germany had only one real chance at victory, and to achieve this victory it would have to overwhelmingly succeed in every tactical advance it undertook. It would also be forced to adopt unsentimental methods in order to secure these victories.

Ruthlessness was a feature of the times. Although the organized elimination of classes of human beings has probably been occurring since the dawn of human history, the French Revolution pioneered the concept in modern times, and the perfection of this *danse macabre* reached its apogee with the Communists of the Soviet bloc, who led the way in torture and execution squads. Not surprisingly, the desperate and probably over-ambitious Germans formed their own such squads as part of 1939’s Operation Tannenberg, with the purpose of “liquidating” the Polish intelligentsia. Ominous sounding though it was, scholarship has revealed that the German effort was half-hearted by comparison to its Soviet counterparts, and that meetings intended to thrash out its details “were left until the last minute.” Importantly, as Cesarani notes, “Jews were not the target of Operation Tannenberg. … There is no surviving record of any conferences to determine policy on Jewish questions” during this period. Indeed, “rather than treating Jews as a special security threat … [the National Socialist leadership] did not have a clue about how the huge Jewish population should be treated as a whole.”

The situation only altered when Jews began to *present themselves* as a security threat. Cesarani reports that the first weeks of the war witnessed “the killing of hundreds of ethnic Germans … notably in Bydgoszcz.” Not only did these incidents set an appalling precedent for the future conduct of the war, but they also revealed a curious pattern — most of the towns and villages that witnessed the massacre of ethnic Germans had heavy Jewish populations. Indeed, as one contemporary Wehrmacht Lance Corporal, Paul Rubelt, wrote in a dispatch from the Front, “Jews were for the most part the evil doers in Lwow.”

This leads us neatly to the curious absence from the relevant historiography of what we might term the “war aims” of Jewry. Rather obviously, these centred around the defeat of the German nation and the destruction of the German ethnicity. I don’t attribute any moral position to this aim, positive or negative. It is simply an historical fact that it was in Jewish interests for the German military to be defeated and the German people to be severely punished. Just as the National Socialist political triumph in 1933 unleashed “high pressure” in Germany, then Austria, and then in neighboring countries, so too did the arrival of the Germans unleash “high pressure” in Poland. This disrupted what had until then been a rather profitable status quo. In Poland, notes Cesarani, Jews “dominated trade and commerce throughout the country. … There was a wealthy elite of industrialists, merchants, bankers, and professionals.” Like their counterparts elsewhere, until the arrival of the Wehrmacht they had managed to suppress dissent against this state of affairs for some time.

Wehrmacht soldiers discover massacred ethnic German women and children in Bydgoszcz, 1939

When the levee finally broke, Jewish thoughts were consumed with ambitions for revenge. Cesarani tells the story of one Polish Jew who confided in his diary in the early days of the German invasion “Jews won’t let Hitler get away with it. Our revenge will be terrible.” And, of course, in many places across Poland it was. In retaliation, the death squads formed under Operation Tannenberg undertook the task of grim but militarily necessary reprisals. Jews in turn would up the ante where possible, although from establishment histories of the period we would think that the Jewish population didn’t produce men of fighting age, merely women and children. Histories of *actions* of the Jewish ethnic group as a whole remain absent from historiography for the period, representing one of the strangest and unaddressed lacunae in the historical discipline.

The focus on German ethnocentrism has of course remained constant, though it is heading in new directions. It is now understood that Hitler was genuinely concerned from the beginning of the war about the fate of ethnic Germans across Eastern Europe, and historians have now reached a consensus that the stereotype of the "land-grabbing madman" must be dispensed with. Carving up Poland after the swift victory, Hitler ceded huge swathes of the Baltic to Stalin in return for the "right to evacuate ethnic Germans and bring them home to the Reich." For Hitler, blood and soil were intertwined, but blood took precedence. While ethnic Germans looked West for succour, the Jews were unanimous in looking East to the Communist giant.

The carving up of Poland was welcomed by Jews who, as Cesarani states, "looked upon the Bolsheviks as redeeming Messiahs." One contemporary Jew wrote "When the news reached us that the Bolsheviks were coming closer to Warsaw, our joy was unlimited." Jewish interests were of course divergent from yet another section of the population – the Poles themselves. Cesarani notes that 'this was not how the Poles saw it, least of all when the Soviet occupation authorities unleashed their own terror." Noting the split in interests and war aspirations of the divergent populations of the newly conquered territory, it was Heydrich who advanced the first logical step to maintaining some semblance of stability — the segregation of the populations.

After the evacuation of ethnic Germans, Heydrich argued that many but by no means all Jews should be compelled to move out of small towns intersecting German supply lines, where, as one SD memo related, "the Jews have taken a decisive part in sniper attacks and plundering." They would instead be concentrated in cities were they could be better supervised and offer less of a threat. Far from being sinister and all-encompassing, Heydrich added that it was perfectly reasonable to exempt "trade Jews" and others who could offer provisioning for German troops. Meanwhile, outside the war zone, Jews were unaffected. Cesarani writes that in Germany "Jews suffered nothing worse than a severe curfew. Ex-civil servants still got their pensions." An SD report from Worms remarked that Jewish residents and shoppers possessed a comportment "marked by a striking air of security and confidence."

Despite the fact that the Germans had made no efforts to single out Jews on the Eastern Front, the propaganda war waged by the international Jewish community continued apace. Among reports geared specifically towards Allied governments were sensationalized accounts of what was happening to Jews in German concentration camps. The more educated among the civil servants receiving these reports were sceptical to say the least. In April 1940 one official at London's Whitehall remarked in an official document: "Jewish sources are always doubtful." Rex Leeper, head of the Political Intelligence Department commented to colleagues a few months later that they should discount Jewish information sources because “as a general rule Jews are inclined to magnify their persecutions.” While Jewish influence was weak in some areas, it was remarkably strong in others. In contrast to the “tug-of-war” over the financing of Jewish emigration just a couple of years earlier, according to Cesarani by 1940 the British taxpayer was paying 100% of the bill for Jewish emigration and “refugee” support.

Germany’s swift victories on the Western Front posed new problems. Under the French Vichy regime *Judenpolitik* was introduced that largely mirrored the German effort. Some French Jews accepted that the “game was up” fairly quickly, with one French Jewish leader remarking in his journal that there were indeed “too many Jews in press, film, banks, politics” and that they had rankled the native population with “their inborn exuberance.” Similar measures were soon required in Holland, where brawls between Jewish youths and Dutch Nationalists had become commonplace. Propagandized stories about little Dutch Jews hiding in secret annexes seem to pale somewhat when one considers that it was a mass Jewish assault on Dutch Nationalists at an ice cream parlor on February 19, 1940, that finally forced the Germans to act against Jews in the region. What began with the taking of around four hundred young Jewish males into custody, slowly morphed into stricter measures intended to minimize inter-ethnic conflict and security risks.

Meanwhile, as the war intensified in the East, the ghettos took shape. Initially semi-permeable, the sealing of certain residential areas became essential due to the spread of typhus [a disease commonly associated with *Ostjuden*] between 1941 and 1942. Although biased histories have attributed the presence of typhus among the Jews to German mistreatment, Cesarani distils modern medical histories of the ghettos by stating simply that “Jews arriving from small communities brought diseases with them and were more prone to die than the indigenous population.” Increasing death rates in the ghettos over time were not due to a German-induced decline in the health of the original ghetto population, but the increased rate of movement of diseased and dying rural Jews into the ghetto. Or as Cesarani states, ‘typhus was commonly imported by [new arrivals] and the worst phases of the disease coincided with major inflows, in January-May 1940 and January-March 1941.”

Aside from health reasons, local officials in Warsaw also consented to the creation of a Jewish ghetto because of Jewish activity on the black market, inflating food prices and restricting supply. Once the ghetto had been created, the level of Jewish wealth behind the walls was still quite remarkable. Cesarani writes that one Jewish family retained “a Polish maid for several months, and a Jewish maid thereafter.” If conditions were not optimal for many Jews inside the ghetto, then this was far from the fault of the German administration. Cesarani concedes that much of the suffering among the poor of the ghetto was “the result of decisions made by Jews.” Although the cash-strapped Germans provided the funds for the ghettos and the creation of most of the industries therein, Jews began preying upon one another in a hive of “corruption and inequity.” As such, one chronicler reported that in certain quarters of the ghetto “fashion is in full swing again. … Smartly dressed women promenade up and down.” Others dined with “caviar, smoked salmon and brandy.” One Warsaw diarist wrote that “a number of caviar shops have been set up.” Another, Mary Berg, recorded that “new cafes and expensive grocery stores have appeared, where everything can be had. On Sienna Street and Leszno Street, women are seen in elegant coats and dresses fashioned by the best dressmakers.” In some of the bars one could get “fine wines and deliciously prepared cotelettes de volaille or boeuf Stroganoff.” As impoverished Jews died outside such establishments, the German authorities watched this startling inversion of parasitism, eventually bringing in film crews to document it for wider audiences.

Even the invasion of the Soviet Union brought no great change in the Jewish policies of the Third Reich. Cesarani remarks that German *Judenpolitik* remained in a “holding pattern” and that “Operation Barbarossa did not produce any specific initiatives regarding the Jews.” However, the realities of the war soon took its toll on this approach. For a start, the question of Jewish loyalties came irresistibly to the fore. It wasn’t just that Jews were anti-German — it was that they were pro-Bolshevik to a man. While Poles looked to the East with horror, one Jewish contemporary recalled that in every village Jews “welcomed the Red Army with joy.” It was perhaps unsurprising then that when Germans came under fire in villages full of “civilians,” Jews were suspected. One of the curiosities of Cesarani’s account of these instances is his refusal to link Jews explicitly with their rather obvious sympathies. Although citing clear Jewish support for the Bolshevist cause, he remarks that German death squads would seek out “Communists and Jewish civilians” for retributive action. His repeated use of the word “civilian” in conjunction with Jews is arguably as superfluous as it is over-used, and clearly designed to mask Jewish interests and actions — just as they were originally masked by Jews adopting “civilian” camouflage to strike at German troops.

Once again, one is left with the absurd impression that the Jewish ethnicity is entirely incapable of producing men of fighting age, and that these men would never, ever have undertaken to damage the fortunes of the German military.

Although the subject of sensationalized reporting and histories, the most up-to-date research has confirmed that the targets of German anti-partisan execution squads (*Einsatzgruppen*) were “Jewish men, more or less of military age.” However, even faced with gangs of Jewish assassins and whole communities seething with revenge fantasies, the German “death” squads could be remarkably lenient. In Lithuania and Latvia, even when local Nationalists arrested Jews as Communist sympathizers, German officers frequently released Jews from incensed locals. Cesarani writes that after the capture of Minsk, while the Jewish Communist elite were executed, “several thousand Jews were actually released.”

This was remarkable, not least because it risked alienating the local population. As the Soviets retreated they had massacred all of those held in their military prisons. Correctly seen as Soviet allies, if not dedicated Communists, Jews were spared the kind of local retribution that was rapidly becoming a daily feature of the war in the East. In Romania, Jews had been consistently caught "signalling to Soviet bombers during an air raid or spying for the Red Army." But when Romanians took retributive action "the Einsatzgruppen reports express persistent criticism of Romanian conduct."

Such mild conduct was eventually counter-productive for a German military that couldn't afford to be targeted behind the lines. By 1942 German supply lines had been severely damaged by partisan activity. Isolated pockets of Jews and Communists were "being equipped by airdrops and reinforced by officers and commissars who were parachuted in to lead them." Partisan activity had a monumental effect on the Leningrad Front, eventually forcing Hitler to adopt a directive specifically for the "bandit war." Although history has recorded a very anti-Jewish interpretation of this directive by Himmler ("All Jews must be shot") the scholarly consensus is that this was more desperate rhetoric than policy. Indeed, Cesarani notes that across the Front there was "still no uniformity about anti-Jewish policy."

This might actually be surprising given that partisan activity was by now concentrated heavily along the Minsk-Moscow highway — the main artery for the German Army Group Centre that happened to pass "through a chain of cities and towns with substantial Jewish populations." Cesarani describes it as a mere "coincidence" that these predominantly Jewish cities and towns were centres of the most vicious partisan activity of the period, though regarding Jews he at least admits in one generous remark that it was "not irrational to think of [Jews] as a foe."

Aside from German security measures, as the Front advanced, long suppressed ethnic conflicts bubbled to the surface. Almost every riot or seizure of property was rooted in expressions of national ethnic interest. In Lithuania, where the Jewish minority had amassed "nearly 40 per cent of all residential dwellings," essentially becoming landlords to the rightful heirs of the land, the release of ethnic discontent was predictably marked by bursts of reprisal shootings but more often by the seizure of property. In Ukraine, the most serious pogroms accompanied the anniversary of the death of the Nationalist Symon Petlyura who, like the young vom Rath, had been assassinated by a Jew in Paris. While much of "Holocaust" historiography has neglected the motive of ethnic revenge in favor of facile theories about an "anti-Semitic virus," more modern research is acknowledging that the trail of ethnic dominance, targeted assassinations, and the suppression of dissent contributed substantially to wartime violence.

In another curiously understated aspect of earlier histories, those seeking revenge on Jews were often frustrated by a simple fact — there weren't many Jews left. And the reason for this certainly wasn't that they had been killed. German officers at the Ukrainian Front wrote to superiors in October 1941 that "it can be ascertained that in the central and eastern districts of the Ukraine, in many cases 70 per cent to 90 per cent and in some cases even 100 per cent of the Jewish population had bolted." Cesarani remarks that just as Hitler rushed to evacuate ethnic Germans to the Reich, the Soviet Union quickly put in place measures that ensured Jews “benefited disproportionately from the policy to evacuate the staff and families of state agencies and industrial enterprises.” Subsequently, states Cesarani, well over a million Jews outran the Germans “or were pulled to safety by the Soviet state.” Those Jews who could be apprehended were likely to pay the penalty for the escape of their co-ethnics. A common “last goodbye” by these Jewish communist agents was to booby-trap major government buildings. As German forces moved in and started using them as field headquarters, the time bombs would detonate with huge loss of life. Many mass shootings can be attributed to the failure of remaining Jews to co-operate in providing information on the location of explosives in the aftermath of such detonations.

As the momentum of Operation Barbarossa ground to a halt, German problems worsened in other ways due to Jews. In those areas where German supply lines crossed Jewish villages, the men of military age had been shot or imprisoned. However, as Cesarani states, the villages remained reasonably well-populated and had become centres for typhus epidemics, thus endangering tenuous supply lines in yet another way. Further afield, Jewish propaganda had been dangerously escalated. In July 1941 an American Jew named Theodore Kaufman published a book entitled *Germany Must Perish*!, which “among other things, demanded the sterilization of all Germans.” Contemporary SD reports stated sombrely in reaction that the book showed “that this war is really one where the stakes are life or death.”

Review of David Cesarani’s “Final Solution: The Fate of the Jews, 1933–49” — Part Five of Five

theoccidentalobserver.net/2016/04/13/review-of-david-cesaranis-final-solution-the-fate-of-the-jews-1933-49-part-five-of-five

Andrew Joyce, Ph.D.

April 13, 2016

“I took a bit of revenge on the Germans…I also did some things with the German children.”
Jurek Kestenberg, 1946.

“Aba Kovner, the leader of the Jewish partisan group that formed in Vilnius in early 1942, dedicated himself to mounting a major revenge operation. With other members of his unit he set about obtaining enough toxin to kill thousands by contaminating the water system of a German metropolis.”
David Cesarani, Final Solution*.*

Blood Feud, 1941—?

The “hot” war that occurred between 1939 and 1945 only overlapped with what had been a much older European inter-ethnic “cold war.” This “cold war” was built on centuries of suppressed “high pressure” that finally found its release in what descended into a carnival of death for all sides. As the war became waged more desperately, the means by which this conflict was fought were made more horrifying. As the Jewish book *Germany Must Perish!* suggested, the war was increasingly being framed not in terms of geo-political terms, but in terms of racial annihilation.

As 1942 approached, the Third Reich faced a “European-wide food crisis,” forcing it to tighten the rationing system in order to favor its own people. The rations of Poles, Jews and POWs would all be decreased. When the United States entered the war, the imbalance of German resources was made all the more obvious. In this context, a meeting was held at Wannsee to discuss the “Jewish Problem.” Although this meeting has been mythologized and seared into popular memory as the point at which a “Final Solution” involving murder by gassing was concocted, the most recent scholarship has raised some significant doubts. As Cesarani points out, while gas vans had indeed been very briefly experimented with during the German euthanasia program, they were quickly abandoned for a host of social and practical reasons. More pertinently, however, this supposedly meticulous, conclusive and “final” meeting to discuss the question of Jews in Europe didn’t even refer to the particulars of the euthanasia project, and did not connect any of their plans with this operation — “not even by cautious euphemisms.” Most modern scholars now conclude that for a “war against the Jews,” the German effort was “ill-planned, under-funded and carried through haphazardly at best.”

Meanwhile, the ghettos seethed with hundreds of thousands of Jews craving violence against Germans. One ghetto dweller wrote that news of the carpet bombing of German cities “makes the pulse beat faster,” while another wrote that an RAF raid on Cologne “slaked our thirst for revenge somewhat.” The ghettos also seethed with food, as Jews continued to manipulate the black market from within the walls by using networks of smugglers. As rations became tighter across Europe, one resident of the Warsaw ghetto wrote that “flour, potatoes, milk, butter, meat and other produce are brought into the ghetto.” On Simchat Torah, one inhabitant of the Warsaw ghetto recalled attending a service “at which a meal was served complete with schnapps, cognac, cholent, peas, potatoes, meat and honeycakes.” Cesarani notes that “in November the Germans permitted the delivery of 5 million cigarettes.” Another feature of the ghettos was the formation of activist units designed to form resistance movements inside and outside the ghetto as the Red Army advanced. Many of these efforts were only thwarted by extensive intelligence gathering by German forces. In Warsaw “on April 17–18 1942, the Gestapo struck, killing fifty-two political activists. Raids in other ghettos led to the arrest or death of several leaders and couriers.”

As investigations expanded the ring of guilty culprits, efforts were made to separate them from the main ghetto population, to sites like Treblinka. However, despite its sinister reputation, there is now a scholarly consensus that Treblinka was anything but an efficient apparatus for alleged mass killing. Contemporary German reports reveal that the “unloading process was so chaotic and the security so lax that dozens of Jews managed to escape before they even reached the camp.” Cesarani states that many of the escapees from this “death camp” took the rather subdued next step of boarding “trains returning to Warsaw.” Theresienstadt was no more gruesome. One resident, Norbert Troller, recalled that the camp “pulsated with life. There was work and leisure, concerns with sanitation, housing, health care, child care, record keeping, construction, theatre, concerts, lectures, all functioning as well as possible under the circumstances.” Helga Weiss, another resident of Theresienstadt recalled attending class at a children’s home at the camp where she “studied Czech, geography, history and maths.” She also fondly remembers that the children also staged plays in the attic. When the International Red Cross visited the camp in June 1944, a period when the war was at its most savage, they found “well-stocked shops, a playing field where young boys kicked a football, a school choir … and benches where old people basked in the sun.”

Allied advances in 1943 further pressed on German concerns about Jews and security. Cesarani writes that “every Jewish community in [zones along the shrinking Front] became a potential resistance nest, a bridgehead for the Allies.” The response was fear. Goebbels warned the German public that “a Bolshevization of the Reich would mean the liquidation of our entire intelligentsia and leadership, and the descent of our workers into Bolshevist-Jewish slavery. … Behind the oncoming Soviet divisions we see the Jewish liquidation commandos, and behind them terror, the spectre of mass starvation and complete anarchy.” Cesarani writes that the tens of thousands of Jews in the ghettos of Byelorussia had by 1943 become “infested with partisans.” William Kube, the German Generalkommisar for the region, attempted warning the hierarchy about the danger of swelling Jewish rebel groups, but was too late. On September 1943 he was killed by a bomb planted in his bedroom by a partisan. The Polish General Government tried to respond by rounding up Jews still living freely in many towns and villages, but as the Polish Canadian historian Jan Grabowski has discovered (and Cesarani concedes), around a quarter of a million Jews managed to evade capture and were able to link up with more than a million of their compatriots already safely evacuated into the Soviet zone. The dramatic exodus led to the end of Jewish settlement in hundreds of towns, though the death of many of these Jewish colonies has been incorrectly attributed to the mass execution of their inhabitants by biased historiography ever since.

As the Front continued to contract towards Germany, the Germans had the option of leaving ghettos full of known Soviet collaborators, thus reinforcing the forces arrayed against them, or bringing the Jews closer to Germany. They chose the latter. However, as disease-infected populations were shifted on top of one another, there was a domino effect on the spread of typhus. Faced with a severe shortage of medical supplies, the only means of control available to camp or ghetto authorities was the shooting of the contagious and terminally ill, and the incineration of their bodies. Bergen-Belsen, one of the last stops in the concentration of evacuated eastern holding centres, became a typhus-infested hell from which not even the guards were immune. Meanwhile the Red Army had entered German territory.

In November 1944 the East Prussian village of Nemmersdorf was the scene of rape, torture and mass slaughter, prefiguring a fate that would befall much of Germany over the next year. Camps and ghettos resounded with the uprising of vengeful Jews. At the I.G. Farben-linked work camp, Auschwitz, there was a brief uprising before the SS responded desperately with shooting reprisals to restore order. But the Front was weak and the danger of Red Army confrontation too close. One by one the ghettos and camps were emptied, their inhabitants marched back to the Reich rather than being left to reinforce the oncoming hordes. Individual survival was now key. Cesarani notes that “if news came that Red Army units were in the vicinity, jumpy guards were prone to kill single prisoners they thought were slowing the march.”

Most Jews, however, had already escaped German detention. For them, states Cesarani, “the war acquired a new dimension.” When the SS left a small camp near Salzwedel on April 14 1944, the Jewish inmates “broke out and sacked the nearby town,” committing rape and murder with impunity. Cesarani cites one participant as recalling that this “was the happiest moment of my life.”

After Germany”s military defeat, incidents like this were of course ongoing. The *other* war, however, remained “hot” for a little while. In Poland Nationalists killed around 200 Jewish communists in the summer of 1945. When large numbers of Jewish families returned from the safety of the Soviet Union to reclaim property in the Polish town of Rzeszow in June 1945, local agitation ensured that a return to the pre-1939 days would not be on the cards. In broken Germany, returning Jews “treated the German population as legitimate targets for casual abuse (especially women), theft, and exploitation though the black market.”

None of it was enough. Cesarani closes his book by stating that Jews “did not enjoy the retribution, restitution and reparation that they had longed for. There would be much unfinished business.”

*   *   *   *

David Cesarani rather pointedly ends his final book with the ominous admission that Jews sense that there was, and remains, “unfinished business.” This unfinished business doesn”t apply so much to the military conflict of the years 1939–45 as it does the *other*, older conflict that both preceded it and continued after it; the conflict between Judaism and the West. The international Jewish populations resented the National Socialist government for perfectly logical reasons. The National Socialists had refused to see Jews as anything other than Jews, and as a result were able to appraise Jewish interests, and conflicts of interest, very clearly indeed. The key to this ability was, ironically, the National Socialist emulation of Judaism, in the sense that it developed a highly ethnocentric society. Despite the reasoned and relatively mild efforts of the National Socialist government to curb Jewish interests while maintaining law and order, the very existence of a *Judenpolitik* was sufficient to send international Jewry into a frenzy. The result was an unprecedented media campaign demonizing the German government, and a series of high-profile propaganda stunts and targeted assassinations. Jewish influence over representations of these events has been so effective that it has taken more than seven decades since these events took place for an historiography to develop that brings them into more balanced focus. However, it will presumably be several more decades before it truly enters the scholarly mainstream, and several more before it becomes part of the common public consciousness.

One of the more promising developments in “Holocaust” historiography is the growing rejection of the term ‘Holocaust’ itself, along with wholesale rejections of the standard narrative attached to the cultural trope it labels. Conceptions of unblemished Jewish innocence, in which Jews existed before, during, and after the clash of arms merely as passive victims, are slowly dying. They are being gradually replaced with an understanding that the violence and other measures employed in fits and starts against Jews between 1939 and 1945 were rooted in collisions of ethnic interests that had their foundations in much earlier times. Along with sober critiques of Jewish atrocity propaganda, this is most welcome.

For all the moralizing and eulogizing about this period of history, it remains that no lessons have been taken from it. Indeed, as Cesarani"s "unfinished business" makes clear, the war never really ended. Judaism as a group evolutionary strategy was reinforced rather than weakened. Europeans, on the other hand, have been severely chastened with the example of the National Socialists, and their level of ethnocentrism has been heavily damaged since 1945. One may assume, however, that based on historical precedent a further build-up of "high pressure" will once more force Europeans to "Judaize" their culture and adopt a more ethnocentric and adversarial position. On this note, I can think of no better way to conclude this review than with some words from the close of Kevin MacDonald"s *Culture of Critique*:

> What is certain is that the ancient dialectic between Judaism and the West will continue in the foreseeable future. It will be ironic that, whatever anti-Semitic rhetoric may be adopted by the leaders of these defensive movements, they will be constrained to emulate key elements of Judaism as a group evolutionary strategy. Such strategic mimicry will, once again, lead to a "Judaization" of Western societies not only in the sense that their social organization will become more group-orientated but also in the sense that they will be more aware of themselves as a positively evaluated ingroup and more aware of other human groups as competing, negatively evaluated outgroups. In this sense, whether the decline of the European peoples continues unabated or is arrested, it will constitute a profound impact of Judaism as a group evolutionary strategy on the development of Western societies

Philip Green, Jewish Criminality, and the Cost of Economic Parasitism, Part 1: The Wider Context of Jewish White Collar Crime

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Andrew Joyce, Ph.D. May 6, 2016

Philip Green

Parasite: (noun) An organism which lives in or on another organism (its host) and benefits by deriving nutrients at the other's expense.

Three years ago I wrote an **analysis** of the Marc Rich case. I wanted the piece to be as clinical and empirically sound as possible, so I relied heavily on a report authored by government investigators acting for the United States Congress (House Report No. 454: *Justice Undone, Clemency Decisions in the Clinton White House* United States Congressional Set, No. 14778, Volumes 1—2). The finished piece was not only intended to reveal certain truths about the financial behavior of this particular luminary of the international Jewish community and the elaborate Jewish campaign surrounding his receipt of a Presidential pardon, but also that Jewish behavior in economic and political affairs is often so toxic that exaggeration or even commentary is unnecessary — the facts alone speak volumes. By the Congressional investigator's own reckoning, the Rich case revealed Jewish communal complicity in large-scale tax evasion, the use of accusations of "anti-Semitism" to stifle criticism, extravagant political influence, and exploitative financial practices that had always walked a legal tightrope. The combined result of these factors was that the Jewish community "lived large" at the expense of ordinary workers and tax-payers. As cash went to Israel, Jewish defense groups, well-catered galas, superyachts, and an array of gaudy baubles. the common American worker was defrauded of millions upon millions of dollars as the sweat on his brow poured forth to benefit a corrupt Judeo-capitalist elite.

Implicit in that article was also the contention that the facets of the Marc Rich case were in many respects typical of the Jewish economic profile. The general features of this profile may be said to involve a marked disposition towards membership of the "super rich," extravagant use of the "Ponzi" or "pyramid scheme" model, tactical use of bankruptcy, disproportionate use of credit as capital, tax evasion, bank or insurance fraud, fraudulent claims on public money, the use of multiple business names to obscure individual culpability, the exploitation of legal loopholes, the laundering of money via Jewish organizations, the use of Israel as a haven from prosecution, and a complex interplay between Jewish business and Jewish communal and national politics — often involving the formation of alliances with elite politicians. Typically, this latter factor results in the total avoidance of prosecution, or very lenient criminal sentences including early release from prison. As with any legitimate scientific observation, when subject to empirical testing, one would expect to see the same pattern repeated if certain environmental contexts (scale of money involved, level of Jewish identification of the subject etc.) were also similar. Confirming my contention, even very recent history has been replete with a large number of cases possessing almost identical features to the Rich case.

Solomon Dwek ran a wholly imaginary real estate empire, based on the pyramid scheme, under multiple business names. A strongly-identified Jew, he was vice-president of the Deal Yeshiva in New Jersey and was well known for his philanthropy inside the Jewish community. He was eventually taken into custody in 2006 after the FBI discovered he was behind a $400 million investment scheme in properties he never actually owned, and had defrauded PNC Bank by over $50 million dollars. After arrest Dwek attempted to bargain his way to a lighter sentence, eventually turning informant on a wider fraud ring that included over twenty Jewish businessmen and a string of bribed local non-Jewish politicians. Among the FBI's discoveries following a series of July 2009 arrests were that five Orthodox rabbis were complicit in laundering millions of plundered cash, some from Israel, via their synagogues and religious charities. According to the official complaint, one of them, Edmund Nahum of Brooklyn, apparently told Dwek that he should spread his money through a number of rabbis: "the more it's spread the better." Yolie Gertner, who acted as a courier moving laundered cash between the US and Israel, disappeared before just before the July 2009 arrests and is widely believed, as was Marc Rich, to be under the protection of the Israeli authorities.

In one of the FBIs more sinister discoveries, it was also revealed that some of the money found its way to Levy-Izhak Rosenbaum, a Brooklyn Jew who was **selling human kidneys** on the black market, a trade he later confessed to have been involved in for decades.

Ralph J. Marra Jr., the acting United States attorney in New Jersey, **stated** that Rosenbaum's "business was to entice vulnerable people to give up a kidney for $10,000, which he would turn around and sell for $160,000." These gory profits would then be "cleaned" via the synagogues and the cash distributed once more into the Jewish network. Overlapping layers of Jewish political and social influence had concealed this rampant corruption for decades, with Marra stating at a news conference that average citizens "don't have a chance" against the culture of "influence peddling" the investigation had unearthed. As in the Rich case, this influence extended to grumblings of an anti-Semitic FBI, eventually forcing Weysun Dun, head of the FBI in New Jersey, to state that the FBI had no religious ax to grind. Jewish media commentary sweated at the case's potential to stir anti-Semitism, with *Business Insider* writer Moe Tkacik eventually concluding that because Dwek had once given money to the non-Jewish family of a 7-year old boy dying of cancer, the Dwek case might not be as bad as it could be since "the kid was a goy. The goyim totally lose it over stories like this."

Astute readers will see the tactical advantages of comparatively minimal and occasional Jewish donations to emotive non-Jewish causes. In keeping with the pattern witnessed in the Rich case, although initially facing 30 years behind bars, Dwek walked free after **30 months**.

In a separate but again almost identical case, **Steven Byers and Joseph "Yossi" Shereshevsky**, co-founders of Wex-Trust, were charged in 2008 with defrauding more than 1,100 investors of about $255 million in a real estate pyramid scheme. The Jewish community of Norfolk, Virginia, from which the pair operated, immediately closed ranks. Refusing to co-operate with the authorities, *The Virginian Pilot* **reported** that "at the first Saturday service after Shereshevsky's arrest, Rabbi Chaim Silver reminded the B'nai Israel congregation that Judaism forbids *lashon hara*, otherwise known as gossip or evil speech."

What *The Virginian Pilot* wasn't apparently aware of was that *lashon hara* has a specific meaning in the context of scrutiny by non-Jews, in the sense that the Talmudic consensus on Leviticus/Vaikra 19:16 is that it is forbidden to speak ill of fellow Jews *to the Gentiles*. It is thus an injunction to close ranks and protect the group rather than a general injunction against gossip. Part of it also lay in that fact that, like Rich and Dwek, both were pillars of the Jewish community and heavily invested much of their ill-gotten wealth into communal assets. The pair helped establish an Orthodox day school in Portsmouth named after Shereshevsky's father, the Rabbi Chaim Shereshevsky Institute of Mesorah Learning. The pair also sponsored a summer day camp for local children, and even sent a private jet to Jamaica to rescue an Orthodox teen who said he was being abused at a reform school. Wex-Trust was itself a communal enterprise, with *The Virginian Pilot* reporting that the pair assembled a sales team that "included the scions of some of the region's prominent Orthodox families." When the scheme began unravelling in August 2008, the FBI apprehended Shereshevsky while he was, like Marc Rich and Yolie Gertner, leaving for Israel. He had no return ticket.

I could continue with similar cases like that of **Marc Dreier** whose specialty was defrauding hedge funds from which he stole $400 million, **Sholam Weiss** an expert in insurance fraud, or **Sholom Rubashkin** whose kosher meat business was steeped in bank fraud, money laundering and the use of illegal immigrants and child labor. I could spend many hundreds of pages exploring the activities of **Scott Rothstein**, who led an extravagant lifestyle and pumped millions into Jewish causes while heading a $1.2 billion pyramid scheme. That's without even casting a glance at the cases of **Samuel "Mouli" Cohen**, **Nevin Shapiro**, **Steve Cohen and Michael Steinberg**, **Maurice "Hank" Greenberg**, **Eric Stein**, **Eliyahu Weinstein**, **Sam Israel**, **Samuel D. Waksal**, **Martin Frankel**, **Simon Feldman**, **Jeffrey Greenstein**, **Cary Feldman**, **Chaim Mayer Lebovits**, **Bernie Madoff**, **David and Donna Levy**, **Frederick D. Berg**, **Lou Pearlman**, **Andrew Rosenfeld, Jordan Belfort**, and **Timothy Roth**.

Before counter-arguments are made that these crimes and activities are the sins of bankers and lawyers rather than Jews, consider the following cases from a range of professions and try to find another link. David Silverstein was an already wealthy Washington chiropractor but made **fraudulent welfare claims** in order to pad his lifestyle a little more. Georgia chiropractor **Andrew Sokol** made over $6.5 million before he got caught. New Jersey chiropractor **Scott Greenberg** made more than half a million dollars in insurance scams before he was detected. Another New Jersey chiropractor, **Daniel Dahan**, almost made it to $4 million. In Brooklyn, dentist **Lawrence J. Bruckner** was convicted of defrauding the Medicaid program by paying people $25–$30 to solicit homeless Medicaid patients and billing taxpayers under his son's name for services never provided. Together with three other Jewish dentists, including his son, the group stole around $6.3 million from Medicaid. By 2014 the problem of Jewish abuses of Medicaid in this manner reached a stage were **a further four Russian-Jewish dentists** were arrested under the instruction of the Attorney General. Outside Brooklyn, in Jacksonville, Florida, **Howard Schneider** was being arrested for identical crimes.

Despite lackluster Jewish apologetics on this issue (Abraham Foxman's *Jews and Money: Story of a Stereotype* bring a particularly risible example) white-collar crime and a seemingly insatiable drive for wealth accumulation has been well-established by empirical academic studies as the most prominent feature of the Jewish socio-criminal profile. In 1971 A. Menachem of the Berkeley School of Criminology published a study in *Issues in Criminology* titled "Criminality Among Jews: An Overview."[1] In this study, Menachem argued that 'the Jewish crime rate tends to be higher than that of non-Jews and other religious groups for white-collar offenses, that is, commercial or commercially related crimes, such as fraud, fraudulent bankruptcy, and embezzlement." In 1988, Yale University's Stanton Wheeler **published** "White-Collar Crimes and Criminals" for the *Yale Law School Legal Scholarship Repository*. Among Wheeler's findings were that while Protestants and Catholics were under-represented among white-collar criminals relative to their share of the population, Jews were over-represented to a very large degree (2% of the population, 15.2% of white-collar convictions). Wheeler states that “It would be a fair summary of our data to say that, demographically speaking, white-collar offenders are predominantly middle-aged white males with an over-representation of Jews.”

While Stanton’s statistics are enlightening in themselves, a more detailed picture emerges in David Weisburd’s Yale-published *Crimes of the Middle Classes: White-Collar Offenders in the Federal Courts* (1991). Here Weisburd informs us that although Jews comprise only around 2% of the United States population, they contribute at least 9% of lower category white-collar crimes (bank embezzlement, tax fraud and bank fraud), at least 15% of moderate category white-collar crimes (mail fraud, false claims, and bribery), and at least 33% of high category white-collar crimes (antitrust and securities fraud). Weisburg’s updated data showed that overall, Jews were responsible for an astonishing 23.9% of financial crime in America.[2]

Given the statistical data, not to mention the well-charted historical trajectory of Jewish financial behavior,[3] the argument that a Jewish predilection for financial misdeeds is a mere “canard” is totally unsustainable. The “canard” strategy in fact perpetuates a fallacy designed to conceal widespread crimes of considerable cost to non-Jews, and should itself be seen as an extension of the Jewish socio-criminal profile.

Contrary to Jewish accounts and apologetics, it is actually empirical data, rather than blind prejudice, that suggests that Jewish economic activity is disproportionately criminal and, indeed, parasitic. Given that a large amount of narrative evidence and anecdotal case studies indicate that the majority of illegal monies are diverted into Jewish causes to serve Jewish interests, it is clear that Jewish financial criminality involves a large transfer of wealth from non-Jewish economies to more insular Jewish micro-economies. Combining the Yale studies with FBI estimates that white-collar crime costs the United States more than $300 billion annually, and taking into consideration the great preponderance of Jews in the worst tier of financial crime, one arrives at the conclusion that the financial burden of detected Jewish white-collar criminality is somewhere between $75–$100 billion each year. Figures from other White nations can be considered to be proportionally similar given the **pattern of Jewish wealth** worldwide. This figure also doesn’t take into account those Jews whose endeavors remain undetected, or those whose practices are deeply immoral but manage somehow to stay on the lucky side of the law. And it is to an example of one of these malicious but “at large” characters that we now turn our attention.

Go to Part 2

[1] A. Menachem, “Criminality Among Jews: An Overview,” *Issues in Criminality*, Volume 6, Issue 2, (Summer 1971), pp.1-39.

[2] D. Weisburg, *Crimes of the Middle Classes: White-Collar Offenders in the Federal Courts* (Yale University Press, 1991), p.72

[3] For example, across Europe, between 1881 and 1914, Jews were over-represented in bankruptcy, forgery, fraud and libel. See P. Knepper, *The Invention of International Crime: A Global Issue in the Making, 1881-1914*, (Palgrave MacMillan, 2010), p.80. The trend, of course, went much further back in history.

Philip Green, Jewish Criminality, and the Cost of Economic Parasitism, Part 2

theoccidentalobserver.net/2016/05/08/philip-green-jewish-criminality-and-the-cost-of-economic-parasitism-part-2

Andrew Joyce, Ph.D.

May 8, 2016

Green and Tony Blair

Philip Green possesses an appearance so darkly befitting a caricature that one might see it, like the stripes of a wasp, as a warning from Nature itself. But even had this son of the Talmud emerged from the womb looking like a Swedish prince his life trajectory would have still borne the stamp of his racial origins. Green was born on 1952 in Croydon, in south London, the son of a retailer and property speculator. At the age of nine he was sent to the Jewish boarding school Carmel College in Oxfordshire, the most expensive school in all of England until it closed in 1995. As his biographer Stewart Lansley points out, Green is no ‘self-made” man. Few Jews ever are — the entire concept of the ‘self-made man” is rooted in individualistic rather than close-knit societies. When his father died, Green inherited the family business at the age of twelve and had access to a substantial estate. More importantly, Green was born into a close-knit community of Jewish businessmen and speculators, all of whom had access to credit networks and financial knowledge beyond the means of non-Jews. Assured of the support of these networks, Green left Carmel College at 15 to work for a co-ethnic shoe importer. By his late teens he was travelling to the US, Europe and the Far East. On his return, at age 21, he set up his first business with a £20,000 loan backed by more communally pooled funds, importing jeans from the Far East to sell on to London retailers.

Aside from pooling funds as a group for initial capital, the Jewish ‘talent” for business is rooted in a gambler’s addictive personality and a heavy interest in speculation and exploitation. Speculation involves a high level of risk, but such risk-taking is cushioned by being enmeshed in a communal mutual aid and cooperation network, so that failure may only be a temporary setback — yet another example of the power of collectivist strategies.

Confirming my contention, I could point out that almost every historical statistical enquiry into bankruptcy statistics has found Jews to be significantly over-represented in both fraudulent and genuine bankruptcies (almost ten times the rate of non-Jews).[1] Jewish economic "genius" can thus be more accurately described as a rash drive to accumulate wealth, as well as an acute willingness to take advantage of the weak, especially those who have succumbed to debt. In 1979, Green exhibited his first stroke of such "genius" when he used his pool of funds to buy up the entire stock of ten designer label clothes sellers who had gone into receivership for extremely low prices. The stock was old and far from ideal, but he had the clothes sent to the dry cleaners, wrapped them in polythene to make them look new, and then bought a place to sell them to the public.

He soon became a commercial predator. As Britain was hit hard by recession in the early 1980's Green went on the prowl for new shops to lay the foundations of an embryonic clothing discount chain. He used the gray or unofficial markets to import high-end garments cheaply, ignored existing trade agreements between boutiques and designers, and sold them off in tacky bargain stores with names like "Bond Street Bandit." With the profits, he sought out more despairing retailers to prey upon. Once he occupied their premises, he would use them to sell something relatively new to the British market — cheap, Chinese-made jeans. Lansley describes Green as a "prophet of globalization," a description that I am apt to agree with. Swimming in the profits from Chinese jeans, Green soon expanded again, this time using cheap Israeli loans.

Before long, Green and his backers had taken over almost every major British clothing retailer, forming the **Arcadia Group** as an umbrella organization to oversee the new empire. He was by now a billionaire. Green found himself the darling of the agents of globalism and a string of politicians and celebrities mesmerized by the trappings of wealth. Possessing little in the way of subtlety, Green became well-known for his extravagant parties, where guests included supermodels and Oscar winners, and the entertainment was live performances by the likes of Stevie Wonder and Rod Stewart, among others. For his son's Bar Mitzvah in 2005, Green spent over $5 million on a French Riviera party featuring performances by Andrea Bocelli and Destiny's Child. Extravagant, of course, but money was plentiful because Green and his associates had found a way to **escape paying** around £300 million in taxes.

In an excellent **article** in *The Guardian*, journalist Michael White writes that British Prime Ministers Tony Blair and David Cameron were "in thrall to Green," a man he describes as a "tax-dodging, undeserving parasite" and whose taste in material goods is "embarrassingly vulgar." According to White, Blair was a "credulous sucker for a rich man with tax-shy habits," giving Green a knighthood in 2006.

Green and Bill Clinton

The advent of *Sir* Philip Green was a mockery indeed given that the concept of the "knighthood" originated in the Middle Ages, when it was conferred upon a man for service to his country, normally in a military capacity. By the Late Middle Ages, the rank had become associated with the ideals of chivalry, a code of conduct for the perfect courtly Christian warrior. Contrast this with our greasy merchant, who was by 2006 well-known for a **tax-avoidance dividend scheme** that enabled him to profit from foreign-made goods being sold in Britain, without paying any tax into the British system. Green, however, fits the pattern of other figures we have examined in that he facilitates the transfer of wealth from non-Jewish economies to Jewish micro-economies. To cite just one example, there is his £5 million donation to Jewish Care.[2]

But Green now finds national attention on him for even worse reasons. In 2000 Green acquired British Home Stores (BHS) at a time when it enjoyed a £5 million surplus. During the next sixteen years, according to Michael White, Green "milked BHS until it was on its knees." Employing a number of complex and deeply immoral practices, this vampire withdrew over £580 million from the company, plundering every one of its assets including its worker's pension funds. Once the company was on the brink of collapse, Green sold it for £1 to **Retail Acquisitions**, a hastily put-together company led by former bankrupt and fellow Jew Dominic Chappell and Jewish lawyer Mark Tasker. When BHS finally went under, more than thirty thousand people were left with an empty pension fund while Green continued to live a life of luxury in off-shore tax havens. This from a man who received a knighthood for "services to retail."

While Britain reels in shock from these developments, I am far from surprised. I am sure that the readers of *TOO* will join me in a feeling of "I told you so," though one of exasperation rather than satisfaction. We are only too familiar with these patterns of parasitic plunder. But what final conclusions can we draw? In the 1890s the German Social Democrats originated the phrase "Anti-Semitism is the socialism of fools." The term has always amused me because socialism professes to be against the worst excesses of capitalism and yet refuses to act against that race which is quite evidently behind an inordinate percentage of these excesses. We might thus conclude, paraphrasing the Social Democratic simpletons of a century and more ago, that 'socialism without antisemitism is the work of fools." And may *Mr* Philip Green yet meet his reckoning.

[1] A.E. Steinweis, *Studying the Jew: Scholarly anti-Semitism in Nazi Germany*, (Harvard University Press, 2006), p.139.

[2] L. Barclay, *The Unauthorized Guide to Doing Business the Philip Green Way*, (Capstone, 2010), p.134-5.

The Fall of London: Thoughts on White Dispossession

theoccidentalobserver.net/2016/05/31/the-fall-of-london-thoughts-on-white-dispossession

Andrew Joyce, Ph.D. May 31, 2016

Sadiq Khan, Mayor of London

Ruin's wheel has driven o'er us,
Not a hope that dare attend,
The wide world is all before us—
But a world without a friend.
Robert Burns, "Strathallan's Lament," 1787.

Of all the great sorrows that may attend a dispossession or defeat, perhaps the greatest is that it should go unmourned. Few examples in the annals of poetry come as close to capturing this particular sense of despair as Robert Burns' "Strathallan's Lament." The poem recalls the efforts of forces in Britain, especially Scotland, to restore a Catholic British monarch, and later his descendants, to the throne of Great Britain after they had been deposed by Parliament during the 'Glorious Revolution.' The last gasp of these 'Jacobite rebellions' (1688—1746) took place at the Battle of Culloden in Scotland in 1746, where the army of 'Bonnie' Prince Charlie was conclusively routed. Although William Drummond, 4th Viscount Strathallan and one of Prince Charles' leading warriors, died valiantly on the field, in his poem Burns imagines Strathallan surviving and finding refuge in a cave after the battle. Embattled by storms outside the cave and by the tempests within his own psyche, Strathallen is left alone with the anguish of a cause utterly vanquished and "without a friend" — and a defeat destined to be forever unmourned.

This powerful poem came to mind one evening recently as I pondered the loss of London, an ancient and pivotal capital of our people and our culture. Much worse than the events recalled by Burns, there have been no rebellions attempting to hold back this awful dispossession. The city was scene to no last stands; no immortal final words were uttered. “Ruin’s wheel” has driven over us too subtly for there to be any hint of the epic or the romantic in our creeping racial death. Across the broad spectrum of our movement, and its multiplying media platforms, there is indeed a great rage against our broader demographic decline. Yet accompanying this rage is a less articulated feeling — the feeling that unless we bring about a great awakening we shall all be like Strathallan in our own way; our cries struggling to reach beyond the cave our enemies have pushed us into. Meanwhile we are only too aware that the fate of London will be replicated at an ever-increasing pace and in disparate and formerly White enclaves over the next few decades.

Although the problem is widespread, I’ve been provoked by two recent events to give particular attention to London. The first was the election of the city’s first Muslim mayor, Sadiq Khan. Alarmed as I was by the advent of a Muslim mayor, I actually view Khan’s race and religion to be of only secondary importance to the broader context of his election. After all, the sleepwalking constituencies of Britain have been ceding political power to outsiders ever since they began electing **Jews in the early nineteenth century**, **Indians in the 1890s**, **Africans in the 1980s**, and **Muslims from the Indian subcontinent since 2001**. As I see it, Khan would merely represent just another nail in the coffin of White British autonomy if it wasn’t for the fact that there was something fundamentally different about this election. The difference lay in the fact that London has passed a demographic tipping point from which, barring the advent of revolution, it is unlikely to recover.

The nature and implications of this tipping point have been summarized succinctly by Matthew Goodwin, a wretched and mediocre professor of politics at the University of Kent, who has made a profitable career for himself as a self-styled expert on the nation’s patriots and nationalists. Although David Cameron’s Conservative Party is as much a part of the treasonous assault on Britain as the Labour Party, the former is still seen as more appealing to Whites. And while the Conservatives have been able to mobilize White votes to some success in the past, Goodwin **argues** that it may have lost its stake in the capital permanently:

> In 2004 and 2008, there was still an opportunity for the Conservatives to mobilize opposition to a Labour movement and mobilize a Whiter vote, particular in the outer boroughs of London — areas where there was less diversity and where there were more socially conservative voters. I would argue that, fast forward almost 10 years, that those areas in turn have become less receptive to that style of politics. They’ve become more diverse, some groups have moved in and some have moved out and other groups have moved in. As a consequence, I just don’t think the same amount of electoral potential was there for the Conservative Party that was there in the earlier years.

> *Matthew Goodwin: “Some groups have moved in and some have moved out.”*

As far as scholarly descriptions of wholesale ethnic displacements go, “some groups have moved in and some have moved out” must rank among the most sterile, anodyne, disingenuous and cowardly. The end of Britain as an ethnically homogenous state can be traced back to the arrival of the **SS Empire Windrush** in 1948, but higher ethnic birth rates, loopholes in existing immigration legislation, and the undemocratic introduction of later legislation have all conspired to open the gates of Britain to the world. The 1991 census revealed that the White population of the entire nation had declined to **94.1%**. By 2001 the figure had dropped to **91.3%**. Then came New Labour, which aimed to “**rub the Right’s nose in diversity**.” The policies of Tony Blair’s government contributed to a 2011 census that revealed that across Britain, the indigenous White British population accounted for only **80.5%** of the total.

The pace of immigration continues to increase at a terrifying rate, with the release of figures just days ago showing that **record numbers** of jobless immigrants have been pouring into Britain under the supposedly conservative government of David Cameron. Thousands have arrived today. More will arrive tomorrow. And so it goes on. London is the epicenter of this great dispossession. By 2001 the British population of London had already fallen to a catastrophic 58%. By 2011 the figure was 45%. We can safely assume that by 2021 the British will be a rarity on the increasingly desolate streets of what was once a shining beacon of the genius of European civilization.

As the population of the city has changed, so has its social character. We see the familiar and predictable increase in the crimes that accompany a multicultural onslaught. In the last year alone there has been an overall increase in violent crime of **27%**, with a 36% increase in sex crimes and a 14% increase in homicide. Bear in mind that this is an annual increase, and that if we were to compare present crime statistics with those from a more ethnically homogenous era, the true image of decay would be even more profound.

The specific patterns of the criminal rot are equally predictable. Data reluctantly **released** under the Freedom of Information Act by the Specialist Crimes and Operations division of London’s Metropolitan Police revealed that Blacks, Asians (covering Indians and Pakistanis) and those from the Middle East were over-represented in sexual crimes to a staggering degree. The Telegraph **reports** that “the majority of men held responsible by police for gun crimes, robberies and street crimes are black.”

As public services begin their steady and inevitable **descent**, Whites are contributing a disproportionate level of effort to keep the city going. Young Whites were consistently well-represented in last year’s employment and tax-paying statistics while London’s Black and Asian demographic has seen **a 50% rise** in long-term unemployment. Taking the country as a whole into consideration, the most recent **government statistics** show that the unemployment rate of Britain’s ethnic minorities has stubbornly hovered at around twice the rate of Whites. As the shadow justice secretary in 2015, Sadiq Khan was among the first to attempt to explain this disparity by **reference to "White racism."** Now that he is mayor of the city in which Whites are vanishing by the day, one wonders if Khan will continue to blame "White prejudice" even when the only remaining Whites are in the form of decomposing statues and on the damp canvasses of the city's neglected galleries and museums.

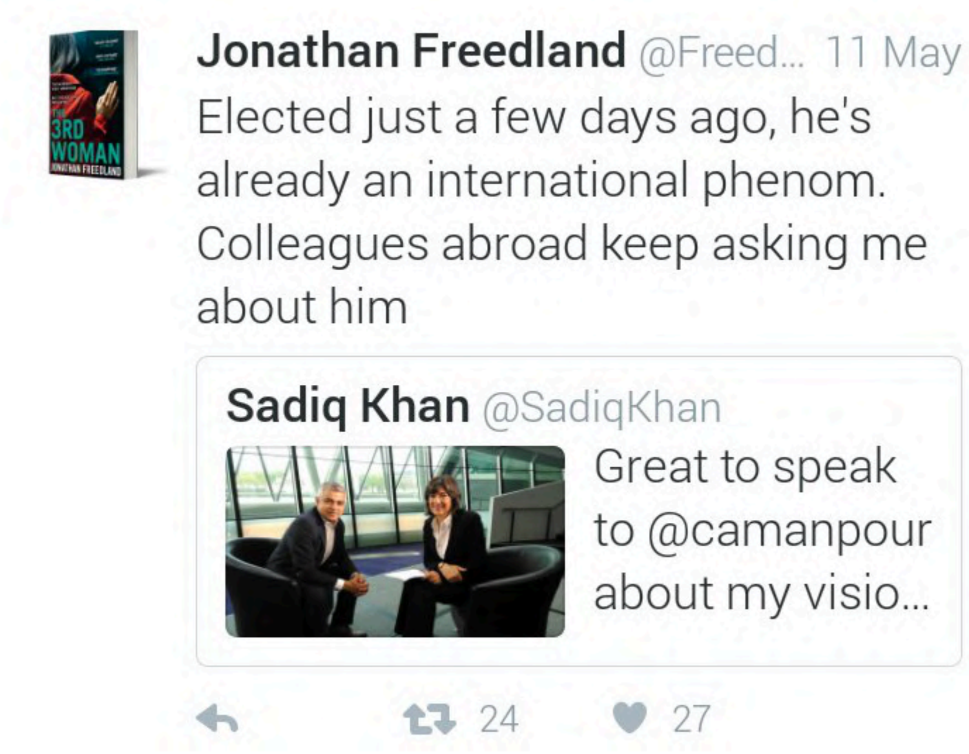
Pushing the White man out in fact seems to one of Khan's goals based on his recent statement that there are "**too many White men**" on London's transport board. Mr. Khan obviously prefers diversity to efficiency. In fact, I am quite prepared to agree with senior London conservative David Dean, who was recently **suspended from the party** for informing a White voter that, if Khan was elected mayor, "as a White man … you will be a pariah in your own town. Khan will treat you like dirt." It is a sad and tragic commentary on the current condition of our people that this voter, his suicidal sense of morality obviously offended, was moved to complain to Dean's party rather than accept his sage advice.

Sadiq Khan is like the modern "Lord of the Manor" who inherits a crumbling estate long past its days of glory; its riches and charm long since squandered and glutted upon by the corrupt and the feckless. The remaining treasures it possesses are entirely wasted. In what must rank among the least surprising news stories ever put to print, Jonah Albert, a curatorial fellow at London's National Gallery, has **written** that getting the city's "black people to check out art is an uphill struggle." Mr Albert and his colleagues in cultural establishments across London will encounter many more "uphill struggles" as the demographic life of the city continues its descent into the abyss.

Let me be very clear, the London that *was* is gone, and it has been gone for some time. Sadiq Khan was elected on a multicultural vote, and it is a decaying and pungent multicultural fiefdom that he will oversee. Modern London's sole surviving grace is that it bears the same name it did in a different epoch, when it possessed a different life under a different people. It is a meagre inheritance.

Not that you would consider Khan's prize a cheap one given the extravagancies of Britain's Jewish journalism. One of Khan's most ardent cheerleaders is *Guardian* editor Jonathan Freedland, a figure I have previously **profiled**. During Khan's mayoral campaign Freedland wrote an article **encouraging Jews to vote for him** because "he speaks our language" (that of a "minority") and promised extra security for Jewish synagogues and schools and to protect Jewish (as well as Muslim) slaughter practices from government intrusion.

Once the votes were counted, Freedland was beside himself with delight, **remarking** that "the symbolism is potent. London, the most diverse city on the planet and one of the great cities of the world, has chosen a Muslim as its leader." Although Khan is a bland personality, utterly devoid of charisma, Freedland has been working tirelessly to propagandize this non-entity in an effort to raise his national and international profile. One gets the distinct impression that the steps for Khan to become Prime Minister are already being laid. After just one brief CNN interview, Freedland took to Twitter to describe Khan as an "international phenom," when the reality is that few international politicians know anything about him, and care even less.



Jonathan Freedland @Freed... 11 May
Elected just a few days ago, he's already an international phenom. Colleagues abroad keep asking me about him

Sadiq Khan @SadiqKhan
Great to speak to @camanpour about my visio...

Nor can Khan's election even be seen, as the masters of media would like it to be seen, as a crowning glory of "tolerance." Although pocket-lining liars at the *Financial Times* have **described** Khan's election as "a remarkable triumph over the racial and religious tensions that have bedevilled other European capitals," it is perfectly clear that Khan was elected by a new London. His victory is built on nothing less than the importation of a new electorate. The "racial and religious tensions" have certainly been resolved — but not by cultural and ideological shifts, or the abandonment of "racism." They have been resolved by driving the White man from one of his ancient capitals. The idea of an interracial voting consensus in London is the stuff of pure fantasy.

The differences between White and non-White political aspirations in fact couldn't be more stark. Of the Whites that remain, recent surveys have shown that immigration **remains their number one concern**, while for non-Whites the priorities are housing, the economy, and a public health care system that they barely contribute to. Right up to the end, it seems, Whites will cling to their concerns about immigration without ever making a real stand against it. They have been forced by the surrounding culture, and years of indoctrination, to remain silent about their dispossession.

While London's Whites have lost their power at the ballot, and while they were always denied the right to vote on the waves of migration they were subjected to, they have indicated their true opinion on London's condition by performing a steady exodus.

Disenfranchised by a hijacked political system, voting with their feet is all that remains. Eric Kaufman, a part-Jewish professor of Politics at the University of London, has **explained** unequivocally that “White British people have opted to leave an increasingly diverse London.” He cites geographer John Stillwell of Leeds University, who **noticed** there “were large shifts of Whites from diverse wards in London to less diverse wards in the outer suburbs, and an even more dramatic White outflow from relatively White wards of London to other parts of England and Wales.”

In the London district of Barking and Dagenham, a third of the White British population departed between 2001 and 2011. Most of those Whites remaining are low-income or unemployed tenants of council-owned property, suggesting that they only remain because they can’t afford to leave and are therefore trapped. Kaufman compares these findings with statistics from the U.S. where “White Americans tend to leave or avoid “majority minority” neighbourhoods and seek out areas which are over 70 percent White. Given the large increase in Hispanic and Asian populations in America, this is resulting in ever larger heavily-minority zones in America’s most diverse metropolitan areas.”

A pattern is thus established where more and more of our urban centres are being lost to non-Whites. Extrapolating logically from current trends in demographics, crime and economics, we can predict that when enough time has elapsed and enough Whites have departed, the major cities of our civilization will fully collapse, with all of the economic and social effects that that will entail. One can then imagine that the non-White urban populations will increasingly disperse into more rural White enclaves in order to seek a share in the resources and infrastructure in existence there. In this second phase of mass displacement, there will be no areas into which a further “White flight” can take place and the process of mass ethnic displacement will be more or less complete. At the conclusion of this stage, one can expect economic and social failure on a national scale, with the same urban patterns of crime and decay now operating on a country-wide scale. With nowhere left to run, the *subconscious* antagonism towards non-White ethnic groups implicit in decisions to avoid co-habiting with them (regardless of more conscious disavowals of “racism”) would force White populations into a *conscious* acknowledgement of racial realities and interests. At this point, if not any earlier, history suggests that civil conflict along ethnic and racial lines would be an inevitability. Enoch Powell’s “rivers of blood.” This is our children’s future.

We can already perceive these grim events on the horizon with great clarity. Yet so many of our people continue to drown out the alarms that must resonate deep in their consciousness. They are the drunken guest at a party who wants to keep dancing long after the music has stopped. Reason has been abandoned.

The BBC recently aired a documentary titled “**The Last Whites of the East End**,” the second reason why I have been moved to focus on London in this particular article. The film explored the rapid decline of the White population of London’s Newham district (**17%**

during the last census, now estimated at 12%) and how dramatically life has changed among its remaining White inhabitants. Although the documentary predictably avoided posing the moral question of this great displacement, and equally avoided any discussion of the undemocratic manner in which it was brought about, it has been subject to a furious reaction from the advocates of multiculturalism. One complaint **branded** *The Last Whites of the East End* "White supremacist propaganda". Apparently the definition of "White supremacist" now extends to people like **90-year-old Eileen Storey** who left her home of almost a century for the refuge of Norfolk, or another elderly lady who had the temerity to say that "the life that we knew is finished." The documentary is a deeply sad and tragic chronicle. Its sole crime appears to have been that it broke a significant taboo. Our demographic decline, we are informed, should be a silent one.

While White liberals living away from the epicenter of the transformation cling to ideological fantasies about equality and integration, *The Last Whites of the East End* provides a glimpse of White awakening as displacement spreads. Those confronted with racial realities on their doorstep do not suffer delusions for long. Former East End resident Peter Bell, 66, told interviewers: "I mean no disrespect to the Muslim community, but I don't think they want to be part of the traditions here. I hear words like 'multiculturalism' and 'community' and I think it's nonsense. We are in an area that has massive unemployment and that is about to become overcrowded. You feel ostracised. People feel like they are being forced out. I moved to Hornchurch 12 years ago and I don't regret it one bit." Referring to the disconnect between liberal political elites and the people confronting their multicultural projects, Mr Bell said he would "love it if the Prime Minister or some of our MPs would come out of Upton Park station and then live in Green Street for two weeks. That would change their minds. People who haven't been for many years come out of Upton Park station and say 'I can't believe what's happened here; it could be Baghdad.'"

Our media manipulators continue to indoctrinate us with the lie that a multicultural paradise lies on the horizon. But we can already see the horizon in our midst. It is not paradise that looms but crime, ostracism, decay, dispossession and decline. The White residents of Newham, and London in general, are receiving a true education in the meaning of "diversity." To the old men and women who wave a tearful farewell to their long-held home, it will forever possess a new definition. To the middle-aged couple who move to the countryside, multiculturalism will forever be synonymous with the introduction of non-White youths into their daughter's high school, bringing with them knives, drugs and a mentality moulded in the distant and humid tropics.

I have thus far related a tragic and saddening tale. That it certainly is. But let us not end on a despondent note but rather look at the task at hand. London, and so many other cities like it, must be retaken. This is an imperative of both our past and our future. Let me recall one of the great stories about the great Anglo-Irish Antarctic explorer Ernest Shackleton, who called London home for most of his life. Before embarking on his first major adventure Shackleton placed an advertisement in the *London Times*. It read: "Men wanted for hazardous journey. Small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful. Honor and recognition in case of success.”

Ladies and Gentlemen, all of us in this movement are aboard a ship of sorts. We are on a fateful expedition. It is hazardous, the wages are small, and the times are dark indeed. Success may or may not be possible. But honor and recognition, and the secured existence of our descendants are the prize if we should succeed. I am sure that Strathallen, as he stood on the field at Culloden, knew in his heart that his chances of victory were slim. He fought on, and was remembered. And so, in the ancient spirit of our people, let us get to work.

On Recent Violence in Yorkshire and Orlando, and the Liberal “Suspension of Disbelief”

theoccidentalobserver.net/2016/06/21/on-recent-violence-and-the-liberal-suspension-of-disbelief

Andrew Joyce, Ph.D. June 21, 2016

“The blindness of the masses, their readiness to surrender to that resounding but empty eloquence that fills the public squares, make them an easy prey. … We will have no difficulty in finding as much eloquence among our people for the expression of false sentiments as Christians find in their sincerity and enthusiasm.” ‘The Rabbi’s Speech’ Hermann Goedsche, *Biarritz* (1868)

I’ve never really enjoyed horror movies. I don’t mind the gore, the violence, or even the bad acting. What I can’t forgive is the mind-numbing predictability that typifies the genre. While many of its fans might preach about the fun to be had with the ‘suspension of disbelief,’ I’ve often been the annoying fellow in the movie theatre asking “Why don’t they just turn on the light/leave the house/stay out of the basement?” Being frightened or shocked requires a lowered level of anticipation, and a lowered level of anticipation requires the viewer to ignore surrounding patterns, cues and clues and, above all, to ‘suspend disbelief.’ To partake in the horror experience, we need to set aside not only our tendency to perceive an unfolding formula, but also the fact that we may have seen such a formula many times previously. And although we are aware that what we are observing is a complete fiction, we must undertake efforts on a subconscious or conscious level to convince ourselves that it is, or could be, true.

As a very rational thinker with an eye for patterns, I find it difficult to partake in the horror experience. It takes a lot to shock me and, for much the same reason, I was left largely untroubled by the recent events in Orlando and Yorkshire. I certainly didn't feel any sense of surprise at either instance of violence. Like every horror franchise that runs for too long, acts of Muslim terror on our soil started losing their shock value around a decade ago (or at least they *should have*). And England has been undergoing such a level of dispossession, murder and child rape that a violent response, even from the fringes of White society, was an unfortunate inevitability. Since our movement is greatly concerned with monitoring the facts and the reality of our unfolding racial horror, we anticipated these 'scares' with no less certainty than we anticipated the rising of the sun. We knew the likely places from which these events would emanate, and we know that more will follow.

However, while we observe with frustration and anticipation the slow and predictable unfolding of this ghastly tale, it is clear that many of our compatriots are undergoing a rather different experience. Indeed, clever dialogue by 'the scriptwriters' is still successfully swindling most of the audience and somehow keeping them on the edge of their seats. Surprise is apparently rampant. The ***Washington Post*** reported on "Shock, tears and grief" following the Orlando shooting. Barack Obama **described** shocked communities "grasping for answers with broken hearts." Meanwhile, in an astonishing piece of emotional projection by liberals, NBC **reported** that Afghan-Americans (an absurd label) are "grappling with shock, shame and the taboo topics of homophobia and religious intolerance in their community." The truth of course is that 'Afghan-Americans' weren't remotely shocked, shamed, or surprised by these events or themes. While the Middle East is a rancid cesspool of long-practiced sinister **sexual deviancies**, a paradoxical antipathy towards homosexuality remains a common feature of Islamic life. Of the fifty-one states that constitute the Organization of Islamic Cooperation (OIC), ten of them punish homosexual activity with the death penalty, including Afghanistan. Although no mainstream Afghan or Muslim organization has stated its willingness to revisit its position on homosexuals in the wake of the Orlando shootings, shocked liberals of the NBC variety are comforting themselves with the delusion that Muslims are just as shocked and horrified as they are.

Self-deceiving liberals have achieved one of their greatest tricks of journalistic magic by ensuring the disappearance of religion and ethnicity from their commentary on Islamic violence. Struggling hard to paint the Orlando shooting as part of a 'homophobic' culture in which "we" are all complicit, the overwhelmingly leftist homosexual clique is apparently now redoubling its political efforts to ensure that the blameless White mainstream **has its guns taken away** and its nose rubbed in even more same-sex effrontery. Liberal sociologist, and self-styled expert on 'guns and gender,' Jennifer Carlson has **written** in the *Washington Post* that

> Actor, activist and author George Takei has described the fight for gun control as "the next chapter of LGBT history." Many LGBTQ groups cheered the Democratic-led Senate filibuster this past week in favor of gun reforms. This outcry makes sense. This hate-motivated killing in Orlando is but one example of the broad culture of

> violent intolerance that LGBTQ people face. Until now, the NRA — not just because of its sheer organizational strength and financial backing, but also because of its cultural ingenuity — has been able to define the terms of the gun debate and the terrain of the struggle. The LGBTQ movement might just be able to change that.

Largely forgotten is the fact that a homosexual is far more likely to die from a **sexually transmitted disease** or at the hands of a **fellow homosexual** than from the rifle barrel of a normal White American. An utterly irredeemable demographic, and in my opinion utterly irreconcilable to our ideology, homosexuals continue to **reject Donald Trump** while mobilizing on behalf of a host of left-liberal causes.

Although the latest exculpation of Arabs and Islam has taken on a rainbow hue, there is nothing novel about the more general nature of such poisonous delusions. The trend was in evidence as far back as 2005 when thousands of African Muslim youths went on the **rampage in France**. The global media was then almost unanimous in excusing the violence and destruction of these colonists as the expressions of an unemployed contingent of Arab youth experiencing a lack of economic opportunities. What the champagne-sipping socialist Left didn't seem to realize was that this excuse is no more helpful to their cause than admitting the role of religion and race. The economic excuse for the misdeeds of their colored darlings still left unaddressed a very stark objective social problem — the presence in a given nation of a vast and cohesive body of aggrieved aliens nursing a sense of entitlement to scarce resources that they have no legitimate claim to. By offering their support for mass immigration, and thus the introduction of such a social problem into our nations, liberals have played a key role in making our societies more violent, less trusting, and economically weaker — all while under the delusion that they were making "the world" a better place.

Of course, movie theatre audiences are filled with people that never have a 'turn-the-light-on' moment. These are people who are comfortable and entertained by their suspension of disbelief. They have a lowered level of anticipation and are blind to the cues and clues around them, and thus every stale gimmick still possesses the power to shock and frighten. In much the same way, our modern liberals exist in a world in which they have suspended disbelief in the ideological fantasies they have been indoctrinated with. Their ideology thus becomes immune to reality. The young creatives in our movement have actually popularized a very intelligent meme ridiculing this pernicious liberal trait: "No-one could have predicted that…" One could then complete the sentence with something like "…Black African migrants would do poorly in school and be highly prone to crime," or "…Arab migrants would rape European women" The meme highlights that these behaviors are actually very predictable while also pouring scathing sarcasm on the real or feigned shock of liberals when such events occur.

Who could have predicted that a US-born Muslim of Afghan descent would allow, in the words of Rudyard Kipling, "the Gods of his far-off land to repossess his blood"? Who could have predicted that a Muslim would target homosexuals, when homosexuals are routinely executed in the most staunchly Muslim areas of the Middle East? And who could have predicted that multiculturalism would lead to bloodshed on the streets of a once-homogenous nation that prided itself on the right of its citizens to bear arms while also maintaining a level of lawfulness and peacefulness that was the envy of the world? The sad truth, ladies and gentlemen, is that it was predicted by many of us — but ignored by many more.

Liberals have neglected to fully interrogate their own arguments because their entire ideology is built on the suspension of disbelief. They are capable of persisting in their delusion only because they ignore the patterns around them, sacrificing an understanding of 'the plot' for an emotionally exciting journey on the edge of their seats. The left-liberal existence is lived out on the 'fun' of pro-immigration rallies, the thrill of being morally righteous, and the equally emotionally heightened atmosphere of the candle-lit vigils that accompany the 'shocks' and 'scares' of the dreadful world they have helped to create. Much like that of a young child, theirs is an emotive world where adrenaline, novelty and stimulation are the most significant landmarks. It is a world where Antifa placards mingle with crocodile tears, in which 'love' can overcome physical realities and genetic limitations, in which pop concerts can reverse famines, and in which the only enemy is that amorphous but ever-present ideological bogeyman — 'hate.'

The husband of Jo Cox has apparently urged everyone "**to fight against the hate that killed her**." As far as soundbites go, few could be more attuned to the irrational spirit of modern liberalism. Liberalism, wallowing in the conceit that it is the last bastion of rationality, paradoxically imbues 'hate' with the same supernatural aura once reserved for poltergeists and demons. Mr Cox and his fellow liberals would do well to remember that 'hate' did not kill Jo Cox any more than it killed anyone at the Pulse nightclub. Men undertook these grim endeavors — human beings with social and ethnic connections and identities, grievances, agendas and interests. However, like a horror bogeyman, 'hate' is significantly less intellectually demanding and thus more appealing to 'the scriptwriters' who believe it is best not to have the audience think too much. Faced with 'hate' rather than three-dimensional individuals and ethnic groups, the childish liberal need not attempt to understand its history, its motivations, or even what it wants. It suffices to simply scream when it pops up.

For those of us more interested in the substance of the plot of the unfolding horror, we are only too aware that the Left thrives on emotional highs rather than reality. When they attended their pro-refugee rallies and campaigned on behalf of the Islamic colonization of their own nations, they weren't thinking about the future needs, demands and behaviors of their beloved guests. Few pro-refugee demonstrations were accompanied by fiscal breakdowns informing the general public that in a few years this growing population would require new homes, that in ten years we would need to bring about a huge increase in jobs from our already struggling economies, or that during that time our criminal justice and health care systems would be placed under unbearable strain by the colonists in our midst. We certainly weren't informed by our liberal moral superiors that our failure to provide financial benefits as well as living space to these settlers would result in destruction, violence, and murder on our streets. Instead, chattering liberals claimed 'shock' that the new houses didn't build themselves, that an incoherent thug represented a poor option for employment in an industrial nation, and that their beloved refugees brought with them vice, crime, disease and more than enough of their own home-grown prejudices.

Just as viewers of horror movies can be kept on the edge of their seats, so can they also be deeply misled. Although they may still be spooked along the way, viewers can possess a smug satisfaction that they have the plot figured out entirely, ignorant of the final twist that ultimately looms on the horizon. In the same way, and in marked contrast to responses to events in Orlando, liberals have adopted a smug and self-satisfied approach to the assassination of Jo Cox in Yorkshire. Organizations and media outlets that were slow or insipid in probing the motivations of Omar Mateen were suddenly unanimous in their summation of Thomas Mair. The scriptwriters at the SPLC popped up almost immediately with a **dubiously acquired document** purporting to show that Mair once purchased a US Military manual from the National Alliance. The curiously foggy logic of the left appears to clear rapidly at any hint of White violence, and I await the advent of a single piece of journalism suggesting that the violence of Thomas Mair was linked to economic deprivation, social isolation, or any other excuses that would have been tenderly laid at his feet had he possessed a little more melanin. With smug satisfaction, the left comforts itself with the delusion that Mair was possessed by 'hate' in the same way that one might be possessed by a devil, an abstraction we need not struggle too hard to understand. The only effort that need be expended is that "we as a society" should continue with the rallies, protests and processes that constitute the modern equivalent of a social exorcism. Our liberal priests will continue to wave their rainbow flags and sprinkle the holy water of 'tolerance' in an effort to drive out their wholly imagined devil.

While liberals continue to insist that the rhetoric of Donald Trump is contributing to a coarsening of the democratic process and thus a more violent political atmosphere, it is clear that it is actually the deeply erratic, fanatical and irrational nature of the left that is contributing most heavily to the destabilization of our societies. Immigration and the weakening of social norms, the two biggest liberal cause célèbres, have been utterly catastrophic to the high-trust and relatively peaceful societies that prevailed in the West in earlier periods. The emotive and adrenaline-seeking Left is taking the rest of society on a violent rollercoaster that threatens to derail at any given moment. While death, rape and abuse surround us, the scriptwriters are working overtime to keep the audience guessing. Much like someone commenting on the pleasantness of the journey while clinging to the sinking Titanic, last year Michael Cohen **wrote** that the West was becoming "freer, more generous, more cognizant of its past and more progressive than it was before." This was in the context of historic flags being torn down, homosexuals being allowed to marry, and

Islamist shootings across Europe and America. Cohen’s lies, and his barely concealed joy at our unfolding catastrophe, will of course go unnoticed by the majority in ‘the audience.’

As the audience gets played by those controlling the narrative, the rest of us, those aware of the simplicity of the plot, are reduced to offering ‘spoilers.’ We know that the West has a problem with the bogeyman of Islamic terror for two main reasons. The first is that we pursued disastrous foreign policy goals in Muslim lands. These interventions benefitted no-one but a self-interested international clique that has successfully confused our aspirations with its own. The second reason is that we have actively or passively permitted the influx of millions of Muslims into our homelands, and not without the involvement of the aforementioned clique. The first reason reignited ancient hatreds that had been cooled for centuries. The second brought these hatreds within our gates. Such is the origin of our Islamic horror story.

Just as the plot is simple, our ‘turn the light on’ moment is also very straightforward. There are really only two steps which *must* be taken if we are to solve the immediate Islamic problem. The first is to cease involvement in lands that are not ours, and never have been. We would do much better as a people to focus instead on addressing our own internal civilizational crisis, and leave those in more primitive stages of social development to wallow in the mire of their own creation. The second is to rapidly and conclusively reverse the Islamic colonization of our ancient, rightful, and hard-won homes. In order to achieve this, multiculturalism — the engine-room of the Islamic colonization, the camouflage for Islamic terror, and the progenitor of a multitude of societal dysfunctions — must be dismantled, disgraced and discarded forever. Its theorists, facilitators, and supporters should be permanently exiled.

Only when this is accomplished will the horrors enveloping our nations come to an end.

Brexit and the Jews

theoccidentalobserver.net/2016/07/01/brexit-and-the-jews

Andrew Joyce, Ph.D.

July 1, 2016=

"Britain's anti-EU 'Leave' campaign has helped create a public discourse of prejudice and fear, couched in a parochial nationalism, that Jews in Britain must challenge."
Dr. Ilan Zvi Baron, Durham University, England

Although delighted by the advent of Brexit, I've forfeited participation in the celebrations and wistful speculations indulged in by many in our movement. I don't deny that we've achieved a helpful success in the war to save our people. Nor do I deny that many of our enemies have been given a long-overdue dose of nationalist 'shock and awe.' Of more pressing interest to me, however, is the observation and anticipation of enemy counter-measures, as well as the assessment of just how much of a victory we have actually achieved. The following analysis of Jewish responses to Brexit will further illustrate not only the priorities of organized Jewry, but also the limitations of our achievement. It is hoped that this will result in a deeper understanding of the true significance of recent events in the context of the greater battle to reduce Jewish influence in our nations, and assist in the forward march to racial-national renewal.

It's tempting at first glance to imagine that all Jews are against Brexit. This instinctive prediction arises in the nationalist mind due to the conflation of Jewish identity with liberalism and its modern globalist and 'social justice' corollaries. In many respects, of course, this is a helpful conflation that assists with accurate predictions. However, what the instinct neglects is a vast historical context in which the relationship of Jews with liberalism is very complex indeed, and in which such easy predictions lead to a facile and naive understanding of Jewish strategies. In brief, history indicates that Jews have fluctuated in their attachment to liberal and even globalist causes.

The reason for these fluctuations is that although Jews may swarm around issues like gun control, gay marriage, immigration legislation, and supranational government, these causes are not 'ends' in the same way that they are for deluded Whites. For misguided Whites, these causes are the 'ends' that will cumulatively shape 'a better world.' For Jews they are only ever means; the 'end' always being the best possible outcome for Jews, and the final victory of Judaism. Thus, within every significant popular debate, one often finds a lively discussion within organized Jewry on whether it is 'good for the Jews.' This means that Jewry is often very tactically flexible, adjusting its ideological sails in response to changing social, political and economic winds. While the priority of the group is always undisputed (the furtherance of ethnic interests), there can be disagreement on how this can best be achieved. As political, economic and social contexts are dynamic, Jewish discussions are always built around the assessment and ongoing evaluation of all potential outcomes and their potential impact on Jewish interests. Such debates and evaluations are ceaseless within organized Jewry.

These sometimes lively debates and arguments are often highlighted by Jewish apologists eager to present an image that contradicts the 'clannish canard.' After all, how much unity can exist in a group that is apparently always squabbling? This question might persuade the shallow thinker to abandon the Jewish Question, but the answer is, of course, that an extreme amount of unity can exist in such a group. Tactical discussions, arguments, and even fist-fights can occur within a football team — but the team is always united in its desires and goals. They want to win, and no animosity within the team will ever even remotely match the sense of rivalry they feel for their opponents. The collectivist Jews have never allowed their internal debates to escalate into civil war and fratricidal mania in the same way that the individualistic Europeans have done since the dawn of history.

In the same way, the political spectra that preoccupy Europeans are not a feature of the Jewish mental landscape. For Jews, ultimately there is no Left or Right; no Capitalism or Communism; no nationalism or globalism. There is only one spectrum: what is bad for the Jews and what is good for the Jews. This spectrum represents the very pinnacle of ethnocentrism, and each and every aspect of host nation life is evaluated according to this spectrum and this spectrum alone.

With this understanding, we can move to a more accurate prediction of Jewish responses to Brexit. Rather than assuming overwhelming negativity, we can predict that these responses will vary, that there may be some level of disagreement on Jewish priorities, and that above all they will be most concerned with what is good for the group rather than Britain.

One of the first significant Jewish anticipations of Brexit was published three months ago by the *Jewish Chronicle*. The article, written by Jewish political historian Geoffrey Alderman, explicitly asked the question, "**Will Brexit be good for us Jews**?" Alderman is one of those pompous members of the Jewish community who is often outspoken and explicit on the subject of Jewish interests, often to the annoyance of his more discreet co-ethnics. In the past he has self-described as a 'communal gadfly,' and I personally found his 1983 monograph *The Jewish Community in British Politics* to be so startlingly direct in its exploration of Jewish machinations at Westminster that I deem it required reading for anyone interested in the Jewish Question.

In his treatment of the Brexit debate, Alderman is no less direct and explicit. Alderman confessed that he voted to stay in during the 1975 referendum on whether the UK should remain a member of what was then called the European Economic Community. Although he states that he "did so on grounds that were fundamentally economic," he acknowledges (as explained above) that these grounds were nothing more than a means to Jewish ends. Alderman did indeed feel "that the fragile UK economy needed access to European markets" but the reason he was so concerned about the economy was that "this fragile economy might otherwise provide a fertile soil in which racism would grow and prosper, which would certainly not be good for the Jews." Now that the National Front is vanquished, Alderman explained his more ambivalent contemporary attitude towards the EU. That the EU facilitated the easy movement of Jews through Europe and into Britain was undoubtedly good for the Jews, but in its present form he deemed it too large and unmanageable for Jews to finally achieve their long-desired goal of making anti-Semitism illegal across the Continent. Tactically speaking, Alderman advocates a focus on achieving Jewish goals on a national rather than supranational level. He believes that Europe is a cake best devoured slice by slice rather than all at once.

Alderman also addresses the role of Britain in the EU as a tactical advocate for Israel. Many Jews believe that Brexit will be a negative because the "British voice in Europe is on the whole a voice sympathetic to Israel; that as a member state of the EU the UK is automatically a party to various agreements between the EU and Israel, and that Brexit would bring this sympathetic voice and these agreements to an end." Alderman dismisses these arguments by pointing to the great age of Jewish political power, and suggests that Jewish interests can be just as easily protected with Britain out of the EU. He writes that "other bilateral agreements between Israel and the UK could easily be negotiated in their stead. … British Jewry knows its way around Westminster and Whitehall. For more than 350 years, we have defended *shechita* and *brit milah* in these governmental contexts [author's note: these are frequently employed euphemisms for much broader Jewish legislative interests]. Why should we not continue to do so? If we agree that the British voice in Europe is on the whole sympathetic to Israel and to other Jewish concerns, Brexit will of course still that voice. But there are other voices — not least that of Germany — that will continue to be heard."

Alderman's take on Brexit is therefore that it won't represent a major setback for the Jews. As an older Jew and a historian, Alderman is more aware of the potency of Jewish power in national contexts than his younger counterparts. Why worry about a modern independent Britain, when Jewish interests were successfully achieved "for more than 350 years" in an independent Britain that was even more ethnically homogenous and thus better equipped to present obstacles to such interests? Why worry about losing the British voice in the EU when other major nations like Germany are also under Jewish influence and will continue to ensure the best deal for Israel? Stephen Pollard, another older journalist at the *Jewish Chronicle* echoed the same point in '**Brexit: It's a wonderful day for Britain — and its Jews**' when he remarked that "The Friends of Israel groups will have exactly the same job to do post-Brexit as they do now. No more, and no less." The approach here is one of confidence and tactical flexibility. The EU project was merely a means to an end, and even though the context will have changed Jews will "have exactly the same job to do."

In addition to the blasé attitude of Alderman and Pollard, some Jews have fully welcomed Brexit and the weakening of the EU. Writing for *The Jerusalem Post* (**Brexit — So is it good for the Jews?**), Abraham Cooper and Harold Brackman report on a recent speech given by Palestinian President Abbas at the European parliament in which Abbas claimed that Israel was poisoning the Palestinian water supply. The journalists add that Abbas was given a "thunderous 30-second standing ovation" at its conclusion. Cooper and Brackman argue that Brexit and the sudden weakening of the EU will "derail the EU's intense pressuring of Israel to accept — even sans direct negotiations with the Palestinians — a one-sided French peace initiative." This attitude reflects an element within Jewry, represented also by Alderman and Pollard, that is becoming pessimistic about the value of the EU as a tool for achieving Jewish goals. As Cooper and Brackman state: "It's been 25 years since the Berlin Wall came down. This means the EU had an entire generation to deliver on the promises of creating a new Europe that would continue and extend the progress made since World War II by instituting a common currency and encouraging economic integration, free movement between member countries, while promoting mutual respect among the free citizens of the new United States of Europe."

While great changes have been wrought across Europe, Jews still don't feel secure, and the lack of EU legislation explicitly outlawing anti-Semitism continues to frustrate. Jews strongly desire mass immigration into Europe — but they also want Europeans to protect them during the volatile period of the Continent's demographic death. The mixed-race population of the future may prove pliable to Jewish interests, but this is still a dangerous early stage in that process, and separate ethnicities remain strong and potentially hazardous to Jews. The EU has been effective in some areas, but not as effective in the area of Jewish security as had been hoped. Cooper and Brackman state that "the primary beneficiaries of this political failure are the extreme nationalist parties — Le Pen's National Front in France, Geert Wilders' Dutch Party for Freedom, Austria's Freedom Party, and Fidesz and Jobbik in Hungary among them — that are now mainstream political and social actors on their nations' social power grids. Many are the proud bearers of xenophobic, populist platforms that include whitewashing or minimizing the crimes of the Nazi era. Jews rightfully fearful of the anti-Semitism among old and new Muslim neighbors in Europe can take little solace in the specter of a fragmented continent led by movements whose members rail against Muslims but also despise Jews."

The approach here is that the EU was "a good idea at the time," but is becoming increasingly difficult for Jews to manage. In fact, the flaws of the EU are seen as a direct cause of the rise of xenophobic European nationalisms. Like the approach of Alderman and Pollard, Cooper and Brackman seem to suggest that a return to Jewish influence on a national rather than supranational level may be more effective at achieving Jewish goals *and security* in the longer term.

Dissenting voices —and these are by far in the majority — argue that Europe must be compelled to undergo its demographic death *as a Continent* and *sooner rather than later.* Supranational government in the form of the EU is seen as the most efficient means to this end. This less patient approach is more typical of younger Jews who have grown up in a multicultural environment they perhaps take for granted. For these younger Jews, the capabilities of the EU as the engine of mass immigration are simply irreplaceable and a slide into a Europe of nation-states represents an unknown prospect that they are not comfortable with. Ari Paul, **writing** in *The Forward*, states that a reversion to this scenario would be a "return to the state of affairs that gave us two world wars and the Holocaust." To these Jews, Brexit represents a clear and present danger to multiculturalism, and thus to one of Judaism's chief ambitions for Europe. Paul, **adds** in a more recent article that "Europe's Jews are proudly part of the fabric of Western plurality and liberalism. … They should be against any agenda that seeks to turn back the clock on multiculturalism." Similarly, Danny Rich at the *Jewish Chronicle* **worries** that the British will become less altruistic towards immigrants as the country witnesses a rise in "narrow nationalism and a mood of selfishness." Heaven forbid that the British should develop a sense of self-interest.

Underpinning this position is a disagreement with the more confident Alderman perspective on where the biggest threat to Jews and Jewish interests emanate from, and, more generally, a heightened degree of insecurity. Jews like Ari Paul are convinced that the gravest threat in Europe is the latent nationalism of the White masses. As Paul puts it: "If the choice is between maintaining provincial nationalism and establishing transnational governance, the latter, no matter how flawed, is always the better option." Paul **rails** that about European nationalisms: "Hungary's Jobbik Party is deeply anti-Semitic, and in Greece, the Golden Dawn openly models itself on the Nazis. These parties are not pariahs and are very much the first cousins of groups like National Front and anyone else who seeks to emulate what has just happened in the United Kingdom." Faced with the critique of Alderman, Cooper and Brackman that the EU has failed to guarantee Jewish safety in the dangerous early multicultural period, Paul insists that the focus must remain on the threat of White nationalism alone (rather than from Islamic anti-Semitism also), and advocates for a further tightening of the noose on European freedoms rather than a panicked retreat into traditional Jewish 'holding patterns' of the type referred to by Alderman. In the race to victory, this approach calls for an acceleration rather than cautious braking. Paul insists that "the solution is to make the E.U.'s policy more favorable to multiculturalism and migration" and that "this is a case for strengthening the apparatus of liberal governance, not for dissolving the bonds." Never has the appearance of 'liberal' in a sentence appeared more oxymoronic.

Ari Paul: 'The solution is to make the E.U.'s policy more favorable to multiculturalism and migration.'

Although Paul is based in New York, his approach to Brexit finds significant resonance in Britain. Remain support among British Jews was almost unanimous, with Richard Verber, executive Vice President of the Board of Deputies of British Jews commenting in the wake of Brexit that "it will be evident that the vast majority of the Jewish community voted to remain." With the resignation of David Cameron, Jews have lost a dependable ally for their interests, and the recent devaluation of the British currency has also been an unmitigated loss for Jews: Newmark claims that "The potential or the actual damage to the economy will perhaps disproportionately hit Jewish charity groups." A report called "**Faith Matters**" revealed that the value of British-Jewish in-group philanthropy is worth over £1 billion pounds a year. Since many of Britain's Jewish charities disperse their aid in Israel or other to international Jewish causes, the dropping value of their money will make a dent in Jewish financial power worldwide.

More important, however is the fact that Jewish fear of a Brexit-inspired rise in White nationalism is becoming acute. According to **Jeremy Newmark**, chair of the Jewish Labour Movement and a firm proponent for Remain, Brexit "gives British Jewry and European Jewry huge cause for concern." Newmark argues that the result "is likely to act as a massive boost and a recruiting sergeant for racist and nationalist parties" throughout Britain and the EU. He added that it could also act as a catalyst for other member states to fortify borders and refuse to allow the entry of immigrants. “The collapse of the EU itself is a real possibility on the table,” said Newmark. Much like Paul’s apprehension regarding a reversion to a Europe of sovereign nation-states, the vote, he said, “brings us very much into uncharted territory.” The blasé approach of Alderman and Pollard aside, the reaction of British Jews is overwhelmingly one of panic. Nick Cohen, a journalist for *The Guardian* and *The Spectator*, has **claimed** that Brexit has created “the conditions for a mass far-right movement in England,” a prospect he describes as “terrifying.” Unlike Alderman and Pollard, these Jews perceive the referendum result less as a vote against supranational government and more as a vote against mass immigration.

This is where Jewish fear reaches its apex. Cohen explains that mainstream politicians will not usher in immigration reform likely to satisfy the renewed hunger of the British people for hegemony over their own territory. The inevitable failure of the Conservatives in this regard will leave the door wide open for millions of voters to see the political establishment as a cabal of traitors. As Cohen puts it: “I fear that millions of voters and their leaders in the press and on the streets will say that the’ guilty men’ have ‘lied’, ‘betrayed’ and ‘stabbed us in the back’. The opportunities for the brutish leaders and financiers of UKIP, and the greater brutes of Britain First and the BNP appear dizzying.”

Jews are nothing if not international, and it should not be surprising that the shock waves of Brexit have further impacted Jewish perceptions of the rise of Donald Trump and, more importantly, Trumpism. The *Guardian*’s hate-filled Jonathan Freeland remarks that: “There are lessons here aplenty for Americans contemplating their own appointment with nationalist, nativist populism in November. They may think that there are not enough of the white, poor, angry, and left-behind to win an election. But Brexit suggests that when that constituency can be allied to a conservative cause that has millions of other, more ideologically-motivated devotees, victory is possible. It suggests that hostility to migrants, a cynical trampling on the truth, and a cavalier disdain for expertise can work wonders, such is the loathing of anything that can be associated with the ‘elite’.”

Looking at the demographic breakdown of the Brexit vote, particularly by age, I fear that this is the last roll of the dice for Europeans to assert their interests and reclaim their territories in full. But it is a comforting sign indeed that so many are turning their back on the “expertise” to which Freeland refers — the expertise of the race relations ‘think tanks,’ of the anti-racist tsars and the treasonous academics and politicians whose day in the sun is slowly but surely coming to an end. Surveying Jewish responses to Brexit we can see their priorities, their interpretations, their search for silver linings, and their fears.

There are limits to this success that our people have achieved, but we may allow ourselves to take a breath and enjoy the moment before pressing on. There is still much to do. November looms and after that a much greater task — to transform Brexit, Trumpism and all forms of European self-assertion into a movement for racial survival. What Freedland said with horror, we now say with focus, determination and joy: Victory is possible.

“Learn to live with it”: Nice and the Ever-Rising Cost of Multiculturalism

theoccidentalobserver.net/2016/07/18/learn-to-live-with-it-nice-and-the-ever-rising-cost-of-multiculturalism

Andrew Joyce, Ph.D. July 18, 2016

“It’s a huge transformation for Europe to make. They are now going into a multicultural mode.”
Barbara Spectre, 2010.

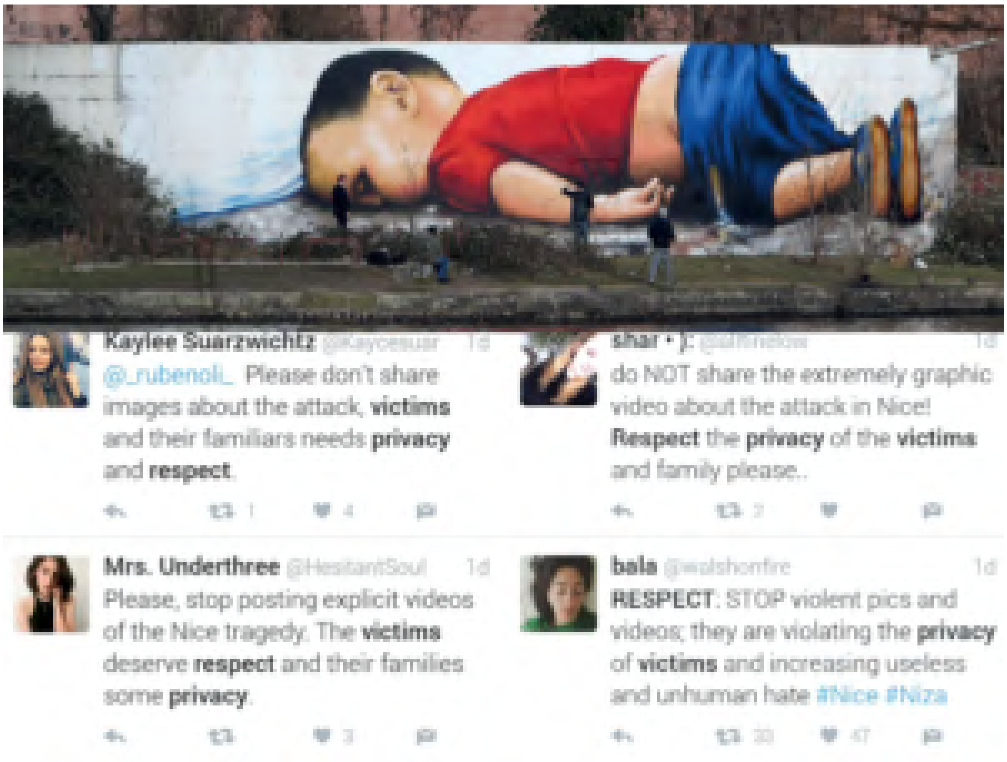
“Migration and radical Islamism are changing Europe now.”
Nick Cohen, 2015.

Tunisian-born Mohamed Lahouaiej-Bouhlel was a 31-year-old delivery driver and father, and until a few days ago he was just another tiny cog in the multicultural machine. Other than a minor scuffle with a work colleague, Lahouaiej-Bouhlel’s relatively unblemished record would have been marketed by liberals as an immigration success story. Leaving for work every morning from his modest Nice apartment, paying his taxes, and giving **neighboring girls the eye**, he was every inch the affable prospective citizen — proof, surely, that nationalities and identities are fluid and interchangeable. In keeping with the principles of modern multicultural France, the former Tunisian was entitled to participate in French society on an equal footing with those who can root their sense of nationhood in their Gaulish and Frankish forefathers. And by act of bureaucratic magic, through the issuance of a new passport, a social security number, and registration on the tax system, our affable Tunisian was transformed into a Frenchman — heir, it was argued, to the same French spirit that animated Voltaire, Rousseau, and Hugo.

On the night of July 14th, this facile understanding of national belonging collapsed when the French spirit departed from Lahouaiej-Bouhlel as rapidly and mysteriously as it had allegedly descended on him. Motivated by the aspirations of his co-ethnics in distant, desert climes and armed with guns and grenades, the adopted ‘Frenchman’ boarded a large truck before making his way to the epicentre of Nice’s Bastille Day celebrations. Gathering speed, he drove with determination and calculation into crowds of men, women and children, swerving in pursuit of his victims, pulling their mangled limbs beneath his vehicle. Before he was shot dead by police, Lahouaiej-Bouhlel left in his wake a macabre trail of broken lives and bodies; little girls lying as lifeless as the fallen dolls beside them.

In a chaotic world in which such violence is numbing in its frequency, I was jarred by this event and left aghast at the world that will be passed on to my children. I was particularly angered and saddened by the above image. Perhaps because of its obvious power, I noticed an immediate social media backlash against the publication of images from Nice. The hypocrisy was stunning. Although the victim of his father’s negligence, images of the drowned ‘refugee’ toddler Aylan Kurdi have served as a rallying cry for multiculturalists and pro-invasion forces within our society for almost a year now. Most recently, **a 1,300 square foot mural of the child’s corpse** had been painted on a Frankfurt bridge in an attempt to “have people emotionally rethink their selfish fears of refugees coming to Germany.”

While images of dead children are evidently fair game for Marxist propaganda, a different set of rules appears to be in operation if the dead children in question are the undeniable victims of the hybridized interests of foreigners and the Left. Social media was awash almost immediately on the night of the 14th with pleas to delete images from Nice and ‘respect victims’ privacy,’ often from the kind of ‘refugees welcome’ types who wave posters of beached African corpses at candle-lit rallies. Our enemies do not want the kind of social action that might be provoked by the image of our young French child, and we can thus be sure that it will rarely feature in mainstream press coverage, and certainly never ‘go viral’ like that of the young Arab.



Kaylee Suarzwichtz @Kayceesuar 1d
@_rubenoli_ Please don't share images about the attack, **victims** and their familiars needs **privacy** and **respect**.
1 4

shar •): @alfiinelow 1d
do NOT share the extremely graphic video about the attack in Nice! **Respect** the **privacy** of the **victims** and family please..
2

Mrs. Underthree @HesitantSoul 1d
Please, stop posting explicit videos of the Nice tragedy. The **victims** deserve **respect** and their families some **privacy**.
3

bala @walshonfire 1d
RESPECT: STOP violent pics and videos; they are violating the **privacy** of **victims** and increasing useless and unhuman hate #Nice #Niza
20 47

Liberal Hypocrisy in Action

Liberal hypocrisy aside, events in Nice revealed more novel aspects about our current situation. Although it would have been no real comfort to hear the French authorities parrot familiar nonsense about 'doing something' and 'tackling radicalism,' I was left speechless by the immediate official response to the latest catastrophe associated with the invasion of France. Following the crushing of innocent French citizens on their own soil, Prime Minister Manuel Valls' statement that France is going to have to "**learn to live with terrorism**" was breath-taking in its coldness and its cynicism. More than that, it marked a break with decades of pretense that the liberal worldview is based on optimism, 'progress,' and the achievement of a wonderful and peaceful new society. In a France that has been in a consistent state of emergency for 19 months, the message, in that brief moment, was crystal clear: There is nothing 'progressive' about modern liberalism. Your society is regressing into violence and chaos. Your nation is slipping into the abyss. And *you will have to learn to live with it*.

When I was a little younger I used to daydream about living in an earlier time; one where world-changing events were taking place. It's a temptation a lot of us can succumb to because we only intimately know our own lives and we have a curious tendency to assume that those in previous eras were somehow more exciting or significant. However, if we focus on what is going on in Europe and White nations globally at this time, it is difficult to deny that we are in fact living in the most rapid global transformation in history, and certainly the most volatile and precarious period in the history of our race. The transition of Europe into what Barbara Spectre described with sinister glee as 'multicultural mode' is both momentous and, for us, extremely dangerous. All signs in Europe, and indeed across all White nations, now suggest that even within this multicultural mode we are entering a new, more violent phase. Its ideological foundations laid in previous decades, we are now witnessing a rising tide of unrest and skirmishes that presage more significant future civil conflict. But do we, as Valls' claims, have to 'learn to live with it'?

Liberals inform us that we have to 'learn to live with it' because they offer us a very limited menu of social and political possibilities. Just as we were never consulted on whether or not we wanted mass immigration in the first place, we are never presented with the option of abandoning multiculturalism, and thus the ideological and demographic cancer that is slowly eating our nations alive. The menu of options is kept limited through strict liberal definitions of the problems we face.

For example, terrorism in France is now very frequently presented mainly as the result of French foreign policy. By locating the heart of the problem outside France, controllers of the narrative convince the public that changing anything in the domestic sphere is pointless. Even when domestic circumstances are taken into account, they are perversely skewed and then used to berate and blame the French for the violence being inflicted on them.

Take, for example, Pierre Haski's diabolical **charge** that the French haven't been generous enough to their newcomers and that France is "paying the price for allowing the development of ghettoes in its suburban areas and disenfranchised youth who do not feel welcome in mainstream French society." All of these arguments and interpretations push conceivable actions and outcomes into an intellectual bottleneck that preclude more comprehensive solutions.

By way of contrast, ethnically-based nationalism is the only ideology and worldview that insists that we *do not* have to learn to live with the current fractured and violent nature of our societies. I don't deny that the intervention of the French in the affairs of foreign nations has been counter-productive and in many cases senseless. The resultant clash between native European ideals (human rights, free speech, democracy) and more primitive societies with radically collectivist, kinship-based histories has not been conducive to international harmony.

However, people are not being killed in the streets of France because of French foreign policy. People are being killed in the streets of France because the perpetrators are Muslim and France has the largest proportion of Muslims relative to its general population in Europe — the result, as Islamic terrorism expert Jason Burke **points out**, of France importing "large numbers of labourers from former or existing colonies to help with post-war reconstruction." In an ethnically homogenous France, the French could pursue any range of foreign policy options, with the only repercussions falling on the nation's adventuring soldiers. Modern terrorism is thriving because multiculturalism obliterates national boundaries and with it the frontline of any conceivable war. The foreign and domestic spheres become one when human geography becomes liquid. Our people comfort themselves too often with the thought that Islam is based in ‘the Middle East,’ without realizing that multiculturalism has brought ‘the Middle East’ to their doorstep. Multiculturalism is the security equivalent of an army inviting its opponent to cross the field of battle and commence hostilities in its own trenches.

Multiculturalism has also fuelled new and evolving micro-cultures built on minority aggressions, and the outright rejection by minorities of the liberal fantasies of assimilation and integration. This is partly connected to the manifest inability of some minorities, predominantly those with a low IQ, to attain social and economic success even when the balance is tipped in their favor by liberal efforts at social engineering. Their resultant frustrations gradually fuel an evolution from the rejection of assimilation and integration to attacks on White society as a whole.

Although the process has been accelerated among Arabs because of religion, the same pattern may also be observed among African populations in White nations. Despite a substantial Black middle class (significantly the result of affirmative action policies), the great majority of the Black population throughout the West is unable to adjust to a contemporary society demanding impulse control and cognitive competence. The cross-over of mutual frustrations has manifested itself in the emergence of what Burke **describes** as “gangsta jihad” — the cross-pollination of Black subculture with Islam, resulting in “debased, ultra-violent culture” that along with rapidly increasing Black militancy will surely form the spearhead of eventual mass-violence against Whites. This in-built and inevitable failure of multiculturalism has been particularly acute in France, but has been observable in every Western nation.

While the multicultural cancer slowly metastasizes, to date France has been in a state of media-induced sedation. A Pew Research Centre study earlier this year **reported** that only “24 percent of French people were found to believe that diversity made France a worse place to live. A higher proportion, 26 percent, said it made France better, while 48 percent said that it didn’t make much difference.”

To what extent these results are attributable to cultural fears about appearing ‘racist, or to genuine blindness to the collapse of French society, is difficult to determine, but the muted French reaction to their social collapse is likely to continue. Already the narrative is being disseminated that the Nice attacker “radicalized his views very rapidly,” as if such an occurrence could mitigate the underlying problem of his alien ethnicity and identity. ‘Rapid radicalization’ also appears to have been part of the background to the recent shooting in Dallas of several White police officers by a militant Black possessing his own ethnic grievances and aspirations. While one can interchange religions, locations and liberal interpretations, the result inevitably involves White deaths at the hands of low IQ, ethnically distant groups pursuing their own vision of “gangsta jihad.”

As long as the masses remain blind to these developments, and as long as the absurd and now surely redundant charge of Islamophobia retains a hold on popular opinion, Marine Le Pen's Front National is likely to make only very modest gains. This is despite a clear and unambiguous official party **stance on multiculturalism and immigration**:

> Uncontrolled immigration is a source of tension in a Republic which is no longer able to assimilate the new French. Ghettos, inter-ethnic conflicts, community demands and politico-religious provocations are the direct consequences of mass immigration which is undermining our national identity and brings with it an increasingly visible Islamization, with its attendant claims. Communitarianism is a poison against national cohesion.

In any sane and healthy society, the Front National's goals of eliminating illegal immigration and removing criminal and unemployed legal foreigners would be seen as necessary and reasonable, particularly in light of the threat to France currently posed by those of foreign origin. In next year's French presidential elections, the choice must be clear: Do you want to a better nation and a viable future for your children, or do you want to learn to live with the ever-rising costs of multiculturalism?

I close with **Rudyard Kipling's** *The Stranger*. Perhaps its most incisive stanza in the wake of Nice deals with the author's inability to determine what powers may control 'the Stranger' and what "reasons sway his mood," nor when "the Gods of his far-off land shall repossess his blood." Such concerns don't occur to liberals because they assume that the modern state and its attending Marxist dogma on race, nationality and identity have vanquished the hold any such 'powers,' 'reasons' or 'Gods' may retain over their imported darlings.

The Stranger within my gate, He may be true or kind, But he does not talk my talk— I cannot feel his mind. I see the face and the eyes and the mouth,
But not the soul behind.

The men of my own stock, They may do ill or well, But they tell the lies I am wonted to, They are used to the lies I tell; And we do not need interpreters When we go to buy or sell.

The Stranger within my gates, He may be evil or good, But I cannot tell what powers control— What reasons sway his mood; Nor when the Gods of his far-off land Shall repossess his blood.

The men of my own stock, Bitter bad they may be, But, at least, they hear the things I hear, And see the things I see; And whatever I think of them and their likes They think of the likes of me.

This was my father's belief And this is also mine: Let the corn be all one sheaf– And the grapes be all one vine, Ere our children's teeth are set on edge By bitter bread and wine.

On The Left and the Myth of the ‘Jewish Proletariat’

theoccidentalobserver.net/2016/08/07/on-the-left-and-the-myth-of-the-jewish-proletariat

Andrew Joyce, Ph.D. August 7, 2016

‘The weight of the Jews’ exploitation is great and their harmfulness unlimited. … If we find it possible to preach revolution, and only revolution against the nobles, how can we defend the Jews?’
Ukrainian Communist Revolutionary, 1876.[1]

In the months immediately before his coronation in 1189, Richard the Lionheart became aware of rising anti-Jewish sentiment among the people of England. This ill-feeling was the result of decades of rampant usury, property seizures, social disparities, and what historian Robert Chazan described as the “effective royal protection” of Henry II.[2] Eager to ally himself with the mood of the nation, particularly in the tenuous early days of his reign, Richard appealed to the sentiments of the masses by banning Jews from attending the coronation ceremony at Westminster Abbey. News of the ban was welcomed by the people, but the move was deeply unsettling to England’s Jews. The prohibition was nervously perceived by the nation’s Hebrews as a weakening of the vital Jewish relationship with the elite. This relationship, particularly the protection it provided to Jewish loan merchants, had been absolutely essential to the untroubled continuation of the Jews’ highly antagonistic financial practices among the lower orders. Without this protection, the position of the Jews in England would no longer be viable. Therefore, in a desperate attempt to resist a decline in Jewish influence, on the day of the coronation a party of senior Jews arrived at the doors of Westminster Abbey bearing lavish gifts and sycophantic tongues. The effort was in vain.

The Jewish party were refused entry by nobles and officials, and the group was then stripped and flogged for their flagrant defiance of royal orders. Since this punishment was a public display, a story soon circulated among the peasantry that the new king consented to general action against the Jews, and that the royal elite was now siding with the people. In the ensuing days, luxurious Jewish homes were burned, and castles containing Jewish debt rolls were stormed and their contents destroyed. These actions, however, were built on an assumption of elite backing that was in reality non-existent. The expectations of the masses were soon rudely crushed. The Lionheart’s banning of the Jews had been a mere measure of propaganda intended to endear him to his subjects, and the flogging of the intruding party was carried out without his consent. In truth, the King remained as beholden to the sway of mammon as his predecessors. When push came to shove, the peasantry, unlike ‘his’ Jews, were expendable. Richard wasted little time in rounding up and executing the ringleaders of the anti-Jewish action, even including those who had damaged Jewish property by accident. He then issued orders to “the sheriffs of England to prevent all such incidents in the future.”[3] In the aftermath of this crushing of the people, the Jews of

England would once again remain under high levels of royal protection until ‘the Lionheart’ left the country for the Third Crusade — a venture, ironically, to relieve people in foreign nations of the tyranny of ‘infidels.’ The entire affair remains a perfect illustration of the centuries-old symbiotic relationship between Jews and our native elites, and the thread of parasitic capitalism that binds them.

Here we are in 2016, and so little has changed. More than that, we find that another Lionheart is making the news in Britain in relation to protected Jews and a suffering peasantry. In one of the more perverse insults to follow notorious financial parasite Philip Green’s frenzied feeding on the British Home Stores (BHS) pension fund, it has emerged that the Jewish billionaire recently purchased his third luxury yacht, aptly named *Lionheart*. While Green and the $120 million *Lionheart* float serenely on the Mediterranean, more than 20,000 former BHS workers struggle through the day, wondering if they will ever receive the pensions they spent their working lives contributing to. Elite responses to this tragic and incendiary grand larceny have been anodyne and, much like Richard the Lionheart’s early gesture, limited to tokens of mere propaganda. Green’s activities have recently been described by a British Parliamentary committee as the “systematic plunder” of a formerly thriving business, with the committee’s host of banalities **concluding** that the Green saga was the epitome of “the unacceptable face of capitalism.” In one of the blandest possible statements on the egregious crimes of this apex predator, the politicians chirped that there was “little to support the reputation for retail business acumen for which he received his knighthood.” These insipid chastisements have been followed by Prime Minister Theresa May’s clownish and empty **proclamation** that she wants to “reform capitalism.”

Notably absent among these and similar complaints about ‘corporate largesse’ and ‘the failings of capitalism’ has been any real interest in the Green case from the Far Left. There are distractions of course, and these arise chiefly from the current predominance of cultural Marxism in the Leftist mind rather than its economic counterpart. Western socialists are now incessantly, and from an economic standpoint counter-productively, engaged in assisting government efforts to flood our nations with cheap exotic labor. The modern Left thus plays a crucial role in depressing the salaries, living conditions, and public services of the working class they claim to speak for. Other recent moral-ideological Leftist crusades have included agitation for same-sex marriage, the opening of various ‘anti-racism’ ventures, and the creation and expansion of Black Lives Matter militancy — none of which benefit native workers in any form.

In summary, the modern Left appears to have abandoned its empty mantra that a successful ‘class struggle’ would abolish a host of ‘capitalist-inspired prejudices.’ The ‘class struggle’ has thus been made subordinate to the greater task of ‘reforming’ society, an ambition that is demonstrably **foreign in origin** and will inevitably bring great harm to the White working class.

There is, however, a deeper reason for Leftist neglect of the Green case and many similar to it. Indeed, it can be considered an axiom that when a yarmulke is seen atop “the unacceptable face of capitalism” on too many occasions then our erstwhile class warriors and champions of the peasantry will shuffle their feet nervously and move swiftly along. When the *Socialist Worker* recently **covered** the latest revelations from Britain’s *Sunday Times Rich List*, it carefully omitted that around half of the twenty-five richest ‘Britons’ were in fact Jews, Arabs and Indians. Absent also was any reflection on the astonishing fact that Jews like Philip Green possessed more than 22% of the boasted ‘British’ billions despite being a mere 0.5% of the UK population. Rather than an indictment of ‘British’ capitalism, the *Rich List* in fact provided valuable insight into the groping tentacles of international finance and the tyranny of unproductive foreign speculators.

Equally notable, yet hitherto unexplored, was the quite evident ethnic networking of the listed Jewish billionaires and their mutual over-representation in the annals of white collar crime. For example, the list-topping Reuben brothers have a long and twisted trading history with other Jewish billionaires on the list, including parasitic oligarchs like Roman Abramovich. This doesn’t even take into account their well-established links to other Jewish crooks like the notorious ‘Americans’ Marc Rich and Pincus Green. Despite struggling to find any other possible links between these ‘Britons,’ ‘Iraqis,’ ‘Russians’ and ‘Americans,’ the only commonalities appear to be their Judaism, white collar crime, worker exploitation, and their extreme aversion to paying taxes. The genuinely British members of the list, meanwhile, showed no evidence of forming a ‘capitalist clique’ of tax-evaders and criminals, and were either aristocratic wealth inheritors like the Duke of Westminster or highly creative meritocrats like the inventor Sir James Dyson.

Marxists would of course jump to defend themselves by claiming that they oppose ‘the bosses’ regardless of nationality and ethnicity. However, just ponder for a moment the conscious intellectual effort it must take to ignore the fact that throughout history Jews have contributed most heavily to the very ‘unacceptable face of capitalism’ that non-Jewish socialists claim to oppose. This willful ignorance, and its attending silence, have bred a situation in which so-called champions of the people are in fact the noisy cheerleaders for that people’s economic, spiritual, and physical destruction.

This begs a number of questions.

What do young ‘Red’ radicals actually know about Jewish history? How do they interpret this history? How has this history has been interpreted *for* them? If one attempts to investigate opinions on, and knowledge of, the Jewish Question held by the average young ‘Red’ radical one is first struck by a paucity of organized discussion forums. The non-Jewish Far Left lacks a depth of conviction and energy, and this is reflected in its lack of a systematic approach to communications. In terms of size, the r/socialism Reddit forum is probably the largest Far Left discussion forum, but its numbers pale next to those of its nationalist equivalents. The RevLeft.com discussion forum (at one time billed as the ‘Red

Stormfront') and the r/communism Reddit forum are both around ten times smaller than their White Nationalist equivalents in terms of registered members, and around twenty times smaller in terms of visitors. Numbers aside, the level of participant commitment also appears weak, a point perhaps illustrated most clearly in the regular struggle of RevLeft.com to meet its monthly operational target of $110 (they are $40 short this month). That raising $110 from a membership of 23,000 is such a trial is an instructive irony for a group of individuals boasting the rallying cry 'share the wealth.' Indeed, several RevLeft members have written public posts indicating their disbelief that Stormfront's 'agents of capitalism' were raising sixty times the RevLeft monthly target with apparent ease.

There were other disparities. Comparing my investigation of Far Left discussion groups with the findings of Seth Stephens-Davidowitz's 'The Data of Hate,' it was clear from the quality and subject matter of written posts that while the age profile of these Leftist groups and Stormfront were roughly similar, the latter had a markedly higher educational profile. The former groups also had a limited and repetitive repertoire of discussion threads that indicated that its members were not, in the words used by Stephens-Davidowitz to describe Stormfront members, "news and political junkies." That is to say, young Leftists do not appear to be as well-read or as concerned with current affairs. The Leftist forums also demonstrated a significantly weaker grasp of the mechanics of modern politics. The aggregate significance of these findings ensured that, methodologically speaking, the fare for my investigation would be lean.

Discussions of Jews and anti-Semitism, either in theory or history, are limited to a handful at the r/communism Reddit forum. This surprised me given that it is commonly accepted in mainstream historiography that Jews featured to an extraordinary degree among the nineteenth-century devisers of revolutionary socialism.[4] Historian of the Jews, Paul Johnson, writes that Communism itself sprang from the "extraordinary capacity for hatred" in Karl Marx, that Marx's methodology was "wholly rabbinical," and that his entire doctrine was "deeply rooted in Jewish apocalyptic and messianism."[5] Since critiques of revolutionary socialism have invariably highlighted these Jewish roots for well over a century, including critiques from within Communism itself, it is quite remarkable that the subject is not engaged with to a greater degree by contemporary Red radicals.

To the extent that anti-Semitism *is* discussed at r/communism, these discussions take place on a very superficial level. Some of the superficiality of these discussions appears intentional, in the sense that there is a palpable resistance to meaningful inquiry into the subject. For example, when one forum participant asked **why it was so necessary for the USSR to punish anti-Semitism with the death penalty** they were met with dismissive responses ranging from carbon copy mantras on the origins of racism in the class system to the even lazier "Death to all Anti-Jews." The overall tone of the discussion indicates that this was an unwelcome question.

In another discussion thread, the persistence of anti-Semitism in the USSR despite the advent of Communism and the abolition of class-based prejudices, along with Stalin's own later suspicions of Jews, are weakly attributed to a vague 'crypto-conservatism' in Soviet society.

Finally, a thread calling for Leftists to provide information and facts intended to "**tackle and debunk anti-Semitism with ferocity**" elicited a mere eighteen replies, none of which challenge a single claim of 'anti-Semites.' This despite the encouragement of one discussion participant who wrote: "As a Jewish communist I really appreciate this comrade." Not one work of Jewish history, mainstream or otherwise, is referenced at r/communism.[6]

Discussions of Jews and anti-Semitism are considerably more abundant at RevLeft. While also slightly more sophisticated, these discussions are replete with inaccurate perceptions of history, and arguments that are flatly contradicted by the historical record. One example worth focusing on is from a thread intended to "debunk the Jewish-Bolshevik theory." Here the argument is made that the theory arises "because of the odd historical accident that Jews have been overrepresented both as finance capitalists and as especially oppressed workers and peasants." Ignoring for a second the habit of Red radicals and Jewish apologists to rely on "odd historical accidents" as a serious intellectual argument, to what extent is it even possible to describe Jews in Tsarist Eastern Europe as "especially oppressed workers and peasants"?

Modern historiography has in fact entirely debunked the theory of a Jewish proletariat in nineteenth-century Russia, Poland and Lithuania. We now know that this *myth* of a Jewish proletariat had been popularized and disseminated since the dawn of the Soviet Union where, as one historian puts it "it was not easy to write about the key role played by Jews" in the exploitation of the peasantry.[7] This was essentially a Bolshevik taboo imposed, both culturally and politically, in order to rewrite history and present the fiction of Jews and workers as joint victims of the Tsar and the nobles.

In truth, the Jewish economic profile was always radically different from the peasants and the workers. *Yankel's Tavern: Jews, Liquor, and Life in the Kingdom of Poland* is one of the more interesting texts on Jewish history to emerge from Oxford University Press in recent years. In the course of the book, historian Glenn Dynner explains that Jews dominated urban and semi-urban life in Eastern Europe for around three centuries, often running taverns which sold alcohol on credit as well as issuing cash loans. In a pattern that we know extended over regions and time, including the England of Richard the Lionheart, Dynner explains that the local nobles operated monopolies but enabled "the Jew…to benefit from unique opportunities to serve the nobleman, most importantly by leasing and operating his taverns and distilleries. This scenario prevailed throughout all the tsar's formerly Polish and Lithuanian lands."[8] Jews were invited by nobles to act as predators upon the peasantry, and in return were offered “privileges, economic opportunities, and protection.”[9] The peasant meanwhile “remained a serf.”[10]

In reality, there was no common ground between the workers of the field and the Jews. Dynner cites the Yiddish writer S.Y. Abramovitsch (1835–1917) as writing “the markets and the shops, the merchants and middlemen, the taverns and inns, were all Jewish.”[11] The peasants worked the surrounding fields, and were often *compelled* to spend their meager allowance in the Jewish taverns, where their drunkenness and induced debt would ruin their lives to the benefit the Jews and the selfish elites. Eastern Europe was built on what Dynner describes as “an interethnic mercantile system” that “involved a symbiosis between the landowning nobility and Jewish merchants.”[12] As well as the production and wholesale of liquor, which in the form of wine had also long attracted the Jews of France,[13] the Eastern European *arenda* system permitted “an even stronger noble-Jewish symbiosis.” Within this system “noble landowners leased their mills, tolls and taverns almost exclusively to Jews.”[14] Samples from contemporary records show figures of around 94% of Eastern European taverns in *identifiably* Jewish hands.[15] Many Jews became “extraordinarily wealthy” by exploiting the peasantry, and a large number channeled their wealth into the Hasidim.[16] Money was thus taken from the gentile workers, and provided for a Jewish community built on the total rejection of occupational employment.

As the century progressed, reformist state officials began pondering the emancipation of the peasants and the extension of their economic rights. This was directly in conflict with what Dynner calls “the lord-Jew alliance,” prompting the noble to “intervene with officials on behalf of ‘his’ Jew.”[17] Rather than improving the lot of the peasantry, the nobles and the Jews were keen to wring every cent from them. In many areas it was made illegal to purchase liquor anywhere else or to make one’s own, and in some areas the purchase of liquor from Jews was made compulsory by the noble. This practice enabled the lord to siphon off any surplus money the peasants had managed to obtain, and in this practice Dynner explains the Jews “were fully complicit.”[18] Jews also benefited by offering credit — at interest. Via peasant debt, Jews were able to obtain vast amounts of the worker’s petty property, enabling their sons to go into the second-hand furniture and pawn businesses with ease. It was remarked in those days that the Jews knew every possession a peasant had, “every sheaf in the field, every head of cattle in the herd.” A popular saying was “the peasant drinks at the inn and the Jew does him in.”[19] An 1844 Prussian report on newly acquired Polish lands stated that “the Jews’ economic and occupational habits, especially those created by petty trading and the sale of alcohol, are still damaging the lower classes of the people.”[20]

Not all members of the elite acted as traitors to their people however. In 1802 King Frederick Wilhelm of Prussia wrote to a Polish noble expressing his discontent that he would abuse his peasantry with Jewish lessees in his taverns.[21] In 1821 the Ukrainian military governor Prince Nicholas Repnin expelled the Jews from Chernigov and Poltava, explaining that “some landowners, tempted by the money they received from Jews, thoughtlessly protected them…Being indifferent to the welfare of the peasants who belong to them, for their own selfish temporary advantage they want to have Jews present in the country in order to make money through them.”[22] Meanwhile benevolent state officials were working hard to emancipate the serfs at last.

The emancipation of the serfs is generally regarded by historians as detrimental to the Jews, a telling indication of their disparity of interests. The full picture is rather complex. Jewish historians have been at pains to suggest that the emancipation of the serfs pushed the entire lower classes (magically including Jews) out of the fields and into the factories. However, new data suggests that while the number of Jews becoming artisans modestly increased in the 1850s, a significantly larger number merely moved into different areas of trade. Petty trade alone (small loans, pawn, second hand goods) accounted for just under 40% of the Jewish population of the Russian Empire in 1897.[23] Nobles who had earlier been in alliance with the Jews now no longer had free labor in their fields and thus began a slow decline. Their loyalty to their Jews wasn’t reciprocated. In a scenario that was perversely just, Dynner explains that many nobles now became indebted to Jews, often losing swathes of land to them in default. The Jewish timber trade began to boom in the wake of the bankruptcies of the lords. One Yiddish writer wrote that “the dense forests of Poland moaned, thinned, and fell into Jewish hands. The logs were bound into rafts. And during the summer season the Jews sent the logs floating down the Vistula and the Zholdevka to Germany.”[24] During a period in which Jewish apologetics and Communist historians would have us believe the Jews were toiling in the factories, Dynner explains that: “the question of whether Polish-Jewish moneylending — so downplayed by early modern historians — increased in the wake of peasant emancipation cannot be answered definitively at this point for lack of data, but the impression is that it grew explosively.”[25] In short, emancipation pushed Jews out of the taverns and into a more diverse array of exploitative practices.

Jews did not join the proletariat, but instead continued to embody “the unacceptable face of capitalism” as they had so frequently done for centuries. For this very reason the period 1880–1945 witnessed an almost constant series of conflicts and flashpoints between Jews and gentiles in Eastern Europe. It was one of the great deceptions of Bolshevism to mask and distort this history, and it remains a great deception among young Red radicals. Through clever propaganda, and in some cases Judeo-Bolshevik butchery of opposition, the constant and eternal enemy of the workers emerged as their champion. While the worker continues to be bled dry, Jews continue to steer and manipulate left-leaning non-Jews away from the clearer vision of true socialists like Wilhelm Marr, Adolf Stocker, Georg Ritter von Schonerer, Pierre-Joseph Proudhon, and Alphonse Toussenel. *It is no “odd historical accident” that Antifascist Action (AFA), the most militant wing of the modern hard Left, was born in London in 1985 out of the Jewish Socialist’s Group and its associates. We can be sure that the ‘worker’s paradise’ promised by these Asiatic barbarians would* *differ little from the bloodbaths of* Béla Kohn, *or the Ukrainian Terror Famine that sacrificed twelve million gentile souls on the altar of Marx's "wholly rabbinical" doctrine.*

Some of our young people may well be earnest in their desire to "fight the system." However, they must see that this 'system' has always involved a vile symbiotic relationship between treasonous elites and a foreign people. They cannot claim to attack one head of Orthrus while feeding and stroking the other. They cannot claim to 'fight the man' while serving his interests. History, facts and science contradict their poisonous doctrine; a doctrine designed to blind, divide, mislead, and ultimately return them to the serfdom their ancestors suffered under. It is a doctrine designed to replace the exploitative symbiotic relationship we now experience with a purer tyranny. Our elites are only ever expediencies, and they too will eventually give way, as they have in the past, to the "Jewish proletariat." I can think of no better way to close than with a quote from the great Aleksandr Solzhenitsyn:

> *It does not take long to prove how excessively, and above all how over-zealously, Jews took part in the abuse of the half-dead Russia by the Bolsheviks. … The Russian people have never before experienced Jews in power. Now, however, one experiences them at every step and turn, and their power is brutal and unlimited.*

[1] S. Wistrich, *From Ambivalence to Betrayal: The Left, The Jews and Israel* (University of Nebraska Press, 2012), p.187.

[2] R. Chazan, *The Jews of Medieval Christendom: 1000-1500* (Cambridge University Press, 2006), p.160.

[3] R.V. Turner & R. Heiser, *The Reign of Richard Lionheart: Ruler of The Angevin Empire, 1189-1199* (Routledge, 2013), p.92.

[4] P. Johnson, *A History of the Jews* (London, 1987), 346.

[5] Ibid, 347.

[6] This is apparently part of a wider hostility towards the scholarly process, science and empiricism at the forum. In one thread a poster makes it plain that "natural (psuedo)science is used to justify racism, sexism, and capitalism, and remains widespread." Like any cult, the only objective 'proof' accepted by those posting to the forum threads is that they cite their revered doctrine.

[7] G. Dynner, *Yankel's Tavern: Jews, Liquor and Life in the Kingdom of Poland* (Oxford University Press, 2014), p.9.

[8]Ibid, pp.2-3.

[9] Ibid, p.4

[10][10] Ibid, p.3

[11] Ibid, p.6.

[12] Ibid.

[13] Ibid, p.20

[14] Ibid, p.6

[15] Ibid, p.16.

[16] Ibid, p.7.

[17] Ibid, p.17.

[18] Ibid, p.26.

[19] Ibid.

[20] Ibid, p.55.

[21] Ibid, p.54.

[22] Ibid, p.79.

[23] Ibid, p.136.

[24] Ibid, p.138.

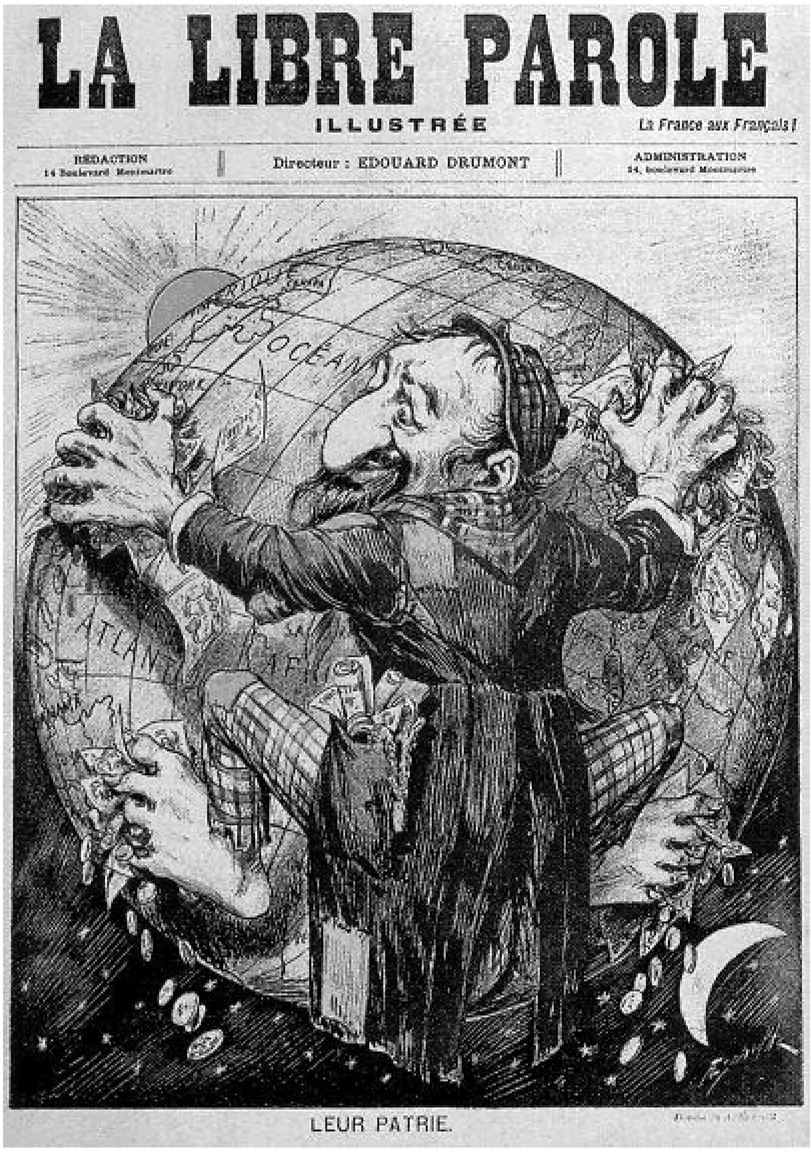
[25] Ibid, p.142.

Jews Versus the Alt Right: Lessons from History

theoccidentalobserver.net/2016/09/10/jews-versus-the-alt-right-lessons-from-history

Andrew Joyce, Ph.D.

September 10, 2016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“The anti-Semitic movement is essentially a reaction against the abnormal growth in Jewish power, and the new strength of anti-Semitism is largely due to the Jews themselves.” Hillaire Belloc, *The Jews* (1922)

Just over a week ago, Hillary Clinton gave a speech attacking Donald Trump’s alleged associations with the Alt Right. In that boring and over-wrought piece of public speaking, Angela Merkel’s rival as the matriarch of mendacity described the Alt Right as a barely coherent whirlwind of “race-baiting,” “anti-woman,” “anti-Muslim,” and “anti-immigrant ideas.”

Predictably, it was revealed shortly after the speech that parts of it had been cribbed directly from an April propaganda piece by the Southern Poverty Law Center.

Originating with an organization that makes a living by peddling horror stories, fantasies, and libels, it was no surprise that the speech relayed exaggerated and contradictory messages about this “emerging racist ideology.” According to Clinton, the Alt Right is “loose” but also “organized.” Its membership is “mostly online,” but also on our streets in droves in the form of a “rising tide of hardline, right-wing nationalism around the world.”

So far, so banal. However, by mentioning Trump’s alleged Twitter usage of “an anti-Semitic image — a Star of David imposed over a sea of dollar bills,” along with “anti-Semitic slurs and death threats coming from his supporters,” Clinton clumsily broke what seems to have been a long-standing convention that kept Jews and anti-Semitism off discussion tables at the highest level. After decades on the wings, political anti-Semitism had made it to the main stage.

What happens next will be very interesting. In nineteenth-century Europe anti-Semitic discourse gained momentum in the wake of economic crises, the intensification of ethnic competition, social pressures resulting from migration flows, and the increasingly refined and intellectual articulation of anti-Jewish critiques. Although a common Jewish cultural ploy at the time was to denigrate the movement and allude to the largely imagined horrors of medieval persecution, there was sufficient distance from the Middle Ages and sufficient proximity to contemporary anxieties for this to have little effect among the masses. In many respects these factors may be regarded as replicated today in that Jews will find it more and more difficult to gain currency from their World War II narrative as Whites are put under growing pressure from immigration, inter-racial violence, and the increasingly visible distortion of their political processes by essentially foreign interests. Worrying about what may or may not have happened to Jews in the 1940s will not be a luxury that Whites will be able to afford for much longer.

In broad terms then, the stage is set for the return of political anti-Semitism and thus a confrontation between a bloated Jewish power structure and a resurgent White nationalism.

Already there has been some dispute within the Alt Right regarding the ideological position of anti-Semitism. More specifically, Milo Yiannopoulos and Allum Bokhair, a homosexual Jew and a Pakistani respectively, penned a ***Breitbart* piece** in March of this year in which they implied association with, if not leadership of, the Alt Right. The article claimed that the Alt Right was essentially a reinvention of 1960s counter-culture that was driven by “fun, transgression, and a challenge to social norms.” Yiannopoulos and Bokhair contrast the young jokers of the Alt Right (as they define it) with “anti-Semites, white supremacists, and other members of the Stormfront set,” the latter described as “the worst dregs of human society.” Anti-Semitism, to the extent that it features at all in this narrative, is merely a punchline in the Alt Right’s expansive arsenal of provocative but largely insincere humor. Real ‘racists’ aren’t part of the movement at all.

Contrary to this narrative, it seems barely debateable that for the majority of those involved in the Alt Right, the question of Jewish influence is a genuine concern. And to some of us, the pushing of sanitized movement narratives by Yiannopoulos and Bokhair, and the disproportionate media attention given to these racially and ideologically suspect individuals, is evidence of an attempt to co-opt the Alt Right and divert it from a path of ethnic nationalism. The *Daily Stormer* has been at the forefront of this reaction, with one **article** arguing that:

> The Alt Right has become such a major political force that it was impossible for [Jewish elites] to continue ignoring us. Our victories have become far too numerous to count. Their new strategy is to try and redefine the Alt Right as a movement led by the homosexual Jew Milo Yiannapolous. They've actually been setting this narrative up for a while but are only now choosing to go full force with it… The Jews want the general public to believe that the Alt Right is some kind of goofy White nationalist movement that has no real issue with Jews or homosexuals. They want people to think that the negative things we say about Jews are meant as innocent jokes. This is entirely false.

That Jews would try to co-opt, or attempt to derail, a potentially damaging movement does have many historical precedents. In one of the most pertinent, Steven Beller writes that during the rise of German nationalism in 1860–1880, Jews attempted to take key roles in the movement with a view to re-directing it from its roots in *volkisch* philosophy and an antagonism towards Jewish influence, and towards a mission of "cultural and social revolution."[1] Media promotion and careful networking even led to two Jews, **Victor Adler** and **Heinrich Friedjung**, vying for leadership of the German nationalist movement in Austria. Indeed, Adler and Friedjung were two of the five framers of the famous Linz Program of 1882, a political platform that called for the complete Germanization of the Austrian state. It was only due to the continued insistence of the non-Jewish movement leaders, particularly **Georg Schönerer**, that an ethnic version of German nationalism was eventually adhered to. On Schönerer's insistence, and to the dismay of the erstwhile Jewish "leaders," the movement adopted an "Aryan clause." Their attempt to co-opt the movement having failed, Beller adds, "the Jewish reaction was to look elsewhere for their goals of social and cultural change."[2] For example, Adler became an out and out Marxist overnight.

Similarly in Germany, historian Gordon Mork notes that Jews were also "prominent" among the early leading advocates of German nationalism.[3] In particular, Jews were concentrated in the National Liberal Party, and then formed an influential clique around Bismarck himself. This diversionary clique within German nationalism may be regarded as a key reason why it was more stunted, in terms of an ethnic expression, than its Austrian counterpart until after World War I.

Similarly, during the rise of race science between 1880 and 1920 large numbers of Jews tactically ambushed several medical disciplines that had become increasingly concerned with the study of race differences. Historian Elena Macini writes that in Germany, "Jews flooded medicine at this time not only for social standing, but also in an era that witnessed the efflorescence of race science, for the opportunity of self-representation. … The presence of Jews in the medical sector in general, and in race science in particular, allowed them to assert Jewish equality and very often moral superiority."[4] With Berlin as the center of German medicine, and Jews comprising one third of doctors in the city,[5] the domination and re-orientation of entire disciplines within the nation was not only feasible but disturbingly easy.

Returning to the present, in addition to the apparent media promotion (and self-promotion) of Milo Yiannopoulos as a key Alt Right leader — if not *the* Alt Right leader — at the expense of far more legitimate individuals, a number of curious articles have also appeared in the Jewish press that may be intended to blur our ideological lines. For example, shortly after Hillary Clinton's speech an **article** appeared in *The Forward* titled "Is the 'Alt Right' Reaching Out to Jews — and Why?" Anyone with any familiarity with the broader movement would know that it is certainly not "reaching out to Jews." However, in this bizarre article a number of strange assertions are made without evidence, not least the claim that Richard Spencer sees "Jewish and other out-group allies as a way to protect whites." Like Hillary's speech, the article is also full of contradictions. Spencer is equally claimed to harbor "deep anti-Semitism," and Kevin MacDonald is accused of writing books "about the invention of anti-Semitism by Jews," illustrating only that the authors of the piece haven't read MacDonald's work. Confusions aside, these contradictions indicate tension within Jewish approaches to the Alt Right, suggesting that Jews would still prefer to 'defuse' the rising movement rather than be forced into more open political confrontation with it.

A further Jewish attempt to grapple with the rise of the Alt Right **emerged** a few days ago in the *Times of Israel* in an article titled: "Anti-immigrant and white supremacist, maybe. But is the Alt Right anti-Semitic?" In this article, which asked "Can you go Alt Right without going anti-Semitic?," the tension between those who believe the movement can be diverted from an ethnic-nationalist trajectory and those who believe the movement should be condemned is again apparent. On the one hand Rabbi Abraham Cooper, the associate dean of the Simon Wiesenthal Center, put forth the equivocal argument that "It may be too early to define the movement, but expressions of Jew hatred by some of its adherents need to be watched closely. It is wrong to accuse every person who associates themselves as part of the Alt Right movement as an anti-Semite." In a similar vein are comments from Joshua Seidel, who is Jewish and has proclaimed his 'backing' for the Alt Right in an **earlier piece** in *The Forward*. Seidel pushes a version of the Alt Right that is indistinguishable from that of Yiannopoulos and Bokhair, and claims an affinity with Western civilization and its values. The cumulative effect here is that of encouraging impatient waverers in the Alt Right, perhaps tempted by being on the cusp of mainstream attention, to 'leave the door ajar' for Jewish entry. We may surmise from historical precedents that this entry would be followed by diversion, dilution, and ultimately dissolution.

Of course, there are many Jews who wish to stick with more conventional tactics. Of these tactics, Kevin MacDonald has analyzed several in his chapter "**Jewish Strategies for Combating Anti-Semitism**" in *Separation and Its Discontents*. One of the most pertinent to us is the formation of self-defense committees. Both the Anti-Defamation League and the Southern Poverty Law Centre may be regarded as Jewish self-defense committees, and in terms of their basic operations they are the operational descendants of those that emerged in Germany in the 1870s following failed attempts to divert German nationalism from an ethnic worldview hostile to Jewish influence. Like the Central Association of German Citizens of Jewish Faith (the *Zentralverein*), both the ADL and the SPLC perform activities designed to benefit Jews under the mask of universalist concern. For the *Zentralverein* this was the pretence that Jews were merely Germans of a different faith, who wanted nothing more than to support the German nation. For the ADL and the SPLC, this is the pretence that they are making the world a better place for all people. All of these organizations share the same tactics in that they have engaged in lobbying the government, utilizing and influencing the legal system, writing apologias and tracts for the non-Jewish masses, using the mass media to promote Jewish causes, and funding organizations that are opposed to anti-Semitism but not explicitly Jewish (for example, socialist movements).

MacDonald writes that groups like these have made it a chief goal to present an image of anti-Semitism as "a disreputable, unsavory enterprise," and both the ADL and the SPLC have maintained this traditional line of attack against the Alt Right. [6] ADL National Director Jonathan Greenblatt, who in truly stereotypical fashion made his money by selling something called "**ethical water**" to disturbingly altruistic White hipsters, has wasted little time in attempting to sling mud. In response to the *Times of Israel Post* article described above, Greenblatt posted this Tweet, addressing the article's author, Ron Kampeas:

> Hey @kampeas no real debate. Once we said #KKK, today we say AltRight but the #antisemitism + #racism is 100% same https://t.co/KFTjhc2z5K
>
> — Jonathan Greenblatt (@JGreenblattADL) August 31, 2016

That being said, it is clear that Jews are struggling to create or present an image of the Alt Right that they feel they can publicly confront, and the tongue-in-cheek nature of much of the movement's anti-Jewish critique is proving difficult for Jews to deal with by using conventional tactics.

Faced with similar difficulties in the past, Jews have regularly relied upon a fall-back tactic of presenting the troublesome movement as a foreign import, in this case "un-American."

An excellent example of this, of course, would be Hillary Clinton's ludicrous claim that the Alt Right has somehow been spawned by Putin's Russia. Since most of her speech originated with the SPLC, we may assume that this particular accusation may be traced to a Hebraic hand. Another bizarre theory of the Alt Right's foreign origins originating with the SPLC: Mark Potok has weighed in with the strange **contention** that the Alt Right "began as an anti-Muslim movement in Europe and has been spreading in this country since about 2008."

And the list goes on. UK-based Jewish journalist Jonathan Freedland, who has a **long history** of activism against Whites, has penned an **article** titled "Donald Trump's achilles heel is that he is truly un-American." Freedland argues that America's founding principle is "the belief that national identity did not reside in blood or soil, but in loyalty to the nation's constitution and its bill of rights"—a clear indication that he has little acquaintance with **American history**. He continues that, "these moves by Trump are not just reactionary or bigoted or dangerous. They contradict the ideals that all Americans are meant to regard as sacred. Perhaps this is the way to attack Trump: as truly un-American. He says he wants to make America great again. The truth is, he would stop America being America."

The meme that Trump is 'un-American' has also been peddled by **Obama**. Further Jewish participants in the effort to portray Trump as un-American include but are not limited to: the **editorial board** of the *Washington Post* led by the Jewish Martin Baron; the Jewish journalist **Franklin Foer**; and Jewish talk show host **Jerry Springer**. Jewish businessman **Josh Tetrick** also **purchased a number of expensive full-page ad spaces** in the *New York Times* aimed at pushing the 'Trump as un-American' meme. Reporter Brian Fung writes that, "The *Times* charges nearly $152,000 for a nationwide black-and-white full-page ad on Sundays, meaning that Tetrick just dropped a serious amount of dough on trying to take Trump down a notch. That's more money than two typical Tesla Model S's put together, and before you even get to what Tetrick may have paid the *Plain Dealer* and other newspapers across the country for a spot."

In all cases, both Trumpism and the Alt Right are portrayed by Jews as a foreign incursion into American political life. As with other tactics, these have a long lineage. Kevin MacDonald writes that "Jewish organizations in Germany in the period 1870–1914 argued that anti-Semitism was a threat to all of Germany because it was fundamentally 'un-German.'"[7] In nineteenth-century Germany, anti-Semitism was often described by Jews as a French import. Conversely, Paula Hyman writes that, faced with a rise in anti-Jewish feeling in nineteenth-century France, Jews spread the message that anti-Semitism was "un-French" and a "German import."[8] Thorsten Wagner reports that it was a common refrain among Jews in Denmark that anti-Semitism there was "a German import — without autochthonous roots and traditions."[9]

There are countless more examples from countless other countries. The tactic therefore relies on convincing the population that Jews are not the foreign threat but rather that it is the growing *volkisch* movement that is the foreign entity threatening the nation. Although it's an absurdly perverse claim, and hard to imagine as being successful, Jews are able to spread the message because of their superior media and political power (as seen with Tetrick's efforts). This power has ensured that portrayals of nationalist movements as 'foreign' have been tactically effective in the past.

Although some of the Jewish responses and reactions to the Alt Right outlined above may appear erratic, ad hoc, or even conflicting, it is important to recall that Jews are "flexible strategizers." MacDonald notes that

> within this framework, one expects that strategies for combating anti-Semitism will be highly flexible and able to respond adaptively to novel situations…These strategies may not succeed in their aims. Rather, unsuccessful strategies are likely to be replaced in a trial-and-error process, and there will be a continual search for new strategies to counter new, perhaps unforeseen, difficulties. … Different sub-groups of Jews may develop different and incompatible strategies for confronting anti-Semitism or attempting to change the wider society to conform to Jewish group interests.[10]

The Alt Right will face serious challenges in the coming months from organized Jews who are keenly aware that it is gaining strength and numbers. Our opponents know that even if the Trump candidacy fails, his candidacy will have been good for the movement. As the ADL **puts it**: "Though the Alt Right is not a movement, per se, the number of people who identify with it is growing." As the movement grows, conventional Jewish counter-tactics will be rendered less effective and less practical, and new and more unconventional strategies will be sought. Foremost in this respect will be ongoing attempts to eliminate anti-Jewish critique in the Alt Right, so that a sanitized movement will stagger feebly on. Faced with such a scenario, the temptation of ideological compromise must be resisted. The impact of hostile Jewish influence on our societies is now better documented and understood than at any time in the history of our people. And as Hillaire Belloc wrote in 1922:

> The strength of anti-Semitism was and is based not only on intensity of feeling, but also on industry, an industry very accurate in its methods. … Pamphlets, newspapers, and books, which the great daily press is so careful to boycott, form by now a mass of information upon the whole Jewish problem which is already overwhelming and still mounting up. … As a dossier for the Prosecution it is astonishing in extent and accuracy and correlation.

Greatly assisted by sites like *The Occidental Observer*, along with scores of books and media, the 'dossier' we now have is unparaleled.

Just as I have drawn many historical parallels thus far, Belloc also noted that there was, in his time, "a fashion to separate oneself from the anti-Semitic movement. You still hear men, when they write or speak upon the Jewish problem, excuse themselves as a rule at the beginning of their remarks by saying ‘I am no anti-Semite.’” There is certainly a similar vein running through elements of the Alt Right today, and this is where potential co-option or compromise will be sought.

As the Alt Right continues to grow, particularly among the young, there is much to look forward to. It is hoped that this article, with its warnings and anticipations, will contribute to this progress. I’ll finish with Belloc:

It has been and will be with anti-Semitism as with all movements. When they begin they are ridiculed. As they grow they come to be feared and boycotted; but of those that are successful it may be justly said that the moment of success begins when they turn the corner and from a fad become a fashion.

[1] S. Beller, *Vienna and the Jews, 1867-1938: A Cultural History* (Cambridge University Press, 1989), 162.

[2] Ibid.

[3] G. Mork, ‘German Nationalism and Jewish Assimilation: The Bismarck Period,’ *The Lea Baeck Institute Yearbook* (1977) 22 (1), 81-90 (81).

[4] E. Mancini, *Magnus Hirschfeld and the Quest for Sexual Freedom: A History of the First International Sexual Freedom Movement* (Palgrave Macmillan, 2010), 29.

[5] A. Killen, *Berlin Electropolis: Shock, Nerves and German Modernity* (University of California Press, 2006), 63.

[6] K. MacDonald, *Separation and Its Discontents: Toward and Evolutionary Theory of Anti-Semitism* (1st Books, 2004), 227.

[7] Ibid, 232.

[8] A. Lindemann & R. Levy (eds.), *Antisemitism: A History* (Oxford University Press, 2010), 136.

[9] T. Wagner,’Belated Heroism: The Danish Lutheran Church and the Jews, 1918-1945,’ in K. Spicer (ed), *Antisemitism, Christian Ambivalence, and the Holocaust* (Indiana University Press, 2007), 7.

The Duke Campaign, Mike Pence, and the “Stoning of the Devil”

theoccidentalobserver.net/2016/09/15/the-duke-campaign-mike-pence-and-the-stoning-of-the-devil

Andrew Joyce, Ph.D.

September 15, 2016

It is customary during the annual Hajj pilgrimage that Muslim devouts throw pebbles at three walls (formerly pillars), called *jamarāt*, in the city of Mina just east of Mecca. One of a series of ritual acts that must be performed in the Hajj, it is a symbolic re-enactment of Abraham’s hajj, where he stoned three pillars representing the temptation to disobey God and preserve Ishmael. The ceremony is commonly known as “the stoning of the Devil,” and may be regarded as a practice designed to reinforce socio-religious conformity and obedience.

I’ve been reminded of this practice by the constant re-appearance in our own society of a primitive, ritualistic “stoning of the Devil” — the now mandatory condemnation of David Duke by aspiring politicians on the Right. A society, of course, reveals much about itself by its choice of devils. In this case, the “devil” is not necessarily the *person* of David Duke, but rather his career, and the struggle for White interests, heritage, and ultimately survival that this career has entailed. In terms of our visible political landscape, Duke has come to represent the personification of the “folk devil” of White identity.

Those on the edges of “acceptable” political discourse must be seen to “stone” this folk devil, and dissent is tantamount to complicity. Indeed, the further to the Right that the candidate may appear, the more essential it is deemed by the shapers of political culture that the candidate should prove his mainstream credentials by refuting, condemning, and distancing themselves from the non-conforming "Other."

Advocacy for White interests is still entirely taboo in today's culture, in spite of the great advancements of the Alt-Right in recent years. White identity politics remains, if you can pardon the pun, beyond the pale. In this oppressive context, it has become ever-clearer in recent months that the only thing keeping Trump from the full force of an establishment onslaught has been his cautious navigation of the outer boundaries of acceptable political discourse. Trump has been forced to both define and legitimize his candidacy via statements to the effect that he is not "Other," that he is not "beyond the pale." He has had to do this through almost constant refutation of accusations that he is pursuing an ethnically-based politics, and by refuting the personification of that politics in the form of David Duke.

Back in March, Donald Trump was placed under immense and protracted pressure by the political-media establishment to condemn in unequivocal terms the person, endorsement, and run for Senate of David Duke. No sooner had that episode finally seemed to subside than the focus shifted to Mike Pence, Trump's running mate. In an extraordinary exercise in political and media coercion, Pence is currently not only being pressed to display aversion to the ideological "devils" that Duke is said to represent, but even to employ a specific vocabulary — in this case, to condemn Duke and his politics as "deplorable." Because Pence has thus far declined to use this designated term, and has therefore declined to pay homage to the current fanatical Left-Liberal zeitgeist, the media machine has intensified its pressure on the Trump campaign more generally.

Pence himself appears confused by the seeming obsession that the media and the political establishment seem to have with David Duke, and does not seem to appreciate the ritualistic aspect of what has been demanded of him. In one recent press conference with House Republican leaders, Pence told reporters: "I have no idea why this man keeps coming up. Donald Trump and I have denounced David Duke repeatedly. … The simple fact is that I am not in the name-calling business."

What Pence mistakes as "name-calling" is in fact something much more sinister and insidious — it is an exercise in the manipulation of metapolitics.

Most recently, a Trump spokeswoman, Katrina Pierson has **offered an apologetic** for Pence's refusal to "stone the devil," and said that Pence didn't use the word "deplorable" to describe Duke merely because he didn't want to use Hillary Clinton's terminology.

However, escaping the diktat of political and social conformity hasn't been that straightforward. Much like the Communist bloc used to force dissidents to make public "confessions" on film, CNN's Jake Tapper recently launched an astonishing attack on Pierson during "The Lead," in which he insisted: "Let's break out the thesaurus: Is David Duke 'vile'?" The desired answer having finally been extracted, Tapper moved on to even more intrusive and invasive questions: Why were “racists” and “neo-Nazis” praising the Pence interview? Did this praise make her feel *uncomfortable*?

The ongoing saga of the “stoning” of David Duke reveals much about contemporary politics not only in the United States but in all countries where Europeans are declining demographically and politically. Perhaps most importantly of all, however, is that it also reveals the *necessity* of David Duke and what he represents. Although the loosely affiliated strands of dissident thought known collectively as the “Alt-Right” have made great progress in terms of penetrating aspects of mass society, our ideas and visions for the future have always relied to a great extent on their personification and instant relatability. Starved of mass public attention, we don’t have the time to elaborate on theories, policies, or social proposals. The few precious seconds of mainstream air-time our movement can sometimes acquire are crucial, and normally fall to one or two movement figureheads.

It is for this reason alone that the public mind can more readily recall the names, faces, and basic politics of Enoch Powell, Jean-Marie Le Pen, and *Jörg Haider among others, than they can the intricacies of the thought underpinning those figures. In the United States, there is no figure comparable to David Duke when it comes to resonance in the public mind with the themes of White identity and resistance to the chimerical utopia of multiculturalism.*

Not only is this particular position crucial, but Duke’s candidacy for the Senate is equally necessary. In contemporary politics and journalism, lies and compromise are endemic. Even the Trump campaign has been pressured into an almost ceaseless concessionary posture, increasingly defining itself by what it *isn’t* rather than what it stands for. The great Anglo-Irish poet W.B. Yeats once wrote that:

A statesman is an easy man,
He tells his lies by rote;
A journalist makes up his lies
And takes you by the throat.

Outside the halls of bargaining politicians and the lying press, David Duke has been remarkable over the years for his lack of compromise, his lack of concession, his lack of apology. His message has been consistent; his focus clear. Clarity of focus and truth of vision are essential in America today, just as they are across Europe and in all countries where European-descended peoples may hope to retain a viable existence.

Many of the admonitions uttered by Duke in the 1960s have now come horrifyingly to fruition. Intimidated by a hegemonic cultural establishment, European-Americans have been cowed into abandoning their interests for over fifty years. During that time, Duke’s nightmare vision of an American people dispossessed in its own land has become reality. Pew Research **report** that “the U.S. electorate this year will be the country’s most racially and ethnically diverse ever. Nearly one-in-three eligible voters on Election Day (31%) will be Hispanic, black, Asian or another racial or ethnic minority, up from 29% in 2012.” Based on **current projections**, European-Americans will be an overall minority in the United States in just 27 years. If Hillary Clinton becomes President, we may assume that this will occur sooner.

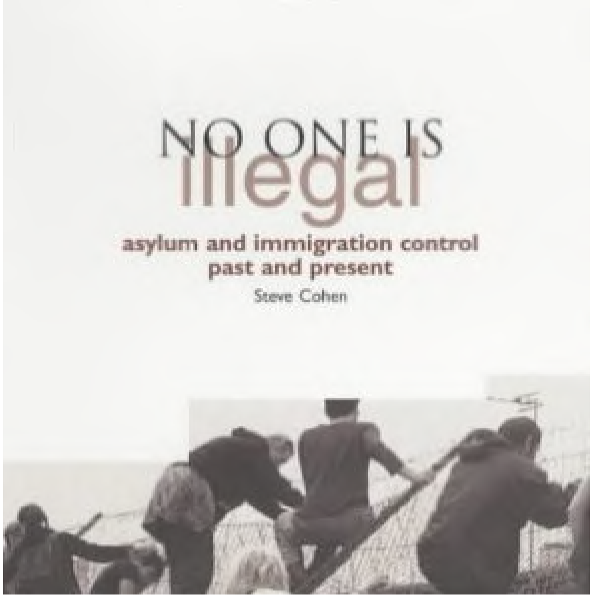
Europeans everywhere face a stark choice: Do they politely go to the grave, swaddled in materialism and brow-beaten by the hostile dialectics of rootless cosmopolitans, or do they bravely assert their interests and refuse to exit the world stage? Compromise, negotiation, and the middle ground are no longer tenable options. They haven’t been for some time. To return to Yeats: “The center cannot hold.”

David Duke stands outside the center, and perhaps proudly so. The Trump campaign is vitally important, but we neglect the Duke campaign at our peril. As the grip of our enemies tightens on our people, a Duke victory in Louisiana would be a “shot heard round the world.” We have witnessed enough nightmares become a reality. Now it is time to dream.

The Jewish Origins of the Open Borders Movement

theoccidentalobserver.net/2016/10/02/the-jewish-origins-of-the-open-borders-movement

Andrew Joyce, Ph.D. October 2, 2016



In a 2015 **essay** on 'Whiteness studies' I attempted to lay the groundwork and contextualization for a more developed study of the scale and devastating impact of contemporary Jewish intellectual activism in our colleges, universities, and wider culture. In that essay I noted the importance of Jewish activists including Noel Ignatiev, Ruth Frankenberg, Ricky Marcuse, and Terry Berman, who between the mid-1970s and late 1990s engaged in an effort to develop an academic discipline known as 'Whiteness studies.' Since its inception, Whiteness studies has occupied a unique space in an increasingly multicultural disciplinary landscape. Unlike Black studies, Jewish studies, or Asian studies, this sphere of academia is not intended to constructively explore the achievements, history, and culture of its scrutinized ethnic group. Rather, the genre exists to subject 'Whiteness,' and by implication White people, to a uniquely hostile dialectic consisting of the debasement of White culture, the degradation of White history, and the delegitimization of the European claim to existence. As such, the discipline may be regarded as an act of ethnic warfare, based as it is on the intended conquest of minds and consciences, and eventually, resources and territory.

In all Western countries, Whiteness studies, in both its academic and social justice expressions, remains disproportionately directed by Jews. This is an empirically observable fact. A book could be written on Jewish involvement in this academic "discipline" alone, but it should suffice here for a brief survey of some key examples. These include Syracuse University's **Barbara Applebaum**, who has made a career out of advancing notions of 'White guilt' and ending what she describes as "White moral innocence." In a similar vein is Leeds University's **Say Burgin**, who teaches a course titled "Why is my curriculum White?," while University of California's **George Lipsitz**, author of

How Racism Takes Place, has also written several books on 'Whiteness' and White guilt. Jewish feminist **Michelle Fine**, based at City University of New York, has produced numerous works on "White privilege," including her book *Witnessing Whiteness*. Other Jewish academics highly active in the Whiteness Studies field include **Lois Weis**, **David Theo Goldberg**, **Maurice Berger**, **Lawrence Grossberg**, **Jennifer Roth-Gordon**, **Cynthia Levine-Rasky**, **Laura S. Abrams**, **Judith Katz**, **Melissa Steyn**, **Paula Rothenberg**, and **Amy Eshleman**.

Jewish involvement is perhaps even more intense in the sphere of so-called social justice activism. One of the foremost operators of "Whiteness workshops" in the United States is **Dara Silverman**. Silverman is a "consultant, organizer and trainer who has been building movements for economic, racial, gender and social justice for over 20 years. From January 2015 to July 2016, Dara was the founding Director of **Showing up for Racial Justice (SURJ)**. As a consultant, Dara works with small and mid-sized groups to build their organizing skills, fundraising and organizational capacity. Dara was the Executive Director of **Jews for Racial and Economic Justice (JFREJ)** in New York City from 2003–2009."

Notorious Jewish acitivist Tim Wise has praised Silverman as "a critical voice in the newly-invigorated movement of anti-racist white allies. A relentless co-conspirator with leaders of color in the struggle against white supremacy and racial inequity, Silverman's grasp of movement building strategy is second to none." Regarding the actual content of her work, Silverman offers to 'cure' Whites of their "toxic Whiteness" via workshops and 'webinars.' In essence, these efforts are programs of deracination, executed via psychological abuse centered on guilt inducement. This effort at separating a people from their identity is more than a little hypocritical given that Silverman has stated in at least one **interview** that "I'm Jewish and I have a pretty strong connection to Judaism."

Dara Silverman

In addition to Silverman, many more Jews have been attracted to the despairingly lucrative and fashionable business of convincing Whites to abandon their identity. Among them are **Jon Greenberg**, author of "10 examples that prove White privilege protects White people in every aspect imaginable," and "Talking to Kids about Whiteness." Other prominent figures in the social justice sphere of the assault on Whiteness include **Debbie Zucker** and **Robin Nussbaum**. When New York's Vassar College decided to hold a series of Whiteness workshops last October, the two workshop leaders were **Diane Eshelman and Michael Drucker**, both of whom are Jewish. While the weakening of the internal or psychological supports of White identity is sufficiently problematic in itself, the problem is compounded by intensive Jewish activism in other spheres of academic and 'social justice' activity. The most damaging in these respects are the Jewish dominance in 'critical race theory,' and its correspondent political expression in the form of the open borders movement.

Readers who have been observing the ongoing 'refugee crisis' over the last couple of years will most likely have come across the phrase "No one is illegal" at some point. The refrain is particularly popular in Germany, where Kein mensch ist illegal became the rallying cry of tens of thousands of successfully deracinated German liberals, and thus was a key feature of the migrant tsunami that would engulf that unfortunate nation.

And indeed, it was Germany that first gave birth to the term and the movement it would encapsulate. It was at the *documenta X* art exhibition in Kassel in 1997 that this particular 'anti-racist' movement is largely considered to have been formally founded. That year's exhibition and the movement it spawned were organized by French-Jewish 'Artistic Director' Catherine David. David was keen to turn the entire exhibition into a political statement, something that didn't endear her to some of Germany's more conservative art critics. Undeterred, she turned the city of Kassel itself into a 'lesson' for gallery visitors, and one of her artist associates and fellow Jews, Lois Weinberger, even planted 'flourishing weeds' from southern and southeastern Europe along the disused tracks at Kassel's main railway station as a metaphor for migration and a 'post-national' world. Amidst the flagrant promotion of fellow Jews Eva Hesse and Chantal Ackerman, it was the fervid Jewish intellectual atmosphere of *documenta X*, and its abstract theories about migration and 'post-national' identity, that gave rise to *Kein Mensch ist Illegal*, a phrase that those present borrowed from the writings of Elie Wiesel.

Although the formal origins of the movement may be traced to Kassel 1997, this was arguably only the *spiritual* birth of the group and its specific ideology. More formal codification of its theory would arrive in the early 2000s with the publication of British-Jewish intellectual Steve Cohen's ***No One Is Illegal: Asylum and Immigration Control, Past and Present*** (2003). Cohen, who died in 2009, had by then worked for three decades as an immigration lawyer in Manchester, where he set up the Greater Manchester Immigration Aid Unit, and participated in Anti-Deportation Campaigns. He was a member of the International Marxist Group (IMG) from 1968 until the end of 1974, though he appears to have been very publicly engaged in Far Left politics until he was beaten unconscious by British Nationalists who broke up one of his meetings in 1976. Thereafter his public involvement appears to have lessened and took on a more reclusive aspect. Cohen was a member of the Jewish Socialist Group for most of his life, and he was a quintessential Jewish intellectual in that he was both prolific and intense, writing books, manifestos, and pamphlets about anti-Semitism, socialism, immigration, borders and the welfare state.

In 2003, Cohen capped thirty years of activism with the publication of his opus, *No One Is Illegal*. While the slogan-title was perfectly fitted to Cohen's own ideological trajectory, he was also keenly aware of its resonance on the Continent, where it was the main statement of the Jewish-inspired transnational European open borders network which formed in the late 1990s. This network had by 2000 developed into the main grassroots grouping of radical migration-related politics on a European level. One of its primary tactics was the maintenance of an ongoing visible presence in border camps such as the notorious camp at Calais, along with political campaigns against migration control, and Europe-wide action days. Cohen's contribution to such 'direct action' politics, via the publication of his book and an accompanying manifesto, was to provide both rarefied theory and abstract 'moral' justification.

Cohen's theories were, and remain, extremely basic. They draw heavily from his Jewish background, in the sense that Cohen has a highly fluid, abstract, and nomadic attitude to the nation state and nationality in general. Having been wanderers upon the earth since pre-history, one can hardly be surprised that, Zionist distractions aside, Jews would continue to possess an aversion to "soil" nationalism, even if they maintain the absurd pretense that "blood" nationalism matters as little to them. The central issue here resides in the fact that Jews have been remarkably, and very problematically, insistent on corroding the soil-attachment of the settled peoples among whom they dwell. Steve Cohen was a perfect example of this highly corrosive force. In his 2003 *No One Is Illegal* manifesto he asserted that immigration controls "are inherently racist in that they are based on the crudest of all nationalisms — namely the assertion that the British have a franchise on Britain."

In Cohen's worldview the British, and Whites wherever they are, are mere squatters on land they can be rightfully dispossessed of. Their resources are free for the taking in the course of "competition." Cohen, the apparent life-long Communist universalist, thus reveals a startlingly capitalist/social Darwinist view of land and territory, even to the extent of employing Capitalist language ('franchise') in order to make his point. This struck me at first reading as a vindication of Yockey's idea that Marxism has an unshakeable "Capitalistic provenance," but even stronger was the echo of the familiar socio-political position of 'the Jew' as both arch Communist and Capitalist.

Like that of many Jews, Cohen's political ideology was itself fluid and lacking borders, characterized chiefly by racial opportunism. For instance, we know that Cohen would never say that the British were entitled to colonize Africa in the nineteenth century because of the absurdity of the “Africans having a franchise on Africa.” The reason for this is that Cohen’s theory, like anything derivative of Jewish Bolshevism, isn’t really about open borders, or Socialism, at all. It is instead about White dispossession. Cohen’s formulations and arguments all focus on non-White migrants seeking entry to historically White nations. His argument about the “franchise” on land is little more than a blueprint for dispossession, inspired by his own archaic Jewish grievances, real or imagined.

Cohen’s ‘theory’ progresses to the statement that immigration controls “are only explicable by racism. Their imposition is a result of and is a victory for racist, proto-fascist and actual fascist organizations. It is impossible to see how legislation brought into being by such means, legislation accompanied by the most vile racist imagery and assumptions, can ever be reconfigured and rendered ‘fair’.” It is difficult to imagine that anyone with a reasonable level of intelligence could ever accept arguments like these. Even setting aside racial prerogatives, the idea that immigration controls are “only explicable by racism” is incredibly weak given that it ignores the imperatives of national security, cultural preservation, and the protection of jobs, health, and wages. One assumes that Cohen would have seen “vile racist imagery” in even the most everyday concern of a British housewife that her child should have a place in the local school, or a bed in the local hospital. His argument relies on there being an “implicit Fascism” in these important facets of life in White nations. This was something that Cohen probably did perceive, but only because of the miasma of grievances, inadequacies, and psychological complexes implicit in his own ethnic background.

The third key argument of Cohen’s manifesto is that “the demand for ‘fair’ controls simply ignores the link between immigration controls and welfare entitlements. This link is itself intrinsically unfair — and racist.” Cohen’s preoccupations with ‘fairness’ and ‘racism’ are here employed again to obfuscate the genuine and necessary concern of citizens who have invested in a welfare system built and developed in a once ethnically-homogenous and high-trust society. Cohen viewed the desire of the British to stop immigrant non-investors from reaping disproportionate gains from their welfare state as ‘unfair’ and ‘racist.’ To paraphrase our Jewish theorist, Cohen refuses to accept that foreigners do not have a “franchise” on British money. Cohen also refuses to acknowledge that a state with no borders will in time cease to be a state at all. In such an environment a ‘welfare state’ becomes an impossibility.

The final facet of Cohen’s ‘Open Borders’ manifesto ends with the assertion that “controls can never be ‘fair’ to those who remain subject to them.” Cohen’s argument here is based on a putative entitlement of the foreigner. Cohen’s believes that the stranger is entitled to limitless acquiescence. ‘Fairness,’ in Cohen’s mind, is the opening of the gates of Britain, a tiny country already struggling with a population of 64 million, to a world holding 7.5 billion people. ‘Fairness’ in this calculation amounts to national suicide, not merely in the sense of the forfeiture of national borders and institutions, but the total annihilation of the organic nation in the form of the British people. In this sense, it is a manifesto for genocide.

This sinister document was the foundation stone of the ‘No One is Illegal’ movement in Britain, where a group adopting the same name was launched under the leadership and direction of Steve Cohen, his co-ethnic associate David Landau, and two women of unknown provenance. Over the last few years No One Is Illegal groups have been formed throughout Europe and the United States: Spain (Ninguna Persona Es Ilegal), Sweden (Ingen Manniska Ar Illegal), Poland (Zaden Czlowiek Nie Jest Nielegalny) and Holland (Geen Mens Is Illegaal). These groups have been allied to growing activist organizations calling themselves ‘No Borders.’

Far from declining with the death of Steve Cohen, the Jewish prominence in the Open Borders movement has perhaps become even more acute in recent years. The range of theory underpinning the effort has also slightly diversified. George Mason University professor Bryan Caplan is the founder of **openborders.info** and is the most visible North American figure calling for an end to immigration control. Just last year Caplan wrote an **article** for *TIME* in which he argued that “instead of redoubling our efforts to curtail immigration, we should return to the historic American policy of open borders—admitting everyone eager to come build a better life for themselves.” Unlike Cohen’s arguments, Caplan relies on an exclusively capitalist appeal — the lie that open borders will mean the influx of immigrants who will make American’s richer. As far as lies go, this must rank somewhere alongside that of **Menasseh Ben Israel** (1604–1657), who not only told Oliver Cromwell that a readmission of Jews to England would make the nation richer, but that it would also lead to the imminent return of Jesus Christ.

Bryan Caplan

Caplan boldly claims, without statistics or evidence, that “immigrants, like tourists, are normally paying customers, not beggars.” However, we know from statistics that they *are* beggars. It has been **estimated** that “40% of young Muslims in France and 50% in Germany are unemployed and in receipt of social benefits. For example, an estimated 40% of welfare outlays in Denmark go to the 5% of the population that is Muslim. According to Otto Schily, former German interior minister, speaking of immigrants in general: “Seventy percent of the newcomers [since 2002] land on welfare the day of their arrival.” In Sweden, perhaps the most acute case, immigrants are estimated at 1.5 million out of 10 million people; immigration is estimated to cost almost $14 billion per year.” Completely ignoring this reality, Caplan’s refrain is that “immigrants are rarely charity cases.” In fact, in Caplan’s argument immigrants will bring their nations “*trillions* of dollars of extra wealth creation, year after year.” This is the promise of the Second Coming for an atheistic and materialistic age.

Taking his cue from Steve Cohen, Caplan published his own **manifesto** on “Open Borders Day, March 16th 2015.” The manifesto is signed disproportionately by Jewish and non-White intellectuals from colleges across the United States, but also including some in Canada and Europe. A particularly interesting aspect of the manifesto is that it avoids the economic ploys raised by Caplan in his *TIME* article, and instead returns to the empty moralizing of Steve Cohen’s 2003 effort. Caplan argues that “freedom of movement is a basic liberty that governments should respect and protect unless justified by extenuating circumstances. This extends to movement across international boundaries.”

Caplan continues that “border controls predominantly restrict the movement of people who bear no ill intentions. Most of the people legally barred from moving across international borders today are fleeing persecution or poverty, desire a better job or home, or simply want to see the city lights.”

They simply want to see the city lights? Caplan and his supporters demand that “international borders should be open for all to cross, in both directions.” This refrain about traffic moving in “both directions,” is one of the more insidious and disingenuous ploys of the open borders advocates. Indeed, it is at the core of the effort to convince Whites that by abandoning their borders they too will be “set free.” But how long will be the line be for flights from New Hampshire to Mogadishu? From Copenhagen to Damascus? In the nightmarish realization of the dreams of Cohen, Caplan, and their swelling numbers of colleagues, there will be no traffic in “both directions.” There will be an almighty surge from all dark corners of the earth to those parts of it where the last dim light of civilization yet glows.

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In Sun Tzu’s *Art of War* it is noted that it is a better offensive tactic to take your opponent’s forces whole rather than in piecemeal fashion. National borders, national identities, and the piecemeal nature of the White socio-political existence are obstacles to globalists of all descriptions seeking our defeat. Much better for them that we be united in economic bond-houses like the European Union, where diktats and immigration directives can be handed down to the great mass, leaving no stone unturned, no patch of land untouched. Much better for them that our borders be obliterated, absorbing us forever into the great chaos of dark humanity. But, as Sun Tzu said, knowing your enemy can be a first step to successful defense. And perhaps now we have a slightly clearer appreciation of his tactics and his methods.

On Europe and "the Faith"

theoccidentalobserver.net/2016/10/07/on-europe-and-the-faith

Andrew Joyce, Ph.D. October 7, 2016

"Too often you have not been welcomed…Forgive the closed-mindedness and indifference of our societies, which fear the change of lifestyle and mentality that your presence requires."
Pope Francis, 2016.

"Europe is the faith, and the faith is Europe…I say again, renewing the terms, The Church is Europe: and Europe is The Church."
Hillaire Belloc, 1920.

Over the years my attitudes towards race and religion have unfortunately brought me into conflict with many Christians, some of whom have been very close to me. Closest to home, my wife is an evangelical Christian. Like many of her co-religionists, she believes much of what she is told in church, not only in terms of what is written in the Bible, but also in the social instructions her church issues in order to steer its flock towards a "good" and "moral" Christian life.

My wife and I are opposites in many respects. She is fully aware of my own agnosticism, and is equally aware of my positions on racial, religious and political matters. Possessing an abundance of good qualities as a wife and mother, I don't think I am doing her a terrible injustice by stating that she doesn't completely understand the complexities of the subject matter I routinely explore. To her, the thing that matters most is that my attitudes are "good." It is the "moral" merit of my positions that she is most interested in, and because she is a Christian the question of how "moral" my opinions are is entirely dependent on how closely they fit with the Christian moral worldview — as taught to her by her church. Thus, when we discuss this or that aspect of the news she will often ask of my opinions: "Yes, but is that a good attitude to have? Is that displaying forgiveness? Isn't your heart too hard?" If the discussion continues, it frequently evolves into a debate between (my) facts and (her) moral feelings.

For the sake of domestic harmony, I rarely enter into debates on religion and politics with my wife, much as there are a hundred responses I could provide to her questions. There have been moments, however, when the divergence between my wife and me on religion and race has become acute. I accompany her to church only on extremely rare occasions, and the last and probably final occasion was last Fall. It started like any other service had. As we entered the ultra-modern church facility there was a crescendo of pulse-raising feel-good music, and there were swarms of people equipped with Prozac smiles. Bowls of candy were offered. As the service began, some individuals competed with one other in jumping and skipping in the front, crying and smiling and throwing their arms in the air to demonstrate their oneness with God. Eventually the pastor appeared to huge applause and fanfare, telling everyone that they were loved and that God was in the room with them. This seemed to bring comfort to the motley group of former alcoholics, drug-addicts and abuse victims that earlier visits had informed me comprised a healthy proportion of the population of the church. Some began emotionally swaying, assenting and nodding to his words.

So far, so familiar. But as we took our seats and the sermon began it slowly became apparent that I was going to enjoy the "teaching" even less than usual.

The topic was the "refugee" crisis. At a recent meeting of local government, a vote had been held on whether to formally extend an invitation and welcome to prospective "refugee settlers." The vote had been proposed by a female Leftist politician with mental health problems. (She is an acquaintance of my wife and I know more about her private life than I probably should.) After hearing about the vote, I mobilized some of my political associates in the local community and we set about lobbying several key politicians. Our efforts helped ensure that the vote ended definitively on the resolution that an invitation and welcome would *not* be forthcoming.

I viewed this is a small but significant personal success given the pro-migrant climate at the time, and was riding a high until that following Sunday. I now found myself sitting and listening while the pastor, who hadn't achieved anything of significance in the real world, weighed in heavily against the politicians behind the vote. They were "un-Christian" and immoral. It was in fact our "duty" as Christians to let these people come into our communities and share our resources with them. A preoccupation with “economics” displayed a lack of faith and morals because God would provide extra jobs for the extra people just like he had provided loaves and fishes, and there would always be enough money and resources to go around if we just showed enough faith. It didn’t even matter that these poor “refugees” weren’t Christian because after just a few days among us they would be overwhelmed by the Holy Spirit and begin their own Christian journey. A glorious shared future lay ahead of us; refusing to accept refugees was “racist,” and “racism” was an “evil sin.”

The simplicity of this pastor’s worldview would have been humorous if it wasn’t drawing the noisy approval of almost a thousand European-derived people. My ears still ringing with applause, it struck me that this kind of moral instruction wasn’t just childish and full of logical errors — it was dangerous. These people were literally being told that the fate of their eternal soul depended on facilitating their own demographic displacement. I sat motionless, in horror, for the rest of the service. My wife and I talked about the service when we got home, and we’ve discussed the incident several times over the last six or seven months. She understands, and agrees with, my position on the migrant floods. She even agrees that her church is *politically* wrong on the issue (it should ‘stay out of worldly affairs”), as it has been on other social and political questions that she cares about. However, she insists that the church is *morally* correct on the issue of migrants. She continues to attend the church and her faith remains undamaged. Our debates continue, fruitlessly. And as we seek to equip our children with the best ideological tools they may need to survive and succeed in a world in which their race is dying, the imperatives of race and religion remain in contest.

The sensitivity of addressing the issue of race and religion within the walls of my own home mirrors the sensitivity of the issue within our broader movement. I see the many Christians in our movement not just as a source of much-needed support, but literally as part of my extended racial family. Like my own wife, they are simply indispensable. The prospect of either side attacking the other as ignorantly superstitious or as consumed by arrogant disbelief is similarly unconscionable, since it would open chasms in the family unit that could potentially be catastrophic and which we can ill-afford. Remaining silent, however, is equally problematic since it could lead to the building of deeper resentments and quiet estrangement. Although discussing religion is often taboo in our movement for fear of creating divisions, since religion is still of huge social significance some kind of dialogue needs to occur. We need to talk. And we need to talk now more than ever because our churches, to the extent that they are truly still *ours*, are acting more and more against the interests of our people.

First, there is the Catholic Church. If modern Christianity has raised the themes of “forgiveness” and “meekness” to an astonishingly prominent doctrinal position (above even the once greater themes of atonement and cosmic redemption), then Pope Francis is surely the personification of this sick glorification of humility and weakness. The image introducing this article speaks volumes about the decline of our civilization and the failure of Christianity to prevent it, but the Pope's conduct has been even more far-reaching. Less than ten days ago, in a highly symbolic act, the Pontiff took three Syrian families home with him from Greece. Reading right out of the ADL playbook, he announced that the movement of the migrant hordes wasn't a dire threat to Europe's existence but rather "the greatest humanitarian catastrophe since World War Two." Catholics singing from the same hymn sheet as Jews is becoming more common. From April 4–7 Poland played host to the 23rd International Catholic-Jewish Liaison Committee Meeting, during which Catholics and Jews issued resolutions insisting on the moral imperative that Europe welcome "refugees."

Given such developments it is no coincidence that in the long history of the Christian religion, Pope Francis is the most popular Pope among Jews. In September 2015 Ronald S. Lauder, the head of the World Jewish Council, said that "never in the past 2000 years have relations between the Catholic Church and the Jewish people been so good." When Pope Francis held a closed meeting with the WJC the following month, Francis informed Jewish leaders that he fully believed that any criticism of Israel was just as "anti-Semitic" as attacks on Jews. Lauder emerged from the meeting speaking of the Pontiff in glowing terms: "Pope Francis does not simply make declarations. He inspires people with his warmth and his compassion. His clear and unequivocal support for the Jewish people is critical to us."

A prostrating Pontiff, overseeing millions of compliant Catholics worldwide, is indeed critical to Jewish interests. Francis may be seen as the perfect culmination of the Second Vatican Council, which was **orchestrated by Jewish converts** to Catholicism and annihilated the remaining power of the Catholic Church as a force for European culture. The poisonous seeds have given rise to a truly rotten tree, or in the interpretation of Francis himself: "The Council, with the declaration *Nostra Aetate*, paved the way. It said yes to the rediscovery of the Jewish roots of Christianity, and no to any form of anti-Semitism and condemnation of any insult, discrimination and persecution derived from that."

Not only a traitor to the European race, Francis is either intellectually insipid or a disingenuous cretin. In January this man, who claims to be God's emissary on earth,

argued that “Europe has the means to absorb refugees without sacrificing its security or culture.” The Holy Father was presumably here referring to the thefts, rapes, bombs and deaths that have illustrated the remarkable success the Continent has met with thus far in preserving its culture and security in the face of mass foreign incursion.

What the Papal position does in fact illustrate is a stark, and terrifying, detachment from reality. Just as Jesus of Nazareth encouraged his followers not to worry about food or clothing because “the End” was imminent, so the Pope tells his followers not to worry about immigration because countries and races mean nothing when one is assured of a glorious afterlife. Just days ago, Pope Francis delivered his most grovelling sermon yet, when he addressed migrants by pleading: “Too often we have not welcomed you! Forgive the closure and indifference of our societies, who fear the change of life and mentality that your presence requires.” Apparently one can only enter Heaven on one’s knees.

The widespread raising of “meekness” and “forgiveness” to totemic significance in the broader Christian religion is an especially pernicious development that demands closer study and attention. It has been added to a dangerous cocktail of cultural destruction and racial guilt, and has undoubtedly contributed to the “cuckolded” nature of contemporary Western existence. Citing just one recent example, we may cast our eyes upon the sordid tale of the home invasion, sexual assault and murder of pregnant mother Amanda Blackburn at the hands of three Black criminals. Blackburn’s husband Davey is an evangelical pastor who made headlines when he offered his “forgiveness” to the animals that savagely slaughtered his wife and unborn child.

My wife is currently pregnant with my third child and I have to confess that when I read the **words** of Pastor Blackburn the blood drained from my face. I placed myself in his shoes and the only feeling in my body was a need for absolute vengeance and bloody retribution on those responsible. Pastor Blackburn, on the other hand, wants to share the gospel with them. Even more shocking, Blackburn’s response to his wife’s murder was fawned over and celebrated by White evangelicals the world over in an orgy of gutless pacifism.

As stated above, modern Christianity is only an ingredient in this pathology and it has surely combined with other facets of the cultural conditioning of Whites to produce this deadly effect. Ironically, and yet somehow so very obviously, it took *Black* preacher Jesse Lee Peterson to **point out** that Pastor Blackburn’s act of forgiveness was not only based on bad theology but also was a clear ‘sign of weakness.” Peterson argued that: “The criminals haven’t asked for forgiveness, so how does he know if they want to be forgiven? It’s the criminals that need to apologise to him for their heinous crime. They offended the pastor; he didn’t offend them. So I’m not sure why he feels the need to forgive them.”

The problem that Peterson can’t see is that Whites exist in a culture saturated with the theme of “forgiveness” — both the giving of it, and as Pope Francis illustrates, the asking for it. The end result in both cases is just as Peterson describes: White weakness.

Looking at the facts, there can be little doubt that White weakness is being systematically sown and harvested by the churches on behalf of foreign settlers. The Anglican Church, one of the most influential after the Catholic Church, has raised millions of dollars worldwide that it then gives to refugees in the form of transport, housing and ready cash. In England the Anglican Church contributed two chairpersons to the board of the National Refugees Welcome Board. The Anglicans took their seats alongside Pat Lynch of the Catholic Bishop's Conference and Rabbi Danny Rich, the board aims to **bring at least 20,000** migrants to Britain within the next four years.

In Australia the Anglican churches are working hard to expand the nation's immigration quotas which they **believe** to be "tragically inadequate" and a poor response to "the size of the world's problem." Australian Anglicans have also expressed their concern "with talk in relation to recent asylum-seekers as 'illegals' and 'queue jumpers'…There is no such thing as a 'queue' on a global basis, although there may be queues in places where Australian Immigration staff are present. There are many thousands of desperate people marooned in foreign countries with no hope of having claims to refugee status assessed by any member of the Australian Immigration Department. We believe many more overseas processing positions should be created." In Canada several Anglican communities have **arrangements with the Citizenship and Immigration service** to facilitate the entry of migrants and their total subsidization by church members for at least one year.

Presbyterians have also been heavily involved. When Donald Trump likened the influx of Syrian migrants into the U.S. to a coup, asserting that some migrants could be terrorists, he was subjected to a **scathing attack** by Rev. Gradye Parsons, **stated clerk** of the Presbyterian Church (USA). Parsons wrote that "Presbyterians through decades of policy have demanded humane treatment of people of all nationalities and faiths who find themselves within our borders. … We have challenged our government when it neglects to acknowledge the refugee status of those fleeing persecution. We have pushed for due process at the border and we continue to petition for immigration reform that includes a path to citizenship for undocumented persons. … Knowing our Lord was once a refugee, faithful Presbyterians have been writing Church policy urging the welcome of refugees and demanding higher annual admissions into the United States since the refugee crisis of World War II."

Even those Christians who claim to be concerned with the decline of the West are part of the problem. A few days ago Pat Buchanan penned a piece titled "**If God Is Dead**," in which he offered a deracinated version of our impending genocide. According to Buchanan, "A people's religion, their faith, creates their culture, and their culture creates their civilization. And when faith dies, the culture dies, the civilization dies, and the people begin to die." He argues that only after the adoption of Christianity did the West go on to "create modern civilization" (the Greeks, Romans, Celts and Teutons apparently were little more than savages), and that Europeans have stopped believing in the Christian god and instead now turn instead to "secular religions." These secular religions have contributed to declining birth rates and “while the European peoples — Russians, Germans, Brits, Balts — shrink in number, the U.N. estimates that the population of Africa will double in 34 years to well over 2 billion people.”

Buchanan’s perspective on the decline of the West is woefully simplistic. Firstly, Christianity did not create Europe or European culture. The Christian religion thrived in earlier ages because of the genius of the race that adhered to it. Aryan man merely grafted elements of this Middle Eastern faith onto its earlier customs and ways of life. It is *race* that creates culture — religion merely decorates it. Faith can die, but in the presence of other conducive factors, the civilization and people may well endure or even thrive — as the suppression of the Nordic Heathen spirituality under the Christians clearly illustrates. Thor may have died but Thorstein still ploughed his fields and raised his family.

Buchanan also ignores the heavy influence of universalist Christian themes on the very “secular religions” he castigates. Where would socialism, egalitarianism, liberal democracy and their host of hideous offspring be without the powerful influence of nineteenth-century Christian movements like the evangelical socialist contemporaries like **John Ruskin**? It was Christianity that provided these poisons with their level of toxicity.

And what has provided the greatest support for the African population boom that Buchanan claims to dread? Christian aid of course. It is Christian aid to the Third World that comprises the apex and focal point of what we call “White Pathological Altruism,” except the real horror is that it isn’t pathological at all. In a terrifying display of “logic,” since these people don’t believe in the value of their biological reality, they are prioritizing something that they do believe in — their *spiritual* evolution.

REFUGEE CRISIS
christian aid

Saving their souls, destroying their race.

Aside from the disastrous genetic implications of this delusion, Buchanan illustrates perfectly the sad fact that many millions of White Christians are hypocrites and self-deceivers. Ralph Waldo Emerson put it best in his monumental essay "***Self-Reliance***," where he encouraged these spiritual bigots to focus on their own kind:

> Go love thy infant; love thy wood-chopper: be good-natured and modest: have that grace; and never varnish your hard, uncharitable ambition with this incredible tenderness for black folk a thousand miles off. Thy love afar is spite at home…Are these *my* poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent, I give to such men as do not belong to me and to whom I do not belong.

The fact remains that Christianity frames itself as a universal method of cosmic salvation accessible to every man. To a Christian, Emerson's sense of national belonging must always be subordinate to his belonging to another people — the people of God. Christianity ultimately cares more about the future of Christianity than the future of the German or the Dane. A Bishop will rejoice at the conversion of a Senegalese witch doctor more than he ever will at a growing family of unbelieving Norwegians.

This truth lies at the heart of the vulnerability of this religion from the perspective of ethno-nationalism. Rather than encourage ethnocentrism like Judaism does, Christianity achieves the opposite. Other than an extremely radical departure in interpretation there are simply no grounds for believing that Christianity will be of any assistance in helping us to develop survival strategies as we enter terminal demographic decline. In fact, we are currently faced with the problem of trying to *overcome* Christian influence and its heavy contribution to White pathological behaviors and traits.

There is a long history of Jewish antagonism towards Christianity, and I know that many in our movement have a reflexive defensiveness regarding the Christian faith based on this fact alone. But this opposition had less to do with Jesus of Nazareth (Talmudic aspersions aside), and more to do with Jewish confrontations with the social cohesiveness of Europeans who happened to be Christians and the threat to the Jewish group strategy posed by evangelism and conversion. Modern Christianity has indeed found its “personal Jesus,” and this is a Jesus that poses no threat to Judaism, and it has in fact evolved into an entity that serves Jewish interests very well. This is Jesus the Jew, Jesus the Refugee, and Jesus the Forgiver. Jews and Israel are praised and supported by almost every mainstream church, and the churches are at the forefront of displacing the European peoples from their ancient homelands. Jews and Christians are now very good friends indeed.

The intention of this article is not to offend, but perhaps to provoke. I can’t think of a single Christian clergyman of any significance who advocates exclusively for the European peoples. This is very telling. Those who describe themselves as Christian White advocates need to become more vocal in articulating a more ethnocentric or culture-based theology that their co-religionists will find convincing. It is simply not enough to hope that Nationalists can achieve something politically and then come to the rescue of the churches. The churches, and Christianity, must prove that they are worth rescuing. Christian White advocates can begin by “evangelizing” their co-religionists for *our* cause, and thus take a step towards reclaiming the churches that are helping to destroy us. I’ll finish by returning to Emerson:

“Let us hear a whistle from the Spartan fife. Let us never bow and apologize more.”

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Ezra Pound, Jewish Activism, and the Struggle for Cultural Memory

theoccidentalobserver.net/2016/10/24/ezra-pound-jewish-activism-and-the-struggle-for-cultural-memory

Andrew Joyce, Ph.D. October 24, 2016

***"*The terror of Pound for Kazin and the rest of us, if we are honest, is Pound's racism"**
Theodore Weiss, *The New York Review of Books*, 1986.

I often take great pleasure from looking into the past and finding, among persons and works of great genius, ideas that we very closely share. It's not terribly difficult. Times have changed so dramatically, and the window of 'acceptable' ideas has so radically narrowed, that almost every great creative thinker of substance prior to the 1950s held socio-political views regarded as quasi-Fascistic by the current dispensation. Most of us will be aware, of course, that these broader cultural shifts have had extremely negative repercussions for the socio-historical legacy of such figures. In short, within a society all too keen to abolish the 'old White men' from the history books, such figures will be the first to go.

Against this ominous backdrop, a colleague and literary scholar recently felt the inclination to inform me that the great genius of literature Ezra Pound (1885–1972), who possessed a genuine and open sympathy for Fascism, is being slowly and insidiously exiled from college reading lists and school curricula. It should come as no great surprise to readers of the *Occidental Observer* that having been caged in a 'death cell' for his war-time affiliations, and driven first into a mental health hospital and then out of his country, Pound's punishment would continue posthumously with his relegation to anonymity. Where my friend erred, however, was in attributing the slow vanishing of Pound to an amorphous 'neoliberal' zeitgeist. As an 'armchair' fan of Modernist poetry for almost a decade, and an ethno-nationalist even longer, I've been more acutely aware of the *specificities* behind the degradation of the much-maligned poet. Far from being a recent phenomenon, I was also aware that the most important steps in Pound's marginalization had been put in place decades earlier. Having shared these specificities with my colleague, I now present them here for the consideration of our readership.

The process of annihilating a genius and his worldview from the cultural memory of his people is both straightforward and relatively commonplace. During the course of several research projects over the last decade, it became apparent to me that even where ideologically suspect cultural figures *are* permitted to remain under study, the socio-political ideas of these 'tainted' individuals, no matter how central to their character or intellectual worldview, are sequestered within their social and professional biographies, and often presented as unpleasant 'moral stains' upon an otherwise acceptable and productive life. An excellent example in this regard is W.J. McCormack's 2005 *Blood Kindred: W.B. Yeats,* *The Life, The Death, The Politics*, which endeavored to ‘expose’ and quarantine the Anglo-Irish poet’s alleged “intense relationship” with Fascism and anti-Semitism. In this way, ‘offending’ but ‘milder’ figures like Yeats are made ‘safe’ for the young and impressionable White minds passing through our college systems. In the more ‘extreme’ cases, however, like that of the explicitly Fascist-affiliated Pound, these ‘moral stains,’ and the indignation they provoke, are deemed unmanageable and unforgiveable. They are amplified, and utilized in attempts to defame and degrade the cultural figure. The process of defamation and degradation eventually forces that figure out of acceptable public discussion and recognition, and thus into obscurity.

The method of defamation and degradation is subtle and slow, like the drip-feeding of poison. It is also in large part facilitated by the now-familiar practise of academic and cultural gatekeeping. Retaining our focus on the example of Pound, it is instructive to study the work of Jewish academic **Louis Menand**, who has occupied highly influential chairs in English Literature at Princeton and Harvard, and is a prominent critic for both *The New Yorker* and the *New York Review of Books*. In a 2008 article titled ‘**The Pound Error**,’ Menand unleashed precisely the kind of withering indictment of Pound that continues to pave the way for his banishment from cultural memory. In Menand’s summation of the poet’s personality, Pound was “vain and idiosyncratic,” but by far the greatest problem was “that he was a Fascist.” Pound is said by Menand to have been possessed of an “obsession with the Jews,” which is true only to the extent that Pound had a preoccupation with usury and financial abuse that inevitably drew him into ideological opposition to some of the **key innovators** in that area of economic life. Pound, the titan of letters and the enabler of W.B. Yeats, James Joyce, Wyndham Lewis, and T.S. Eliot (among many others), is ultimately dismissed by Menand as “a failure,” notable only for “the shambles of his political beliefs and the limitations of his poetics.”

Emanating from such lofty academic heights, Menand’s invective would be influential enough in demeaning the work and cultural memory of Ezra Pound. But the effort is more widespread and thus even more effective. Although one may instinctively expect the ‘anti-Semitic’ work of poets like Pound and T.S. Eliot to deter the attentions of Jewish literary scholars, the reality is quite different. Indeed, in the mirror image of Menand’s claim, it actually appears that it is *Jews* who have the obsession with *Pound*. Pound, perhaps more than any other poet, has exerted an attractive influence over a large swathe of Jewish scholars, all of whom have been pulled magnetically towards him by a burning zeal to deconstruct his work, life, and legacy. This juxtaposition of hatred with attraction is subtly expressed in Anthony Julius’s *T.S. Eliot, anti-Semitism and Literary Form*, in the course of which Julius writes that Jews reading Eliot’s poetry are both “appalled and impressed.”[1] These academic activists are appalled because they perceive an unjustified critique upon their ethnic group, and they perceive this critique all the more keenly because of their ethnocentrism. They are impressed because they appreciate, and are threatened by, the talent of their target, often despite themselves. The ‘attraction’ arises from the desire to deconstruct and demean that talent, and thus avenge or assuage the critique.

Posthumously, Pound possessed no shortage of Jewish ‘admirers.’ The death of a notable figure often gives rise to renewed interest in that individual’s work and its significance. One might argue, particularly in the modern era, that the first ten to twenty years following that death may set the tone for how or if that figure will be remembered over a much greater length of time. After Pound died in Venice in November 1972, the remainder of the 70s was taken up by a widespread fascination and rediscovery of his poetry, but this enthusiasm was not shared by Jewish intellectuals. Following Pound’s death one of the most ardent and vocal was the New York Intellectual, and prominent literary critic, Alfred Kazin. Alfred Kazin would **remark bitterly** in 1986 that “in the museum of modern literature no figure commands more space than Ezra Pound. … The literature on Pound is enormous and swells every month.” What set apart the coming attentions of Kazin, and later Theodore Weiss, Macha Rosenthal, Charles Bernstein, Nancy Harrowitz and, most recently, Noel Stock, Tim Redman, Louis Menand and David Biespiel, from the early enthusiasm of the 70s, was the deconstructive and antagonistic slant of the Jewish academics. In words that almost perfectly mirror Julius’s claim to be “appalled and impressed” by the work of T.S. Eliot, Kazin’s scathing 1986 rebuke was titled “The *Fascination and Terror* of Ezra Pound [emphasis added].” The objective of these Jewish attentions was not to partake in celebration and the cementing of a cultural icon in the literary canon, but rather to break down the target’s reputation and weaken his place in cultural memory. In attacking the posthumous enthusiasm for Pound’s work, these intellectuals were in effect condemning Pound to a second, cultural, death.

In this deconstructive effort, no arguments were too tenuous, and no line of attack was too abstract or extreme. Assaults on Pound’s legacy and work by these Jewish intellectuals in the decade immediately following his death were astonishing in their bitterness. When, in 1973, the English literary scholar **Michael Wood** wrote a positive review of two (gentile-authored) works on the poet, he was met with remarkable ferocity by the Jewish New York writer Max Geltman. Wood had committed the sin of writing that he perceived great tenderness in the work of Pound, to which Geltman **responded** by asking whether “the word ‘tenderness’ is meant to imply the kind of tender care lavished on the gas chambers.” In the protracted invective that followed, Geltman would deride Pound, with sneering condescension toward his rural origins, as that “sputtering comet out of Hailey, Idaho.” At its conclusion, Geltman would round off the piece with an obscure reference to a forlorn note allegedly written by a child at a “Nazi Death Camp.” Wood’s response was both brave and damning, describing Geltman’s attack as both “stupid and incoherent.” And Wood’s conclusion was a perfect indictment of Geltman’s tactical use of Jewish *schmaltz*: “There is, however, nothing in Pound which is quite as ugly as the closing paragraph of Mr. Geltman’s letter. If fidelity to the holocaust means exploiting the memory of that child for the sake of a cheap, polemical pathos, then I’m all for forgetting.”

Unfortunately, strong-willed non-Jews like Wood had by the 1970s been disprivileged numerically at the higher levels of academia and popular criticism. As a result, and in marked contrast to the enthusiasm and celebration of the early 1970s, by the 1980s the balance of opinion on Pound began to tip heavily against him. Alfred Kazin's 1986 attack on Pound was even more significant than the Geltman affair, and would be **described** by an acquaintance of the poet as reaching "some heights of virulence," with the "more than strong" suggestion that Pound "was to blame for the 7,740 Italian Jews who died at Auschwitz." For Kazin the New York Intellectual, Pound was the epitome of the 'White Imperialist,' a "genius not least in his American gift for appropriating land not his own." Above all though, Kazin's scathing rebuke represented an attempt to push the popular Pound, and other Modernist poets associated with the reconstruction of Homeric myth, if not *volkisch* thought, back out of the spotlight:

> Modernism…has threatened to take over the curriculum. Eliot's prescription, that past literature should constantly be assimilated to the taste of the present, had led to a steady omission and distortion of actual history. Modernism must not become the only writer of its history…. Modernism is not our only tradition.

In this respect, Kazin found ready agreement from Princeton academic Theodore Weiss, who **assented** that "Whatever their fascination, Pound and modernism are overdue for relegating to the dead past," and suggested that "Pound and modernism be ignored or, if dealt with, done so negatively, and that poetry itself be considered peripheral, inconsequential as it is in a modern industrial society." More recently, David Biespiel **states** that if Pound's "violent fascism and anti-Semitism" weren't bad enough, his poetry should be dropped because it is "getting less and less contemporary and more and more lost to time." Thus, through Jewish domination of the key 'valves' of culture, we have witnessed the steady shift from a situation in which "the literature on Pound is enormous and swells every month" to one in which Pound is a "peripheral" nothing; a "failure;" or worse.

The strong presence within elite Western English faculties of a Jewish bloc advancing Jewish interests (marginalizing an 'anti-Semite' and a literary movement 'tainted' with 'anti-Semitism') is somewhat ironic given that Jewish literary critics like Anthony Julius issued maudlin complaints that "it is well known that English faculties in America were once especially hostile to Jewish applicants."[2] What Julius is referring to is the subtle conflict that played out across Western universities between the 1920s and 1950s; a conflict that would ultimately end with Jewish intellectuals like Weiss and Menand flooding the leading positions at Ivy League colleges, and other Jewish intellectuals like Kazin taking command of the leading avenues of criticism. If the WASP 'old guard' ever really exerted the privileges of academic and cultural gate-keeping, this had been conclusively wrenched from their grasp by Jews by the early 1960s.

The conflict cannot be seen as benign in either its progression or its results. In English departments, and presumably in many other disciplines, both WASPs and Jews perceived group interests as being at stake. At Yale, WASP professors expressed doubts and concerns that “Jews lacked the cultural and religious background for teaching English literature,”[3] which was presumably the subtle articulation of the belief that Jews would be implicitly hostile to much of the English literary canon. On the other hand, one need only survey a handful of memoirs by Jewish literary scholars to learn that such hostility was clearly in evidence. For example, when asked about his experience of 1950s Yale, Harold Bloom replied sardonically that it was “an Anglo-Catholic nightmare. Everyone was on their knees to Mr T. S. Eliot.”[4]

Given such evidence, any argument that Jews and gentiles shared the same cultural interests should be treated with a healthy scepticism. Indeed, it is concerning to say the least that a group evincing demonstrable hostility to the cultural figures, interests, and heritage of White Europeans now dominates the upper echelons of that same culture. Jewish academics have become an important segment of our hostile elite.

While we may be encouraged by our current culture-shapers to believe that the entry of Jews into our arts helped us to become more ‘worldly’ and ‘objective’ in our creative life, sober reflection on contemporary Jewish activity in English literature reveals quite the opposite. Even if we accept Bloom’s perspective, it may be said that we have merely replaced the ‘Anglo-Catholic nightmare’ with a Jewish one. And rather than being on our knees to ‘Mr T. S. Eliot,’ everyone is now on their knees to Jewish victimhood. The apparent Jewish inability to appreciate English literature beyond the narrow purview of ethnic interest is demonstrated with even the briefest of bibliographies from the field’s leading scholars:

- Derek Cohen and Deborah Heller’s *Jewish Presences in English Literature*
- Bryan Cheyette’s *Constructions of ‘the Jew in English Literature and Society* and his *Between Race and Culture: Representations of ‘the Jew’ in English and American Literature*
- Harry Levi’s *Jewish Characters in Fiction: English Literature*
- James Shapiro’s *Shakespeare and the Jews*
- Edgar Rosenberg’s *From Shylock to Svengali: Jewish Stereotypes in English Fiction*
- Gary Levine’s *The Merchant of Modernism: The Economic Jew in Anglo-American Literature*
- Heidi Kaufman’s *English Origins, Jewish Discourse, and the Nineteenth-Century British Novel*
- Esther Panitz’s *The Alien in the Midst: images of Jews in English Literature*
- Edward Calisch’s *The Jew in English Literature: As Author and as Subject*
- Matthew Biberman’s *Masculinity, Anti-Semitism, and Early Modern English Literature*
- Eva Holmberg’s *Jews in the Early Modern English Imagination*
- Phillip Aronstein’s *The Jews in English Poetry and Fiction*
- Nadia Valman’s *The Jewess in Nineteenth-Century British Literary Culture*

- Frank Felsenstein's *Anti-Semitic Stereotypes: A Paradigm of Otherness in English Popular Culture*
- Jonathan Freedman's *The Temple of Culture: Assimilation and Anti-Semitism in Literary Anglo-America*
- Sheila Spector's *British Romanticism and the Jews: History Culture and Literature*
- Anna Rubin's *Images in Transition: the English Jew in English Literature, 1660-1830*

These works represent only the tip of a very large and growing iceberg. They are in addition to hundreds of articles appearing in influential journals and magazines. Writers like Julius would have us believe that the position of the Yale academics of the 1950s was based on irrational bigotry — the ignorant anxieties of dusty old White men. And yet the trajectory of literature in the English language, both in respect of its past and present, has moved in a radically different direction since the end of the WASP dominance.

This new departure has not been for the better. The likes of Pound, Yeats, and Eliot have now given much ground to ethnically myopic works like Philip Roth's ***Portnoy's Complaint*** (1969), about a neurotic and compulsively masturbating Jew, and Howard Jacobson's similar, if more periphrastic, ***The Finkler Question*** (2010). I am only half-joking when I suggest that our grandchildren will learn their Chaim before their Homer.

While I have labored on the importance of academic gate-keeping, it is important to note that the deconstruction of a cultural figure may take forms other than the assault of elite journalism and co-ordinated academic critique. It also takes the form of exclusion and socio-cultural taboo. In 1999 a panel of thirteen writers and poets, including John Updike, voted to honor Pound with a carved stone that would have put him beside such figures as T.S. Eliot, William Faulkner, Walt Whitman, William Carlos Williams, Emily Dickinson and Edgar Allan Poe in a part of the nave of the Cathedral of St John the Divine in New York, inspired by Poets' Corner in London's Westminster Abbey. The effort was **ultimately thwarted** by a concerted campaign of pressure on the Cathedral to block Pound's inclusion. One of the few public representatives of the campaign was the academic and Pound 'scholar' Tim Redman, author of *Ezra Pound and Italian Fascism*. Redman, a Jewish academic who has made a career out of combining hate with attraction, explained his opposition to Pound's inclusion with the remarkably curt, blunt, and unsophisticated retort that: "He contributed to a climate of opinion that enabled the Holocaust to happen."

T.S. Eliot is often excoriated for his now infamous line that "The rats are underneath the piles / The Jew is underneath the lot." Eliot and Pound may have both smiled wryly on learning that this august Cathedral apparently boasted a Jewish warden, Marsha Ra, who would earnestly explain to reporters that Pound "was giving anti-Semitic radio broadcasts while my people were being gassed." Ra, a convert to Christianity, further insisted that Pound was "not representative of Christian values." The *New York Times* later **reported** that it was Ms. Ra who organized, and was thus 'underneath,' the petition to block Pound's inclusion. A panel of thirteen leading figures of contemporary literature was thus rendered obsolete by the activism and absurd moralizing of a middle-aged Jewish librarian.

To conclude, it is fairly evident that the struggle for cultural memory can involve more specific players, trends, and actions than the amorphous ‘neoliberal’ zeitgeist imagined by my colleague. Civilization, for all its greatness, is ultimately a fragile entity. It requires care, conservation, and occasional pruning. If our culture loses sight of its geniuses, we will be all the poorer for it — ideologically, spiritually, tactically, and culturally. We all have a duty to keep these figures and their work alive. Our ability to do so will ultimately determine whether there is life in our civilization yet, or whether, as Pound feared, there is nothing left but “an old bitch gone in the teeth.”

[1] A. Julius, *T.S. Eliot, anti-Semitism and Literary Form* (Thames & Hudson, 2003), 40.

[2] Ibid, 52.

[3] Ibid.

[4] Ibid.

Jews Are Leading the Legal Fight Against Brexit

theoccidentalobserver.net/2016/11/04/jews-are-leading-the-legal-fight-against-brexit

Andrew Joyce, Ph.D. November 4, 2016

BLOCKED BREXIT. NOW YOUR COUNTRY REALLY DOES NEED YOU...
WE MUST GET OUT F THE EU
Fury over 'out of touch' judges who defied 17.4m Brexit voters and could trigger constitutional crisis
ENEMIES OF THE PEOPLE
COMMENT
Kate that got th crea
theguardian

As I showed in an **earlier article** on Jews and Brexit, Jewish attitudes are complex and nuanced because Jewish interests on Brexit are not entirely clear. (Needless to say, the interests of Britain as a whole, much less White Britain, are not relevant to this internal Jewish debate.) Nevertheless, there can be little doubt that the recent push to have Parliament vote on Brexit is very much a Jewish project. Much ink has recently been spilled on the **efforts** of the Mischon de Reya law firm to "derail" Brexit. The technicalities of this effort are fairly straightforward — the goal is to render null and void the referendum on EU membership and shift the decision from the hands of the people to the highly compromised halls of power at Westminster. According to Mischon de Reya, "**Parliament must have its say**."

While discussion has hitherto been focussed on these technicalities, considerably less attention has been paid to the firm's history, character, and demographic. Mischon de Reya was founded by Victor Mischon, the son of a rabbi in 1937, and its senior partners still appear, in the main, to be drawn from London and New York Jews. There is considerable crossover between influential positions at Mischon de Reya and those at the Board of Deputies of British Jews and similar organizations. Victor Mischon was at one time a President of the B.o.D., and more recently these links remain in the form of Anthony Julius who has worked for both de Reya and the B.o.D., and also in the form of James Libson who heads Mishcon de Reya's Private department, and has carried out a great deal of pro bono work for Jewish causes. The *Daily Mail* reports that the firm, which has been accused of "treason," has refused to "name any clients linked to its Brexit action — and would not confirm if it had worked for free.” However, it is reported that one of the most influential figures among this group of ‘hundreds’ of “anonymous academics and businessmen” is Jewish property speculator Alex Chesterman. One thus begins to notice a pattern emerging.

Alex Chesterman

David Pannick

Chesterman is [reported](#) to have lobbied ‘fellow businessmen’ and ‘academics’ back in June, and at that time employed Mischon de Reya to carry out the desired legal work for mounting a challenge against Brexit. Chesterman’s lawyer of choice was at de Reya was David Pannick QC. The *Jewish News* [reported](#) back in June that Pannick, who is also Jewish, soon complained to the Royal Courts of Justice that his staff had been subjected to “anti-Semitic abuse” for their actions against Brexit, illustrating quite clearly the demographic of the team working on this treason.

We join yet another dot when we discover that Pannick’s panic was heard at the Royal Courts of Justice by the equally Jewish Sir Brian Leveson. Pannick asked Leveson whether the names of claimants should be redacted, given the abuse, saying: “People have been deterred from [making legal claims].” By ‘people,’ Pannick must surely have been inferring that *Jews* have been hindered from ‘making legal claims.’ Predictably, Leveson acceded to Pannick’s request, with the result that anti-Brexit backstabbers are now operating behind a legally imposed veil to undermine the democratically expressed will of the British people.

Brian Leveson

Catastrophically, the High Court has now accepted Mischon de Reya’s legal challenge against Brexit, with the *Daily Mail* describing the judges involved as “**[enemies of the people](#)**.” Of the three judges who came to that decision, media attention has focussed on the Lord Chief Justice, Lord Thomas. Hardly mentioned at all are the other two judges, the Jewish homosexual **[Terence](#)**

[Etherton](#) and the New Labour mogul **[Philip Sales](#)**, also said to be Jewish. Quite apart from any ‘conspiracy theory,’ the facts about the legal challenge to Brexit are as follows:

- The legal bid appears to have been initiated by Alex Chesterman, a Jewish businessman.
- The bid was delegated to the law firm Mischon de Reya, founded by a Jewish lawyer, and that has retained a strong synthesis between its work and that of Jewish interests.
- The legal bid has been led by a Jewish lawyer, David Pannick, QC.
- In an effort to obscure the staffing and clientele behind the bid, David Pannick approached the Royal Courts of Justice to obtain masking measures for the bid. This measure was granted by Lord Justice Sir Brian Leveson, also Jewish.
- Finally, the legal bid was accepted by three judges at the High Court, two of whom, Terence Etherton and Philip Sales, are Jewish.

Terence Etherton

Jews are thought to comprise around 0.5% of the British population, and in light of this statistic the demonstrable prominence of Jews in the legal challenge against Brexit must be seen as nothing less than remarkable.

Addendum:

Anthony Julius

One of the more infamous of Mischon de Reya's current crop of lawyers is Anthony Julius (the subject of a **previous series** of articles by me). While studying English literature at Cambridge University between 1974 and 1977, Julius placed himself "among those Jews who have sought out anti-Semitism." He admits in his *Trials of the Diaspora* to becoming part of a "radical faction" which emerged in the humanities at that time, and that he was heavily influenced by his reading of "Freud … and the line of Western Marxist thinking that can be traced from the Austro-Marxists through to Antonio Gramsci and the Frankfurt School." After graduating Julius went to law school and, when he finished there, he started his career as an ethnic activist by becoming chief lawyer to the British Board of Deputies of British Jews, an organization comprising elements of both the American Jewish Committee and the Anti-Defamation League. In 1983 he successfully defended the Board of Deputies when it was sued by a Conservative Party candidate. The Board of Deputies had conducted a propaganda campaign, distributing flyers in the candidate's constituency during a General Election detailing his previous involvement with the National Front, an association the Board of Deputies claimed was evidence of the man's anti-Semitism. In 1992, after he was expelled from Canada, David Irving applied for access to the documents which provoked his expulsion under Canada's Access to Information Law. Among these documents "Irving claimed, was a dossier on his activities compiled by the Board of Deputies of British Jews and sent to the Canadian authorities. Irving wanted to sue for libel, but Julius, who acted for the Board, said that Irving was 'sadly too late' in filing the proper papers."

What Next? The Alt Right in the Age of Trump

theoccidentalobserver.net/2016/11/18/what-next-the-alt-right-in-the-age-of-trump

Andrew Joyce, Ph.D. November 18, 2016

"We can't afford to take these statements as the ravings of extremists on the fringes of society. They are now at the gates." Richard Cohen, Southern Poverty Law Center

It was the best of times and, for our hostile elites, it was the worst of times. In a movement normally starved of optimism, every ounce of excitement and positivity should be wrung from the victorious march of Trumpism. Whatever may lie ahead, it will remain forever true that Donald Trump's capture of the White House represented a seismic electoral triumph for our ideas. It is a triumph that has left our shocked adversaries, for the time being, in tactical disarray. Establishment newspapers are replete with the panicked and muffled grieving of irrelevant, discredited journalists. Like the last resort of a teenage attention-seeker, several of the urban centers of American liberal modernity have been reduced to neurotic self-harm. Portland and Indianapolis spasm with tiny tribes of shabby Canutes, who busy themselves nightly in primitive attempts to hold back the cultural tide with tossed bricks and burned trashcans. The authentic and dignified heart of America beats on, hopeful and expectant. The Alt Right, no less surprised than any of the actors in this great drama, stands amidst the wreckage of its opponents. Possessed with unparalleled momentum it is, however, presented with a question of tremendous importance: What next?

Before setting any firm goals or next steps, a useful preliminary measure must be the avoidance of becoming embroiled in an unhealthy focus on whether or not Donald Trump will stick to this or that campaign pledge. Already the comments sections of various Alt Right websites are beginning to fill with the crippling and all-too familiar sights and sounds of scepticism, pessimism, and suspicion. "You've been had," has been the retort of choice for those who see in every Trump staffing choice, or rumored staffing choice, the shadow of Israel and the betrayal of tens of millions of voters. In this vision of things, Donald Trump hijacked our ideas merely to coast to power. Ensconced in the White House, Trump will proceed to use that power for purely selfish reasons, abandoning every pledge to the people in his own vainglorious pursuit of "power for the sake of power," mammon, and the interests of those in his inner circle. In this bleak, Eeyore vision of our present situation, we are probably even worse off under Trump than we were under Obama. "We've been had."

Such an attitude misunderstands both the nature and motivation of Alt Right support for Donald Trump. It also deprives the movement of agency and responsibility. Against it, I contend that we must avoid becoming overly-invested in the *fact* of the Trump presidency in either the positive or negative sense. Maintaining such a focus is not only intellectually wrong-footed, but would risk similar myopic miscalculations to those that have hobbled post-Brexit Britain.

Look at Britain today — a nation that has allowed the *fact* of Brexit to predominate to such an extent that the greater issues of race and immigration have already been lost sight of. The British people voted for Brexit merely as a means to an end; the end being the reclamation of control over the borders and demography of the nation. But the British have been lazy in victory. On a daily basis they allow the “debate” to wallow in the realms of judicial intricacies and trade agreements.

Brexit is thus both a predecessor and an admonition to post-Trump America. America voted for Trump as a means to an end, and it *must not* be allowed to become overly focussed on the advent of the Trump presidency. Just one week ago, tens of millions of White voters marked their ballots not for a TV billionaire, but for a greater national vision that rejected political correctness and involved redrawing immigration and economic policy in line with their interests. These interests are what we must always return to. Trump is not where we began. He will not be where we end. Our ideas are older than this campaign, and they reach much farther into our national destiny.

Rather than seeing the Trump campaign as a *direct* political vehicle for our ideas, it may be more helpful for the pessimists, and indeed the optimists, in our ranks to imagine that during the last year the ‘Trump train’ and the Alt Right have been hitched together, travelling on the same track, and in roughly the same direction (though with different final destinations). During that time the Trump carriage has provided us with a powerful engine, greater momentum, and more passengers. I propose that rather than waste energy fretting about the trajectory and final destination of the ‘Trump train,’ which would in any event never fully satisfy our vision of the future, we would do significantly better to focus on the symbiotic benefits of our relationship: that we continue to derive momentum from the Trump engine while gently inviting our increased number of fellow travellers to join us in ‘our carriage.’

Quite apart from policy achievements or how a Trump cabinet looks, ‘Trumpism’ is indisputably a net gain for our movement. The Alt Right and its ideas preceded the Trump campaign. The longevity of the Alt Right will surpass many future presidents. More crucially, we should remember that we have been struggling for cultural change a lot longer than we have been struggling to get one man into the White House. A huge cultural shift has taken place — and that is worth celebrating.

None of the above is meant to negate the value of the ‘Trump train’ or even to imply that it is something *fundamentally* different from what we are. Quite the opposite. Greater than any other factor in recent memory, Trumpism has revolutionized the socio-political acceptance and expression of a number of our key ideas, shattered several previously impervious taboos, and brought untold millions confidently into a fold so very close to our own. One of the most promising and significant results of this revolution is that there are now many millions of ‘Trumpist’ White Americans who could be politically considered ‘Alt Right’ but currently have no fully-fledged understanding of what that means, or how some of their basic concerns bleed into more complex ideological perspectives. While these many millions of our people don't necessarily need to understand the minutiae of Alt Right ideology to be politically effective, their ignorance of some of these important understandings does leave us in a state of incomplete socio-cultural revolution. We know that the **most important issue** for Trump voters at exit polls was immigration. We don't know how many have grappled seriously with issues of race, identity, and the influence of alien and hostile elites. One of the tasks of the Alt Right in the wake of the Trump victory will be to achieve the further politicization of 'Trumpists.' For the foreseeable future, this will undoubtedly require intensive networking and communication between our 'carriages.'

In order for 'Trumpism' to be further utilized in our favor, it must first continue to exist as a movement in its own right. The potential problem here would be that the 'Trump train' has already reached its end destination — Trump's election victory. With Trump in the White House, the movement that galvanized his path to victory could potentially be disbanded. In this scenario, the rallies give way to empty stadia, the red caps slowly gather dust at the back of stuffed suburban closets, and the stagnancy and apathy of neoliberal orthodoxy begins to creep once more over White America.

Countering such a vision, it is a positive sign that Trump aides say the President-elect has "**expressed interest** in continuing to hold the large rallies that were a staple of his candidacy." A straightforward, practical, next step for the Alt Right could therefore lie in something as simple as helping to facilitate Trump rallies, pro-Trump events, and discussion forums. Although these events would not be explicitly Alt Right, they would be venues with large numbers of overwhelmingly White attendees with pre-existing concerns about immigration and national identity. By helping provide ongoing momentum for Trumpism, we ensure the continuation of an invaluable vehicle for the cross-germination of our ideas.

As well as obvious policy issues such as "the wall," some of these ideas must surely revolve around the continued awakening of White America to the hostile elites resolutely opposed to their interests. In just one perfect illustration of such an opponent, before the election **veteran anti-White** Paul Krugman was a man possessed, wandering the broadsheets like a Hebrew prophet, preaching mendaciously that a Trump victory would usher in a "**permanent worldwide recession**." By the time key results trickled in on election night, Krugman was inconsolable, **conceding** that he "didn't understand the country we live in," and pouring scorn on those who voted on the basis of "blood and soil … traditional patriarchy and racial hierarchy."

Although one could write an article solely on Krugman's psycho-spiritual distance from authentic America and his response to the Trump triumph, this was an election in which the entire hostile elite patently over-played its hand. Woefully underestimating the strength of residual and implicit White identity, this exposed elite fell victim to a "basket of deplorables" some 59 million strong. If the election campaign itself didn't fully reveal the nature and origins of anti-White sentiment in the United States, then the immediate aftermath certainly did. Within minutes of the announcement of Trump's triumph, red cap voters were slandered wholesale by almost every mainstream media outlet in existence. Never in recent memory have the elite and the White masses been more obviously distant. Many Trump supporters rightly feel alienated from, and deeply distrusting of, their elites. A significant role for the Alt Right presence within Trumpism will be to assist the masses in their understanding that these elites aren't merely *different* from them, but *despise* them. Trumpist meetings should become venues in which such hostility is pinpointed and discussed.

Such discussions may now take place in a freer atmosphere. The election of Donald Trump may well be remembered as the day "racism" died, in the sense that that term and similar politicized pejoratives were deployed to exhaustion, and in vain. By fatefully attaching the 'racism' label to Trump, and therefore setting the scene for 59 million people to vote *for* it, the hostile elite ensured the term's socio-political expiration. And as 'racism' sinks into a semantic grave, it may well take the favored stereotype of smug cosmopolitanism with it — the canard of the 'backward' and dangerous country bumpkin. Back in April, *Salon*'s David Masciotra spoke for the hostile elite when he declared Trumpists to be "ignorant and bigoted," twisted by "intellectual deformities and disfigurements." It became the calling card of every hostile journalist to slip into their poisonous screeds some more or less discreet reference to the lower number of college-educated people among Trump voters.

By bleating in this manner about "ignorance" the elite did more to reveal their own intellectual shortcomings. One errs in conflating the completion of some obscure course on Feminist Theory with intelligence. One errs even greater by insisting that four years at a modern college consists of "education" more than indoctrination. To the extent that Trump attracted a greater proportion of those without a college education, the truism holds that he attracted a greater proportion of those minds shaped by instinct rather than curricula, by family rather than faculty, and by life rather than theory. In the context of a conquered education system, the 'lesser educated' workers and the White dispossessed become our natural constituency. A key task of the Alt Right in the years to come will be to better cultivate its own connections with this constituency.

It is hoped that, in the context of these important facets of our evolving political landscape, it will already be apparent that perhaps too much emphasis has already been laid in some quarters on the question of Donald Trump's fulfilment of individual policy pledges. Rather than one billionaire wanting to build a wall along the Mexican border, I see it as infinitely more desirable that there be tens of millions of Americans willing to march on Washington to demand that such a wall be built. We know that 59 million Americans voted for a man who claimed, in more or less explicit terms, that he would reshape the American immigration system in favor of Whites. Pathological altruism, although powerful, is not yet overwhelming. This revelation is both a boon to our cause and a direction for action.

Although the achievement of tangible political goals is a crucial general strategic objective, the movement of the last year has been, on our part at least, an effort to place our ideas in the cultural ascendency. Having achieved that goal, we must not lose sight of it. It is reassuring that **recent reports** suggest that Trump voters are insistent that he follow through on his vows to take action to reduce immigration, deport illegals, and put U.S. trade interests first. In terms of policy, the Alt Right's present task is therefore not the impossible challenge of micro-managing the Trump presidency, but rather to steer the nature of Trumpism and its supporters for both short-term and long-term policy objectives.

In light of these objectives, and the fact that social and political contexts have never been better, the time is ripe for the greater representation of our ideas in Washington. In keeping with the arguments presented above, this does not mean that we place all of our eggs in the Trump basket. Rather, we should look at our existing structures and seek to bring them to their fullest potential. The National Policy Institute is an excellent example of an organization whose moment has arrived. An important think tank, and an exceptional representative of our ideas in the public eye, NPI could, with the talent of its leaders and the generosity of its supporters, evolve into a more coherent political lobby with a permanent base in D.C.

And make no mistake, lobbying *will* be needed. If four years from now no tangible policy changes have been made in favor of White America, the fault will not lie exclusively with the 'betrayal' of our people by Donald Trump and the Republican Congress, but also, if not more so, with the failure of the Alt Right to seize its golden opportunities. As outlined above, NPI should exploit a symbiotic relationship with Trumpism and Trumpists — both promoting itself among the "MAGA caps" and, in turn, promoting their interests in the nation's capital.

While maintaining our own momentum, we should seek at every turn to dampen the momentum of our opponents. One of the more enjoyable and insightful features of the Trump campaign was the demoralizing and often crippling impact of concerted social media challenges against anti-White activists, particularly those in media and politics. Simply dismissing this activity as "trolling" underestimates the often sophisticated thought behind it, and neglects to appreciate its impact. Alt Right social media activity during the Trump campaign not only notched up several high profile anti-White 'casualties,' it also put the Alt Right on the media map. It infuriated, unsettled and, in some cases, gagged journalists and intellectuals who would otherwise have been extremely active in pushing anti-Trump and anti-White propaganda.

Even if one continues to perceive it as a merely trivial activity, it is a 'trivial' activity that consumed disproportionate energy, time and resources in organizations like the ADL and the SPLC — organizations that may otherwise have been using that time to teach your children that 'Whiteness' should be eradicated. All things considered, organized social media action has earned its place in the Alt Right tactical arsenal, and one of the challenges we face will be how to maintain the scale and effectiveness of such action post-election.

The thoughts presented here are not prescriptions for action, but a plea for the maintenance of focus on the broader picture, and the longer haul. Above all, it is argued that a tunnel vision of the *fact* of the Trump victory, either positive or negative, would be harmful to our cause. Many benefits have already been derived from the Trump campaign and triumph, and many more can be derived from it. But this continued success can only be ensured via a healthy detachment from what remains an unpredictable political class, and an insistence on our *own agency* and our *own responsibilities*. Richard Cohen at the Southern Poverty Law Center has argued that Trump has brought the Alt Right to "the gates." In many respects he did. But it will fall to us to tear them down.

And we will

T.S. Eliot and the Culture of Critique, Part One of Two

theoccidentalobserver.net/2016/12/03/t-s-eliot-and-the-culture-of-critique-part-one

Andrew Joyce, Ph.D. December 3, 2016

"My house is a decayed house,
And the Jew squats on the window-sill"
T.S. Eliot, *Gerontion*, 1920.

In a **previous article** I explored the nature of academic ethno-activism in the deconstruction of the cultural legacy of Ezra Pound. The article adopted the approach of a broad overview, emphasizing the scale of successive critiques and, to some extent, illuminating the psychology of those whose caustic attentions had been aroused by the interplay of Pound's genius and politics. It was argued that these individuals exhibited a psychological duality of both attraction and hatred. The academic activists drawn to figures like Pound were "appalled because they perceived an unjustified critique upon their ethnic group, and they perceived this critique all the more keenly because of their ethnocentrism.

They were impressed because they appreciated, and were threatened by, the talent of their target, often despite themselves. The ‘attraction’ arises from the desire to deconstruct and demean that talent, and thus avenge or assuage the critique.”

Although the previous article fulfilled its purpose of providing a succinct overview of the *forms* of the critical assault on ostracized cultural figures, in this article I wish to present a more thoroughgoing treatment of the *psychology* underpinning these forms. Included also are reflections on what this reveals about “anti-Semitism” as it exists in the socio-cultural consciousness of strongly-identified Jews. In order to explore this matter on a deeper level, and to keep our material fresh, we now turn our attention to the academic deconstruction of Pound’s associate, and fellow Modernist poet, T.S. Eliot.

The focus of this piece is not to explore the life and work of Thomas Stearns Eliot, but a brief biographical outline may be necessary here for newcomers to the man and his poetics. Eliot was born in St. Louis, Missouri in the Fall of 1888 to a well-established family that traced its origins first to Boston and, deeper in memory, to England. He did not enjoy robust health as a child, an important factor in prompting the youngster to pursue adventure in the world of literature rather than the one outside. Eliot soon developed a precocious interest and ability in the written word. He began a degree in philosophy at Harvard in 1906, excelling in his studies and leaving with a B.A. a full year before his classmates. After a series of short teaching and research fellowships, the young American prodigy took up residence in Oxford, England in 1914. Oxford struck Eliot as distasteful, bland, and numbingly ordinary, and he soon gravitated towards the faster pace and less polished energy of London. It was during one of many social skirmishes in the English metropolis that Eliot encountered the extravagant persona of Ezra Pound. This pair of highly talented individuals were an incendiary combination. In particular, the slightly older Pound possessed the kind of social drive and charisma that the more retiring Eliot lacked; while Eliot’s poetics were considerably more within the intellectual reach of the masses. Each man eschewed the petty and competitive jealousies that have consumed many artists. Art was primary. The young scholar from Missouri was willing to accept Pound’s criticism, and Pound quickly and unselfishly set to work promoting Eliot socially and professionally. The result of this relationship was the emergence of some of the finest poetry of the twentieth century.

By the time of his death in January 1965, Eliot had secured an almost legendary status within literary culture and also, following his 1927 formal reaffirmation of piety, within the culture of the Anglican Church. During his life he acquired with remarkable regularity a succession of major awards and honorifics that included, but was not limited to, the Order of Merit, the Nobel Prize, the Hanseatic Goethe Award, the Dante Gold Medal, and the American Medal of Freedom. As a measure of his significance to his adoptive nation of Britain, on the second anniversary of his death, Eliot was commemorated by the placement of a large stone in the floor of Poets’ Corner in London’s Westminster Abbey.

Dissent from this almost unanimous praise was exceedingly rare, and serious criticism of Eliot, either on a personal or professional level, was considerably slower in gaining momentum than was the case with Pound. This was due primarily to the greater heights that Eliot had ascended to within the cultural establishment, and the fact that Eliot's more anodyne socio-political views were more readily digestible to this establishment than Ezra's awkward history in Fascist Italy. For these reasons also, Pound presented himself as a more appealing and necessary immediate target to a growing number of Jewish academic activists who had by the early 1970s become embedded and influential as gatekeepers in the field of academic and commercial literary criticism. Eliot was thus the subject of only a handful of glancing blows and aspersions during the two decades following his death; the same twenty year period that saw Pound reduced from a figure of significant cultural appeal to one quarantined and ultimately exiled from mass literary appreciation.

Eliot's immunity from concerted Jewish critique began to break down in the 1980s with the publication of Bernard Lewis's *Semites and Anti-Semites* (1986). Notwithstanding the fact that Lewis is not strictly speaking a literary scholar, as a Jewish intellectual influential in framing a popular understanding of 'anti-Semitism' Lewis was more effective than any other academic activist, to that point, in making the smear adhere itself more readily to the person of T.S. Eliot. To Lewis, certain of Eliot's poems indicated that the artist was a malicious proponent of mere anti-Jewish tropes, especially that of the Jew as "corrupting parvenu."[1]

By casually including Eliot among a litany of more well-known critics of Jews, and against the backdrop of his own myopic interpretation of anti-Semitism, Lewis was effective in tarnishing Eliot's name to a certain degree. However, the greater significance of Lewis's work was that it inspired a young academic named Anthony Julius to take up the cause with gusto. Julius would subsequently produce by far the most bitter, controversial, and lasting academic indictment of Eliot, his *T.S. Eliot, Anti-Semitism, and Literary Form*, published in 1995. It is in this work that we seek to more fully understand the psychology and mentality behind the culture of critique so prominent among Jewish intellectual activists.

Anthony Julius is not a stranger to the *Occidental Observer*, but he bears further scrutiny. Still a lawyer with Mischon de Reya, the Jewish-founded law firm at the **heart of the legal challenge** to Brexit, Julius (now 60) was occupied for a significant period of his early career with literary rather than legal concerns. Julius is an excellent example of a strongly-identified Jew, and he would probably concur with my contention that he has demonstrated a commitment to the defense and advancement of Jewish interests throughout his life. Of primary interest for the present discussion are two questions: where did this commitment arise, and how does it inform his worldview? In this regard, one doesn't need to look far into Julius's biographical and professional writings to reach the conclusion that a significant part of this identity and activism has been informed by his immersion in a cultural and familial environment that bred suspicion of non-Jews bordering on paranoia.

In Julius's case, suspicion of non-Jews appears to have been imparted culturally and generationally, particularly via his father and paternal grandmother. In the brief autobiographical introduction to his *Trials of the Diaspora* (Oxford University Press, 2012), Julius writes that his grandmother corresponded frequently with her brother in South Africa, and that this communication was always "a limited set of variations on a single theme: they had been lucky so far, but disaster, to be inflicted on Jews by the Gentile world, was imminent."[2] He continues that "though my grandmother never spoke in a hostile way about non-Jews, it was always clear when it was a non-Jew about whom she was speaking. The tone would invariably have a quality of wariness, as if she was concerned she might be overheard. She took it for granted that Jews and Christians were divided by unbridgeable differences. If she wanted to indicate that a person was Jewish, she would say that he was '*unserer*' ('one of us'); if Gentile, she would use '*zeyricher*' ('one of them')."[3]

The inter-generational and intracultural transmission of Jewish hostility towards Gentiles, and in evidence here, certainly deserves more thorough treatment. It should suffice to state here that its roots in religion, social structures, cultural expressions, and group dynamics mean that it is likely to be commonplace within the organized Jewish community. Indeed, such attitudes bring to mind prominent Bush administration neoconservative Elliott Abrams' **acknowledgement** that the mainstream Jewish community in America "clings to what is at bottom a dark vision of America, as a land permeated with anti-Semitism and always on the verge of anti-Semitic outbursts."

In a form of psychological osmosis, Julius imbibed this worldview throughout his childhood, gradually developing a strong, and by now impervious, concept of himself as belonging to a victimized, blameless, and superior in-group. Such conceptions would in turn lead to the nurturing of embryonic and intense feelings of persecution. Indeed, it may be considered an axiom that senses of persecution and 'anti-Semitism' are so crucial to this mode of Jewish identity that even if hostility to Jews was totally absent, it would have to be fabricated. This need for 'anti-Semitism' is so strong that even in times and locations of overwhelming comfort, Jewish ethno-activists have been known to 'seek out' allegedly hidden or concealed persecutions.

This was clearly the case with Julius, who was raised in an affluent home and found himself, without hindrance, studying English literature at Cambridge University in 1974. While his fellow students opened their minds to a world of literature, Julius chose to place himself, in his own words, "among those Jews who have sought out anti-Semitism."[4]

A corresponding feature of the sense of persecution is often a strong tendency towards aggression. Such personality traits were extremely prominent in Julius's generation of aspiring Jewish intellectuals. In *The Professionalization of History in English Canada* (2005), Donald Wright notes that between the 1940s and early 1960s many WASP academics were taken aback by the aggressive and highly antagonistic attitude of their Jewish students. In just one example, a Canadian academic named Frank Underhill included in one student report the following comments: "He is a Jew, with a good deal of the Jew's persecution complex, and this makes him unduly aggressive and sarcastic in discussion and writing."[5] The comments could just as easily have referred to Julius, who would be tireless in attack.

Even very early in his studies Julius began writing about Jews and instances of alleged anti-Semitism in English literature, producing venomous critiques of a series of English writers. He writes in *Trials of the Diaspora* that he became part of a "radical faction"[6] which emerged in the humanities in the 1970s, the same period that witnessed the birth of a vicious reaction against Ezra Pound and a swathe of the Western canon. Like many of the Jewish intellectuals gaining influential positions across academia in the 70s, he recalls that he was heavily influenced by his reading of "Freud … and the line of Western Marxist thinking that can be traced from the Austro-Marxists through to Antonio Gramsci and the Frankfurt School."[7] His faction "staged confrontations" with supporters of rationalism in his faculty at Cambridge, and the group's idiom was "one of critique rather than celebration." He adds that "there was a politics attached to this set of positions."[8]

Having completed his degree at Cambridge, Julius began a PhD program at University College London under the supervision of the South-African born Dan Jacobson (1929–2014). It is far from atypical that a Jewish ethno-activist would seek out the company, tutelage, and co-operation of another, and in this respect Jacobson was a true guru. By the time Julius came under his wing, Jacobson had a considerable pedigree in ethnic activism. Much like the case with Julius, the ***Guardian reported*** after Jacobson's death that "his relationship with his inherited Judaism was intense."

Jacobson was raised, like Julius, in the wealthy home of Jewish capitalists, with the added novelty that Jacobson's parents cherished dubious tales of having fled Eastern European "pogroms." In truth, Jacobson's father had emigrated from Lithuania as part of a broader, economically-motivated migration. In the case of Jacobson's family in particular, the attraction to South Africa was found in the depression of the diamond industry in the earliest decades of the twentieth century, especially severe in diamond-dependant towns like Kimberley. Jacobson's father, far from being a penniless "refugee," was a capitalist of some means, and he was savvy enough to buy a promising Kimberley butter factory from a non-Jew who had been forced into bankruptcy by local debt merchants. Having grown up in very comfortable surroundings, this young scion of the persecuted race moved to Britain in his 20s.

In a pattern that should now be increasingly familiar, Julius's future mentor thereafter produced a series of aggrieved and subversive novels dealing with racial politics in South

Africa that bore all the hallmarks one might expect of an ethno-activist. His first two novels, *The Trap* (1955) and *A Dance in the Sun* (1956), postured as anti-Apartheid moral fables, while *The Evidence of Love* (1960), is **described** charmingly by the Jewish Virtual Library as the "story of an interracial love affair set against a background of hatred."

After a career producing such works, along with swathes of literary criticism, by the mid-70s Jacobson was handling the project of his final PhD student – Anthony Julius. Jacobson's *Guardian* obituary **states** that it was "largely through Jacobson's tireless campaigning that Julius's *TS Eliot, Anti-Semitism and Literary Form* (1995), one of the most controversial critical books of the 90s, saw print." A key feature of Jewish ethno-activism is of course that it is almost invariably an intensely co-operative form of socio-cultural action. The publication of the most stinging assault on the legacy of T.S. Eliot was the product of such co-operation — the co-operation of two wealthy and privileged Jews who nevertheless harbored intense feelings of persecution and hostility towards the celebrated cultural achievement of the '*zeyricher*.'

We arrive then at the content, substance, and deeper meaning of Julius's critique of Eliot. Because of Julius's helpful habit of inserting autobiographical information into his writings, the observant and perceptive reader is able to discern the work's impartiality at a very early stage. Julius carries his sense of persecution on his sleeve. He writes in his Introduction that he encountered "mean-spirited and malicious" references to Jews in the poetry of Eliot at the age of 14, and that this left him "upset."[9] Julius displays a brief, lucid self-awareness when he describes this youthful reaction as full of "wounded dismay and affront … too limitedly Jewish,"[10] but he errs in implying shortly thereafter that he has since overcome this "limitedly Jewish" approach to the work of Eliot.

In truth, Julius never escapes this approach and, despite all claims to impartiality and academic rigor, the work is riddled with references to Eliot's "wounding,"[11] "discriminating,"[12] and ultimately "anti-Semitic" oeuvre. The work we now turn to is a quintessential contribution to the culture of critique.

Go to Part Two

[1] B. Lewis, *Semites and Anti-Semites: An Inquiry into Conflict and Prejudice* (New York: Norton & Co, 1999), p.93.

[2] A. Julius, *Trials of the Disapora: A History of anti-Semitism in England* (Oxford: Oxford University Press, 2012), xvii.

[3] Ibid.

[4] Ibid, xxi.

[5] D. Wright, *The Professionalization of History in English Canada* (Toronto: University of Toronto Press, 2005), p.95

[6] Ibid, xxii.

[7] Ibid, xxi.

[8] Ibid, xxii.

[9] A. Julius, *T.S. Eliot, anti-Semitism, and Literary Form* (London: Thames & Hudson, 2003), p.xi.

[10] Ibid.

[11] Ibid, p.1.

[12] Ibid, p.2

T.S. Eliot and the Culture of Critique, Part Two

theoccidentalobserver.net/2016/12/06/t-s-eliot-and-the-culture-of-critique-part-two

Andrew Joyce, Ph.D. December 6, 2016

‘We must discover what conditions, within our power to bring about, would foster the society that we desire. … Reasons of race and religion combine to make any large number of free-thinking Jews undesirable.’
T.S. Eliot, *After Strange Gods*, 1934.

One of the most striking features of Julius’s *T.S. Eliot, Anti-Semitism, and Literary Form* is that it is no mere literary critique. This basic and relatively short work is a multi-pronged and vicious masquerading, with odious pretentiousness, as criticism. Eliot, the man, is attacked in multiple, often scurrilous, forms throughout.

These are subtle attacks, perpetrated under the cover of a flimsy, indeed petulant, thesis. This thesis, such as it exists, is two-dimensional. Summed up, it consists of two basic arguments. The first is that Eliot drew on “anti-Semitic” themes for some of his poetry, themes that were characterized by their disdainful attitude towards Jews. The second is that “anti-Semitism” was an intrinsic part of Eliot’s art, and therefore Eliot himself was ‘anti-Semitic.’ Of course, in and of itself, the accusation that Eliot wasn’t fond of Jews is hardly damning. However, in the hands of Jewish ethno-activists the accusation of “anti-Semitism” is often loaded with deeper and more insidious aspersions. As such, the thesis and the nature of its arguments and content are bound up intricately via a single common thread: Julius's own corrupt understanding of what "anti-Semitism" is.

Julius's professed understanding of anti-Semitism is identical to that of other Jewish ethno-activists. In this perception, "anti-Semitism" is a mixture of "incoherent" discourses riddled with "internal contradictions."[1] It arises, at worst, in the sick, irrational mind. At best, it develops *ex nihilo*, since, as Julius puts it, "no external factor can induce it."[2] In this remarkable psychological bubble, Jews are entirely blameless. Ever passive, they lack all agency. They exist merely to register the irrational mental undulations of "the nations," that confused, miasmic mass of humanity they have been tasked by Jehovah to act as a "light unto." The problem with such a perception, of course, is the existence of an overwhelming amount of contradictory evidence.

Even in the specific case of T.S. Eliot there is no shortage of evidence as to why the great poet may have developed a dislike or distrust of Jews. In the first instance, and like Julius, he may have been influenced by family history; except that in Eliot's case the family history was more immediate and genuine. To be more specific, Eliot's mother Charlotte **informed** him in the early 1920s that her own father, the merchant Thomas Stearns, had a number of bad experiences with Jews in Boston and thus "Father never liked to have business dealings with them." Charlotte also informed T.S. in the same letter that Jews "took advantage of Henry [Eliot, father of T.S.] in the Publisher's Press."

Eliot himself also had a number of bad business transactions with Jews, in particular with Horace Liveright, his Jewish publisher in New York. Liveright was apparently reluctant to pay Eliot monies owed, prompting Eliot to write to his agent in 1923: "I am very annoyed about this, although it is the sort of behavior I have been led to expect from Liveright. I am sick of doing business with Jew publishers who will not carry out their part of the contract unless they are forced to."[3] Liveright, founder of Modern Library, was a particularly notorious crook who exploited the talent of others. As well as publishing Eliot's *The Waste Land*, Liveright also published the first books of Ernest Hemingway and William Faulkner. In the late 1920s he would turn to theatre, taking in $2 million for a production of *Dracula* — and failing to pay the meagre $678.01 in royalties he owed to Florence Balcombe, the widow of Bram Stoker.

We can see these real-life interactions translated in the poetry of T.S. Eliot. Eliot's Jews are petty capitalists, grubby, greedy, untrustworthy, and only tangential to the heart of the action. In *Gerontion* (1920) Eliot's Jew is landlord to the protagonist. He "squats on the window-sill, the owner" peripheral to the center yet leeching from it. He is also international, being "Spawned in some estaminet of Antwerp, Blistered in Brussels, patched and peeled in London." Similarly, in *Burbank with a Baedeker: Bleistein with a Cigar* (1920) the Jewish Bleistein is characterized by internationality and a lack of social or aesthetic grace:

> But this or such was Bleistein's way: A saggy bending of the knees And elbows, with the palms turned out Chicago Semite Viennese.

The last line of the stanza emphasizes again the international or indeterminate origin of Eliot's Jews — a reflection of the poet's own difficulties in "pinning down" the often slippery characters he dealt with. Even when physically pinned down, their responsibility for wrongs could be just as elusive, with Bleistein notably turning out his palms in the familiar, muted, gesture of pleading innocence. Later in the poem are the notorious lines:

> The rats are underneath the piles. The jew is underneath the lot. Money in furs.

This passage is quite probably drawn from Eliot's growing perception that Jews were almost omnipresent in publishing, advertising, and other important aspects of business and culture that he was forced to deal with. In the same 1923 letter to his agent in which he decried the "Jew publishers," Eliot had added: "I wish I could find a decent Christian publisher in New York." [4] Although this rising class of Jews was influential, ultimately Eliot perceived such figures as lacking social grace or genuine class. To Eliot they were full of social pretension, mere "money in furs."

If there is any substance to the idea that Eliot may have been referring to a deeper form of Jewish subversion in this part of the poem, some insight may be gained from his 1925 correspondence with the poet and critic Herbert Read in which he discussed his attitudes to Jews and their involvement in Bolshevism: "I am always inclined to suspect the racial envy and jealousy which makes that people [the Jews] inclined to Bolshevism in some form (not always political)." Eliot's ominous addition of the phrase "not always political," may now be regarded as a remarkably prescient understanding of cultural Marxism some four decades before it made its first real impact.

In yet another poem, *Sweeney Among the Nightingales* (1920), the protagonist lies slumped in a dive, probably drunk. Around him are a number of suspect individuals and the atmosphere is tense and hostile. A man, possibly a pimp, gapes through the window at the scene with a grinning mouth full of gold teeth. One of the women present is "Rachel née Rabinovitch," and she "Tears at the grapes" in front of her "with murderous paws." Here Eliot hints at the well-known dominance of Jews in the international traffic in prostitution in the early decades of the twentieth century,[5] and again references the indeterminate origins of many Jews, in particular the habit of "passing" as non-Jews via a name change. Eliot "exposes" Rachel by referencing her last name at birth, but ultimately she exposes herself via the same social gracelessness that Eliot perceived in those Jews he interacted with, and that he ascribed to Jews in other of his poems.

In the entire body of Eliot's poetic output these brief, and entirely explicable, instances comprise the only direct references to Jews. And yet they have consumed Jewish critics, and Anthony Julius in particular. The reason is that they provide meagre, though much-needed, fuel for what Frank Underhill described as the "persecution complex." Julius writes that *Gerontion* “stings like an insult,” its lines implicating “all Jews in their scorn” and making “a Jewish reader’s face flush.”[6] Eliot, argues Julius, “placed his anti-Semitism at the service of his art.”[7]

Because this art was successful and attracted praise it also attracted Jewish hostility. The culture of critique, as it applies to our celebrated and traditional cultural figures, involves scorn of both the artist and those who celebrate them. Julius writes that non-Jews can’t even understand these poems unless they accept that they cause Jewish “pain” since, “to ignore these insults is to misread the poems.”[8] He subsequently seethes that “early hostilities made [Eliot’s] reputation; subsequent attacks failed to diminish it,”[9] and he sets himself the task of achieving just that.

Julius sets out to achieve his goal by going beyond any previous critique of Eliot, by which I mean that he doesn’t stop at the mere suggestion that Eliot possessed an irrational dislike of Jews. Central to his technique is Freudianism, that infinitely plastic theory which can and has been used to “scientifically prove” all sorts of things, including the psychopathology of White ethnocentrism and the unresolved transferences of people who don’t accept psychoanalysis. Thus Eliot is “anti-Semitic” because he loathes himself and therefore “his hostility to Jews may thus contain an element of self-disgust.”[10] Julius resorts to endless and tortured Freudian contortions to ascribe to Eliot a “sordid fascination”[11] with women, a “contempt for women,” and a body of poetry “dramatizing male panic about women.” And, using the most specious Freudian rhetoric, Julius claims that Eliot “broods on the killing of women.”[12] Eliot’s “imaginative projects” are said to include “the dismemberment of a woman.”[13] His work, says Julius, “betrays a sadomasochistic fascination with the erotics of murder and rape.”[14] Eliot’s Christian piety is further evidence of his deep-seated and irrational hatred of Jews since he then becomes a pawn in an “ideological warfare waged by the Church against the Synagogue.”[15]

The only ‘evidence’ upon which Julius bases such lurid aspersions are a handful of lines from four of five of Eliot’s poems which feature, to a minimal degree, references to violence against females. All of Julius’s references in this regard detach themselves from wider context, and represent a rather shameless manipulation of sources (and the reader) that will be unsurprising to those familiar with similar tactics in his *Trials of the Diaspora*. For example, to support his assertion of Eliot’s preoccupation with rape, Julius refers to the line from the *The Waste Land*: “Philomel, by the barbarous king, so rudely forced.” (Julius, *T.S. Eliot, Anti-Semitism, and Literary Form,* 24) What Julius fails to state is that Eliot didn’t just invent this line. The line is actually drawn from the poem’s meticulous interweaving of Greek mythology. According to these myths, the Philomel in question is raped by her sister’s husband, Tereus, but ultimately emerges as a powerful (and vengeful) figure. Were the ancient Greeks also perverts with fantasies of rape and sadomasochistic murder? Does any story or piece of art involving reference to violence against women implicate the author in a hatred of women? Julius doesn’t say, but he does ‘seek out’ misogyny in the same neurotic fashion that he seeks out ‘anti-Semitism.’ He does this because, he asserts with poor articulation, there is a “relation between misogyny and anti-Semitism.” (Ibid., 19) In Julius’s mind, if Eliot was an anti-Semite, then he must have been a woman-hater too. It must have pained the critic when a slew of letters, **discovered and published** earlier this year, revealed Eliot to have been a caring husband who had normal relationships with women and had “repeatedly shown compassion” to his mentally-ill first wife.

As well as smearing T.S. Eliot as a pervert preoccupied with fantasies of rape and murder, Julius also deploys the more familiar and conventional charge of “racism.” This charge is underpinned flimsily with the sole argument that in one passage referencing the demographics of Virginia, lifted from *After Strange Gods*, Eliot “overlooks the entire Black population of the South.”[16]

In Julius’s rendition, T.S. Eliot was thus the quintessential White male as imagined by our counter-cultural elites who dominate the academic scene today: hostile to Jews, Blacks, and women. His is arrayed against all of the victim classes as imagined by modern social justice warriors.

And yet Julius persists throughout this work with an almost schizophrenic conviction that he has maintained a sense of fairness and impartiality. After describing Eliot as an irrational zealot and a self-loathing pervert with rape and murder fantasies, Julius writes that it is “difficult to write about Eliot’s anti-Semitic poetry. One risks distorting the work, even defaming the man.”

Is this remarkable dissonance the result of self-deception on the part of Julius? Or a gross disingenuousness? I lean on the side of the latter. No sooner does Julius claim impartiality than he employs a greasy appeal to innocence; the critic as Bleistein. Julius bends his knees and turns out his palms by stating that “When Jewish, one risks even more. One puts in jeopardy one’s credentials as a critic. One can seem a philistine.” He coaxes his readers, with admirable guile, into a reassurance that he is *not* a philistine; that he should *not* refrain from critiquing Eliot; that his Jewishness has *nothing* to do with it.

And yet I believe that Julius knows that his Jewishness has everything to do with it. Because Jewishness is an obsession, above all, to Jews. Julius makes a pertinent point in this regard himself when he recalls a joke common in the Jewish community: “Write an essay on the giraffe, a class is instructed; Cohen submits ‘The giraffe and the Jewish question.’ Everything refers back to Jews.”[17]

Evidence suggests that this joke is grounded firmly in reality. For example, ask a class to write about English literature and ‘Cohen’ will submit:

- Derek Cohen and Deborah Heller’s *Jewish Presences in English Literature*

- Bryan Cheyette's *Constructions of 'the Jew in English Literature and Society* and his *Between Race and Culture: Representations of 'the Jew' in English and American Literature*
- Harry Levi's *Jewish Characters in Fiction: English Literature*
- James Shapiro's *Shakespeare and the Jews*
- Edgar Rosenberg's *From Shylock to Svengali: Jewish Stereotypes in English Fiction*
- Gary Levine's *The Merchant of Modernism: The Economic Jew in Anglo-American Literature*
- Heidi Kaufman's *English Origins, Jewish Discourse, and the Nineteenth-Century British Novel*
- Esther Panitz's *The Alien in the Midst: images of Jews in English Literature*
- Edward Calisch's *The Jew in English Literature: As Author and as Subject*
- Matthew Biberman's *Masculinity, Anti-Semitism, and Early Modern English Literature*
- Eva Holmberg's *Jews in the Early Modern English Imagination*
- Phillip Aronstein's *The Jews in English Poetry and Fiction*
- Nadia Valman's *The Jewess in Nineteenth-Century British Literary Culture*
- Frank Felsenstein's *Anti-Semitic Stereotypes: A Paradigm of Otherness in English Popular Culture*
- Jonathan Freedman's *The Temple of Culture: Assimilation and Anti-Semitism in Literary Anglo-America*
- Sheila Spector's *British Romanticism and the Jews: History Culture and Literature*
- Anna Rubin's *Images in Transition: the English Jew in English Literature, 1660-1830*

The point worth stressing here is that the neuroticism evident in Julius's work is much more widespread. The culture of critique is driven by mania and preoccupation, even on such a relatively small level as the life and work of a single writer like Eliot. The Brooklyn-born Jewish writer Delmore Schwartz (1913–1966) (who is commonly grouped among the New York Intellectuals—a Jewish intellectual movement that rose to prominence after World War II; **here**, p. 217ff) is reported to have been "obsessed" with Eliot's "anti-Semitism."[18] Harold Bloom (a second-generation New York Intellectual) has declared his own private "war" against the man he describes as "the abominable Eliot." Bloom's campaign has been so obtuse that even the *Guardian* has **described** Bloom's position as "petulant," particularly his smearing of Eliot in his book *Genius* (2002), in which he "drags [Eliot] into contemptuous question on the slightest opportunity."

The aftermath of the publication of Julius's assault on the personality and work of Eliot has had a marked and lasting impact on the status of the poet, both in terms of encouraging other Jews to engage in similar assaults, and brow-beating non-Jews into acceptance of the smearing. After the publication of Julius's work, the barely-known Jewish poet Dannie Abse felt emboldened enough to demean the work of Eliot by **remarking** that "The vicious obscenities of these poems don't make literature any more than pornography makes literature." When the non-Jewish Craig Raine attempted to make a spirited public defense of Eliot and his legacy, Julius **mocked** him with the retort: “It’s like Biggles Raine to the rescue. Hero-worshipping is dangerous and immature.” Raine in turn **retaliated** with the assertion that Julius had created a “mistrustful critical climate” where students and scholars had been encouraged to search for evidence of “careerism and anti-Semitism” in Eliot’s life and “were almost disappointed at the lack of such evidence.”

Julius on that occasion found himself supported by another Jewish literary figure, this time the author Will Self. Self, in a pattern that should by now be familiar, employed **Freudian soundbites** to argue that hostility to Julius was due less to his critique of Eliot than to the fact he has since become the divorce lawyer to Princess Diana. According to Self, pro-Eliot figures like Raine were in fact troubled by “the idea that a Jew should be in close contact with our Aryan princess; the woman who is held to be the most inaccessible and therefore the most desirable.”

The pattern of non-Jewish support for Eliot against Jewish academic smears remains largely intact. When a cache of forgotten Eliot letters was discovered in the early 2000s, supporters pointed to apparently friendly exchanges with a number of Jews, including notorious figures like the original theorist and promoter of multiculturalism Horace Kallen, and the academic Franz Boas (who had been friends with Eliot since graduate school but ended their relationship in 1934 due to Eliot’s “anti-Semitic” comments in *After Strange Gods*).

None of it was enough to satisfy Eliot’s most ardent critic, with Anthony Julius (who despite his legal career has refused to leave this area of academic life) later attempting to silence his opponents by remarking that “Critics who excuse Eliot’s anti-Semitism, or worse, pretend that it does not exist, merely carry on his own work of contempt towards Jews.” In this, perhaps the ultimate smear, Julius accuses even the supporters of Eliot of being complicit in ‘anti-Semitism.’ Julius found himself seconded by Jewish academic Marjorie Perloff, who **opined** that, “However warmly Eliot may have felt about this or that Jewish friend or acquaintance…researches reveal that for the poet, Jews remain Jews first, individuals later.”

The purpose of the preceding case study has been to present a treatment of the psychology behind, and methods of, cultural deconstruction. Much is revealed, during the course of such an analysis, about “anti-Semitism” as it exists in the socio-cultural consciousness of strongly-identified Jews. Grasping such concepts and understandings are important because *ideas* are important. Ideas are crucial to both the creation and undoing of culture, and cultural memory. The battle for ideas is unceasing, and it continues, relentlessly, against a backdrop of elections, policy changes, economic shifts, and natural disasters.

While politics is crucial, we neglect the cultural war at our peril. To paraphrase the conclusion of my **treatment** of the campaign against Ezra Pound: Civilization, for all its greatness, is ultimately a fragile entity. It requires care, conservation, and occasional pruning. If our culture loses sight of its geniuses, we will be all the poorer for it — ideologically, spiritually, tactically, and culturally. We all have a duty to keep these figures and their work alive. Our ability to do so will ultimately determine whether there is life in our civilization yet, or whether we may be as Eliot's 'Hollow Men,' our voices forever "quiet and meaningless."

[1] A. Julius, *T.S. Eliot, anti-Semitism, and Literary Form* (London: Thames & Hudson, 2003), pp.10-11.

[2] Ibid, p.11.

[3] For this citation, and a more complete yet succinct survey of the correspondence of T.S. Eliot, see 'Eliot's Inferno: The Letters' in Craig Raine, *More Dynamite: Essays 1990-2012* (London: Atlantic Books, 2013).

[4] Ibid.

[5] See for example, L P Gartner, 'Anglo-Jewry and the Jewish International Traffic in Prostitution, 1885 – 1914', *Association for Jewish Studies Review*, vol. 7-8, 1982, pp. 129—178.

[6] A. Julius, *T.S. Eliot, anti-Semitism, and Literary Form* (London: Thames & Hudson, 2003), p.1.

[7] Ibid, p.11.

[8] Ibid, p.2.

[9] Ibid, p.5.

[10] Ibid, p.26.

[11] Ibid, p.21.

[12] Ibid, p.23.

[13] Ibid.

[14] Ibid, p.24.

[15] Ibid, p.31.

[16] Ibid, p.25.

[17] Ibid, p.55.

[18] Ibid, p.56.

The Myth of the Right-Wing Extremist

theoccidentalobserver.net/2016/12/16/the-myth-of-the-right-wing-extremist

Andrew Joyce, Ph.D. December 16, 2016

Neither man nor angel can discern
Hypocrisy, the only evil that walks
Invisible
John Milton*, Paradise Lost*

The Anglosphere stands transfixed by an elusive bogeyman: 'right-wing extremism.' And more than any other nation at the present time, the United Kingdom seems to be in the grip of a media-engineered moral panic bordering on paranoid hysteria. This same country, it should be recalled, **banned** Richard Spencer in June because he had the temerity to advocate for the founding of a White nation on lines similar to those of the State of Israel. Spencer also dared to suggest an ideal of racial self-improvement. In the view of the British Home Office, then under the authority of Theresa May (now Prime Minister), if Spencer continued making such suggestions on British soil it would not be "conducive to the public good." Furthermore, and without any self-awareness of its own hyperbolic unreason, the same department claimed that Spencer's positions amounted to the "fomenting" of "serious criminal acts," "terrorist acts," and "inter-community violence in the UK." Spencer, according to this narrative, is an 'extremist.'

Given such an assessment, one might expect that the aftermath of an average NPI conference would be a veritable war zone. One imagines minorities fleeing the disintegrating streets of Washington D.C., pursued by radicalized and frenzied militants in trendy three piece suits. All, presumably, against a cacophony of explosions and the distant drone of an Aryan war chant.

Like many forms of madness, this strain of political dementia has its darkly humorous aspects. However, the political and cultural expressions of this socially-engineered panic are no laughing matter. In many cases, the legislative actions undertaken in such contexts are oppressive, tyrannical, and a dire threat to our most cherished freedoms. The myth of the 'right-wing extremist' is ultimately a rather calculated tool, regularly employed with the sole aim of stifling White voices.

The myth is built on a foundation of disingenuousness and moral perversion. Ever-amplified, the myth of right-wing extremism is regularly and artificially boosted by government and media, while violence arising directly from Leftist terrorists, or indirectly from Leftist pet projects such as mass immigration, prompts only silence, evasion, or logically gymnastic apologia.

Even a cursory glance at the relevant statistics reveals a stunning neglect of the Leftist threat both historically and in contemporary contexts. According to a 2001 **report** commissioned by the U.S. Department of Energy, Leftist extremists were “responsible for three-fourths of the officially designated acts of terrorism in America in the 1980s. From an international perspective, of the 13,858 people who died between 1988 and 1998 in attacks committed by the 10 most active terrorist groups in the world, 74 percent were killed by Leftist organizations.” (Editor’s note: At the November, 2016 NPI conference it was leftist antifas who **assaulted** Aryan Gondola, the cameraman for Emily Youcis, while shouting “die, die, die.” Many attendees were afraid to leave the building during breaks for fear of similar assaults and with the expectation that the police would do nothing. Sam Dickson **recounts** several other assaults by leftists at this event. And at last year’s NPI conference, an attendee was also assaulted by an antifa. Despite an arrest, no charges were filed.)

Hypocrisy is rampant. While affable, and clearly non-violent, figures like Richard Spencer receive continent-wide banning orders, highly volatile groups like Black Lives Matter are indulged with fawning press coverage, and treated with kid gloves by government, academia, and law enforcement. This despite the fact that while BLM may posture as having a purely political and community-based agenda, the same can also be said of those Black Leftist groups of the 1970s that gave rise to terrorist groups like the **Black Liberation Army** and the **Republic of New Afrika**. By indulging Black agitation, feeding Leftist paranoia about ‘rigged’ elections, and stoking a panic over the ‘extreme right’ folk devil, the media-government symbiont is stirring a witch’s brew of anti-White resentment that gives moral justification for anti-White violence and threatens to erupt at any moment.

In just one example of what can happen when these ingredients are brought together, one might consider what happened when the Black Liberation Army (1970–1981) joined forces with Leftist terror group the ‘Weather Underground’ (1969–1985), the brainchild of Jewish radicals **John Jacobs**, **Eleanor Raskin**, **Mark Rudd**, **David Gilbert**, and **Kathy Boudin**. In October 1981, in the village of Nyack, NY, Boudin and several Black associates, fuelled by a joint desire for ‘class war’ and the ‘appropriation’ of White wealth, robbed an armored Brink’s truck of $1.6 million. In the process, they murdered one Brink’s guard and critically injured two others. The 2001 report commissioned by the Department of Energy further recalls that, “At a police roadblock five miles from the robbery, they killed two police officers and wounded a third.”

In order to shed light on the hypocrisy underpinning the myth of the right-wing extremist, and while not advocating violence in any form or from any quarter, the aftermath of the events described above need to be placed in some kind of comparative context. In particular, it should be noted that even this single act alone, perpetrated by the alliance known as the May 19thCommunist Organization (M19CO), exceeded in violence the entire criminal career of a group known as **The Order**, also active in the 1980s. The media and judicial treatment of both groups in the aftermath of their respective criminal activities is incredibly telling.

Kathy Boudin, who was heavily involved and present during the Brink's robbery, is now an adjunct professor at Columbia University, having previously enjoyed a stint as Scheinberg Scholar-in-Residence at New York University School of Law. Mark Rudd wasn't involved in the Brink's robbery, but was heavily implicated in the attempted bombing of a servicemen's ball in March 1970, a prospect that was only averted because the device exploded prematurely, killing its manufacturers — Jewish Marxist terrorists **Terry Robbins** and **Ted Gold**, along with **Diana Oughton**, the non-Jewish girlfriend of Weather Underground co-founder (and now retired professor of education at the University of Illinois–Chicago) **Bill Ayers**. Rudd went on to be a mathematics instructor at Central New Mexico Community College and is now retired. Eleanor Raskin is now an adjunct instructor at Albany Law School, and an administrative law judge at the New York State Public Service Commission. Other notable Weather Underground figures include **Naomi Jaffe**, a Jewish former undergraduate student of Herbert Marcuse who participated in the infamous Flint, Michigan War Council (1969) that plotted a series of bombings and murders, including those targeting judges and congressmen. Jaffe currently lives comfortably in New York where she directs an organization devoted to women's issues and 'anti-racism.'

Nor should we neglect to mention the later years of the Black terrorists. An excellent example is the early Black Panther Party leader **Eldridge Cleaver**. Cleaver, a compulsive criminal, once advocated raping White women as "an insurrectionary act," and, having followed his own advice, remarked that "it delighted me that I was defying and trampling upon the white man's law … defiling his women." He derided what he called "white pigs," and added "we encourage people to kill them." Cleaver died a free man in 1998. An extremist and criminal by any definition of those terms, he was never banned from entering Europe, and even lived in Paris during the 1970s, after his vision of living in Africa ended in an ignominious departure from Algiers.

Rather than being subject to serious media critique, during their heyday both Cleaver and the Black Panther Party were the darlings of liberal intellectuals. For example, the composer and conductor Leonard Bernstein is just one member of the Left-liberal cultural elite **known** to have held Manhattan fund-raisers for them. Posthumously Cleaver would receive fawning academic tributes, the most absurdly bucolic emerging from a Professor Richard Rose of the University of La Verne, who **described** Cleaver as a "gentle spirit." One is reminded of similar sentiments recently expressed after the death of Fidel Castro, a figure who ended a speech marking the 40th anniversary of the Cuban Revolution with the words: "Socialism or death!"

Perhaps more important than the benign fates of these anti-White Leftist terrorists is the fact that their legacy has been one of rose-tinted recollection, white-washing, and ideological triumph. These terrorists produced a political theory that sought to pose every one of their criminal acts as an ‘anti-imperialist,’ ‘anti-racist’ struggle; and they were the first to articulate the formulation of White guilt-inducement known as ‘White privilege.’ Their comfort in middle age and beyond is a reflection of the victory of the ideas they conceived in their youth; ideas that led to the theft of millions of dollars, at least seven major bombings, and the deaths of innocents.

Expressed in simple terms, these terrorists and their contemporaries are triumphant because they convinced society, or at least its most influential elements, to adopt their terminology, their ideology, and their moral schema. Expressed in more complex terms, we might refer to the teachings of Kathy Boudin’s mentor, Herbert Marcuse, who wrote that:

> Once a specific morality is firmly established as a norm of social behavior, it is not only introjected — it also operates as a norm of ‘organic’ behaviour; the organism receives and reacts to certain stimuli and ‘ignores’ and repels others in accord with the introjected morality.[1]

The meagre judicial treatment of these terrorist figures, and their comfortable later lives, are thus both a sign and a symptom of the corruption of social morals and norms. The moral norms that currently prevail preclude a rational response to ‘stimuli’ like Leftist terrorism.

In the context of a society given over to a corrupted sense of morality, one would expect responses to vary not according to scale of violence and the extent of threat, but according to disturbances to the introjected moral schema. Rationality is dispensed with. In such a society, extremely violent Islamic terror can evoke less intense responses than threats from and toward abstract protagonists. We are all familiar with the side-stepping of Muslim bombings and beheadings in favor of public handwringing over ‘shared values’ and the putative need to guard against ‘hate.’ Note how the debate is lifted from emergency rooms and placed in the philosopher’s chair. Equipped with this understanding, we should not feel any sense of surprise that the fates of the ‘Weathermen’ contrast sharply with those of The Order, a smaller, less lethal, and less influential group whose members were afforded quite different treatment by the media, government, universities, and judiciary.

By espousing an ideology with White identity at its core, as opposed to the anti-White ideology of M19CO, The Order was in direct conflict not only with the law but also with the prevailing moral schema. Its fate would reflect that. The group’s leader, Robert Mathews, was surrounded by the FBI in December 1984. A decision was taken to fire incendiary rounds into the home Mathews had barricaded himself in, resulting in him being burned alive. Of the remaining members, David Lane was sentenced to 190 consecutive years in prison, his main crime being that he denied the civil rights of **Alan Berg**, a Jewish talk show host. Lane was subjected to long periods of solitary confinement before dying in prison in 2007. Bruce Pierce was handed a similar fate, having been sentenced to 252 years on the same charges, dying in prison in 2010. Richard Scutari was given a 60-year prison sentence in 1986 and remains incarcerated.

On a cultural level, matters are much the same. David Lane's 'Fourteen Words,' impelling the survival of Whites and their progeny, cannot be articulated in public without punishing consequences. In stark contrast, the 'White Privilege' meme, concocted by the Weathermen, Black radicals, and their New Left associates, saturates every aspect of contemporary culture and politics.

To be clear, the argument presented here is not that the right-wing extremist is entirely mythic or fictional because figures committing crime in the name of White identity have never existed. They have existed, but the facts tell us that they are both extremely rare and often very much disengaged from the heart of the movement. Despite recurrent breathless claims, such as Kurt Eichenwald's ***Newsweek article*** claiming that right-wing extremists are more dangerous than ISIS, the reality is far different. FBI agent Michael German, who spent years undercover with White identity groups and is certainly no friend of our ideas, has **remarked** that "There are millions of racists in the United States. There are hundreds of thousands of people who are with organized white supremacist groups. Very few actually commit acts of violence."

The argument presented here is rather that the myth of the "right-wing extremist" is always greater than the sum of his parts, whereas the Leftist extremist is always somehow less than the sum of his. Furthermore, because it is moral infraction more than violent threat that lies at its heart, the myth of the right-wing extremist envelopes even the most non-belligerent advocate of contrarian ideologies. The violent Leftist, the anarchist, the Black 'liberationist,' on the other hand, is forever a 'gentle spirit.'

Disinformation is crucial to the maintenance of the myth. The Southern Poverty Law Center is one of the world's leading producers of propaganda in this regard, primarily through its *Intelligence Report* and *Year in Hate and Extremism*. In the **words** of Alexander Cockburn, SPLC President Morris Dees "has raised an endowment of close to $100 million [now **$302.8 million**], with which he's done little, by frightening elderly liberals that the heirs of Adolf Hitler are about to march down Main Street, lynching blacks and putting Jews into ovens. The fund raising of Dees and the richly rewarded efforts of terror mongers like Leonard Zeskind offer a dreadfully distorted view of American political realities."

Such distortion is a defining feature of the myth of the right-wing extremist. Faced with increasing violence from immigrants and ethnic minorities, interested parties in government, the media, and academia have been forced to heighten the level of distortion still further, in order to maintain the pretense that a greater threat emanates from the Right.

In recent weeks, Spencer-free Britain has had its introjected morality triggered continually by wave upon wave of engineered 'news.' The *Guardian*, a bastion of Left-liberal elite smugness, has been at the forefront in provoking a falsehood-fuelled social panic about the Right. In late November it led with a piece **claiming** that “a top counter-terrorism officer has said police fear the threat of far-right violence is growing and poses a similar danger to communities as other forms of extremism.”

In actual fact, the officer in question responded to loaded questions in the wake of the death of murdered MP Jo Cox with only cautious and non-committal statements on the Right, and stated that “currently just under 10% of all Prevent [a government ‘anti-extremism’ education program] referrals relate to the extreme right-wing.” It is understood that these involved teenagers engaging in stickering and handing out pamphlets. Far from posing a “similar danger to communities as other forms of extremism,” the officer further elaborated that “the overriding threat remains from Daesh-inspired groups,” that is to say, groups derived predominantly from the *Guardian*’s much-cherished immigrant populations.

Faced with a White identity movement that remains, frustratingly for its opponents, law-abiding and peaceful, we can expect an elaboration on existing tactics. The meaning and definition of words like ‘terrorism’ and ‘extremism’ will themselves be expanded to encompass non-violent entities and individuals in an effort to drag them into hastily constructed spheres of illegality and, thus, deeper social opprobrium and even prison sentences. The banning of Richard Spencer from the UK as an ‘extremist’ is an excellent case in this regard. Another is the **prison sentence** given to Joshua Bonehill for harassing a Jewish MP on social media.

The phenomena outlined above should be sufficient for us to dispense with any lingering hopes that the political and cultural contest we are engaged in is governed by ‘fairness.’ In this Great Game, the rules are constantly changing, the goal always elusive. I often feel that our victory will not be in the form of a majestic sweep to power, but will instead resemble the achievement of a victor marked by his powers of will and endurance. In this scenario, we drag ourselves over the finish line with bloodied fingertips.

Despite the purity of our intentions, the merit of our cause, and the honor in our motivations, I fear that there will be sacrifices along the way. There will be more smears, more falsehoods, more libels, and more oppressions. Glory will come to he who can shoulder them and move ever forward.

I opened with Milton. I’ll close with him:

Awake, *arise, or be for ever fallen*

[1] Herbert Marcuse, ‘Essay on Liberation,’ 1969.

Exodus Redux: Jewish Identity and the Shaping of History

theoccidentalobserver.net/2017/01/07/exodus-redux-jewish-identity-and-the-shaping-of-history

Andrew Joyce, Ph.D. January 7, 2017

"Under the pretext of recording fables and current reports about the Jews, he [Manetho] took the liberty of introducing some incredible tales, wishing to represent us as…condemned to banishment from Egypt."
Flavius Josephus, *Against Apion*

I've been intrigued by the story of the Israelite Exodus from Egypt for more than a decade. More than any of its close rivals, including the tale of Haman in the *Book of Esther*, the Exodus looms large as an early and extremely influential psychological landmark in the lachrymose and highly dubious pseudo-history of the Jewish people. Most obviously, the putative liberation from Egypt is commemorated by Judaism every year, in the form of the *Pesach*, or Passover festival. Indeed, this festival is one of the most important features of the Jewish religious calendar. Historian Paul Johnson remarks that Exodus "became an overwhelming memory" and "gradually replaced the creation itself as the central, determining event in Jewish history."[1]

Exodus has a power that exists independently from the trappings of religious myth, acting through the centuries as a defining narrative of victimhood, group vindication, and self-validation. Jews living under the Tsar produced endless Yiddish plays and satires containing barely concealed allusions to the Tsar as the latest incarnation of Pharaoh.[2] Exodus is a foundation upon which Jewish identity, as well as Jewish religiosity, is built, and for this reason it has greatly preoccupied even the most atheistic of Jews, Karl Marx and Sigmund Freud among them. Moses, as a subconscious archetype, squats in the shadows of the Jewish psyche.

The early reception of Exodus by non-Jews also plays an important role in the Jewish worldview, in the sense that the “virus” of “anti-Semitism” is said to have originated in response to it. In this regard, there is an almost universal consensus among Jewish intellectuals that the earliest origins of “anti-Semitism” can be traced to the writings of an Egyptian priest allegedly offended by the account of the Israelite escape from Pharaoh. The theory relates specifically to a history of Egypt, the *Aegyptiaca*, written by an Egyptian priest named Manetho around the third century BC. Although the *Aegyptiaca* is lost to us, we are able to piece together much of its contents based on subsequent rebuttals by later Jewish writers such as Flavius Josephus, and also references to the text by several Greek and Greek-Egyptian intellectuals.

In summary, Manetho reported that centuries earlier a foreign population had entered Egypt’s eastern border via “infiltration of the Delta.” This foreign population subsequently rose in power within Egypt, becoming a burden and a pestilence to the natives. At some point, the foreign population developed a serious disease of the skin, and the Egyptians were finally motivated to expel the invaders, who later relocated to Jerusalem.

Manetho’s narrative certainly provoked some of the earliest examples of Jewish apologia. His account filtered through the ages and was taken up by the Hellenized Egyptian Apion the Alexandrian (30–20 BC – c. AD 45–48), in turn provoking a polemical text by Jewish historian Flavius Josephus (AD 37 – c. AD 100) titled simply *Against Apion*. In this text, Josephus remarked dismissively that “Under the pretext of recording fables and current reports about the Jews, he [Manetho] took the liberty of introducing some incredible tales, wishing to represent us as…condemned to banishment from Egypt.” It is interesting that Josephus was most concerned with rejecting the accusation that the Jews had a skin affliction, and was quite prepared to accept that Egyptian hostility was based on “the original grievance of the domination of our [Jewish] ancestors over their country.”

Today, historians are almost unanimous that Manetho was a malicious originator of anti-Jewish libels. Paul Johnson’s philo-Semitic *A History of the Jews* is a good example in this respect, though his treatment of ancient Jewish history is full of contradictions. For example, Johnson acknowledges that proto-Jewish populations were highly problematic for Egyptian authorities. Referencing the Amarna letters (dated to 1389–1358 BC), Johnson concedes that ancient Egyptian accounts referred to a Hebrew called Labaya or Lion Man who “caused great difficulties for the Egyptian authorities and their allies…[H]e was hard to control, a nuisance. He eventually met a violent death in the reign of Pharaoh Akhenaten.”[3]

Johnson further adds that only part of the Hebrew nation ever lived in Egypt, “a fifth column within the land” that played a crucial part in the broader geo-political strategies of the group.[4] Even setting aside the supernatural elements inherent in the Exodus tale, Johnson also appears to concede the unlikelihood of a Jewish-instigated departure since it would represent “a successful revolt and escape of a slave-people, the only one recorded in antiquity."[5] Despite these acknowledgements, Johnson describes Manetho's account of the expulsion of proto-Jewish infiltrators out of Egypt and into Jerusalem as a "fundamental matrix of anti-Semitism, the Ur-libel."[6]

Jewish academic activist Robert Wistrich, now deceased, described Manetho as "malevolent" and "one of the first anti-Semitic polemicists of Antiquity."[7] Kenneth Roseman argues that Manetho "disseminated virulently anti-Semitic propaganda."[8] Ernest Abel called the Egyptian priest "the father of anti-Semitic literature."[9] A special 1985 edition of Jewish Social Studies labelled Manetho "the first literary exponent of the anti-Jewish trend in Graeco-Roman Egypt and as the man who was instrumental in creating, or at least in popularizing, some of the oft-recurring anti-Semitic motifs."[10]

In order to explain why Manetho may have constructed his "Ur-libel,' Wistrich referred to a wider atmosphere in Alexandria in which Jews were in "socio-political competition with the Hellenized Egyptians."[11] In the midst of this competition, Jews had come to be seen as exclusivist, unpatriotic, possessing dual loyalties, and possessing a "position of privilege, wealth, and power."[12]

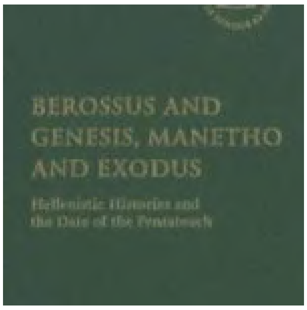
These accusations were given their most enduring articulation by leading intellectuals of the day, including Apion, Lysimachus, and Chaeroman, who acted as one of Nero's instructors.[13] Antipathy towards Jews was so rife that even after the conquest of Judea, both Titus and Vespasian would refuse to adopt the honorary title "Judaicus."

Manetho was thus, by modern academic consensus, merely the first to register the first grumblings of a jealous, intolerant non-Jewish civilization.

While non-Jewish grievances during this period are viewed by academic gatekeepers with great scepticism and alarm, Jewish self-aggrandizement from the same era is accepted without contest. Just as Manetho is said to have borrowed from Exodus for his *Aegyptiaca*, so every Hellenistic writer was alleged to have merely grafted ideas from an intellectually superior Judaism. On the contrary, in my own summation, Jews didn't interact with Greek culture in Alexandria in any manner other than the co-option of its achievements.

This is of course the timeless phenomenon of Jewish cultural chauvinism, built on the re-writing of history. Academic activist Simon Schama writes that, in Alexandria, many Jewish writers and philosophers argued that Judaism "was the ancient root and Hellenism the young tree. Zeus was just a paganized version of the Almighty YHWH, and Moses was the ultimate moral legislator from whom all ethical law-giving had originally sprung. The Jewish Aristobulus of Paneas, writing in the mid-second century BC, wanted his readers to believe that Plato had painstakingly studied the Torah and that Pythagoras owed his theorem to ancient Jewish learning."[14] This is the ancient root of the familiar drive to perpetuate the idea of "Jewish genius," a theme now well-documented here at *TOO* (e.g., my "**Pariah to Messiah: The Engineered Apotheosis of Baruch Spinoza**" for a discussion of how

Jewish intellectuals have rewritten the history of the Enlightenment to be the result of Jewish influence).


BEROSSUS AND GENESIS, MANETHO AND EXODUS

Hellenistic Histories and the Date of the Pentateuch

Although the narratives coterminous with the Exodus fable remain bloated and inert within the academic corpus, I wish to draw the attention of readers to a quite remarkable book published in 2006. Largely ignored by the gatekeepers of academia, **Russell Gmirkin**'s ***Berossus and Genesis, Manetho and Exodus: Hellenistic Histories and the Date of the Pentateuch*** represents nothing less than a multi-front assault on both the Jewish interpretation of Manetho and the account of Exodus itself. Gmirkin's study offers compelling evidence that Manetho did not react to Exodus, but rather that Exodus was written by Jewish intellectuals in Alexandria *in reaction to Manetho*, whose account was both older and more accurate. Or, as the author puts it, rather than Manetho attacking the Jews, "the borrowing and polemics took place in the opposite direction; the Penateuch polemicized against the Egyptian expulsion stories in Manetho."[15] The implication of Gmirkin's thesis is that, by writing Exodus, a text given later cultural protection and greater credence and authority by the spread of Christianity, Jews essentially captured history, re-writing it in a manner that salved Jewish pride.

Although what we understand as the Jewish group evolutionary strategy, and the cultural codes underpinning it, was certainly extant prior to the third century BC, Gmirkin argues that the "Hebrew Pentateuch was composed in its entirety about 273 BC by 72 Jewish scholars at Alexandria."[16] Combining archaeological discoveries with meticulous textual analysis, Gmirkin demonstrates a heavy literary dependence of Genesis on Berossus's *Babyloniaca* (278 BC) and Exodus on Manetho's *Aegyptiaca* (ca. 285–280 BC), as well as a general reliance of Exodus on literary sources available at Alexandria's Great Library. Contrary to allegations that Manetho engaged in polemics against the Jews as a response to Exodus, Gmirkin points out that his narrative does not mention the Jews by name, referring instead to a tribe of mixed ethnic origin known as the Hyksos (Egyptian for 'rulers of foreign countries'). Furthermore, Manetho's account "displays no awareness of the biblical account," and "can be demonstrated to have drawn exclusively on native Egyptian sources."[17]

Substantial elements of Exodus appear to have been plagiarized or corrupted from the *Aegyptiaca*. Gmirkin writes that:

> The Exodus story, meanwhile, shows considerable knowledge of Manetho's accounts regarding Hyksos and expelled Egyptians, showing systematic agreement with Manetho in all details favorable or neutral to the Jews but containing polemics against precisely those points in Manetho that reflected unfavorably on the Jews.[18]

Gmirkin highlights crucial facts which bring one to wonder just how the "Manetho as anti-Semite" myth came to dominate for so long, even taking into consideration that the march of Christianity protected Exodus from criticism for centuries. Most striking is the fact that "Manetho predated the Septuagint, the first Greek translation of Jewish writings. This chronological consideration alone excludes possible influence of the Jewish Exodus story on Manetho's account of the Hyksos."[19] Explicit knowledge of Jews in Manetho is "really quite limited."[20] The real linkage between the Jews of Alexandria and Manetho's account appears to have been a number of now obscure "Jewish traditions equating the Hyksos with the Jews."[21]

Expressed more simply, Jews were offended indirectly by Manetho because he presented a negative portrayal of the Hyksos, whom Jews had, by the third century BC, come to regard in some respects as quasi-ancestral.

While Manetho's account "had nothing to do with the Jews and was not dependent on the Pentateuchal tradition," it did indeed advance a negative account of the Hyksos in Egypt.[22] Utilizing ancient king lists, the life of the last Pharaoh Nectanebo II and the older *Aegyptiaca* of Hecataeus of Abdera, Manetho described the Hyksos as "invaders of obscure race" who had brought misfortune and plagues in their wake following their infiltration of the Delta. [23] Modern archaeology has been able to **determine** that the Hyksos were a hybrid people combining West Semitic (Canaanite), Indo-Aryan, and West Asiatic lineages. Regardless of whether the Jews of Alexandria had significant genetic links to the Hyksos, we do know that the latter were expelled from Egypt twice and later settled "in Jerusalem and geographical Judea."[24] Perhaps even more important is the fact that for over two thousand years Jews have taken Manetho's account to be a direct insult, evidence, if nothing else, of their own belief in some form of connection to the Hyksos.

In relation to Manetho, the composers of Exodus employed "a systematic, consistent, predictable pattern in the points of similarity and violent contradiction."[25] Both accounts feature Jews/Hyksos as foreigners in Egypt who are in some fashion compelled to leave by authorities or circumstances. Both accounts locate the action at the eastern border of Egypt. Both reference the demographic growth and swelling influence of foreigners in Egypt, as well as the contemporaneous presence of plagues. Gmirkin explains these similarities by pointing out that "the authors of the Jewish Exodus story chose their battles carefully, accepting the basic framework of Manetho's account, accepting whatever details were deemed harmless, but rising to the defense of the Jews on every point of honor."[26] Generally speaking, "the Pentateuch accepted as much of Manetho's account as possible, due to the authority and reputation of Manetho."[27] Where the Jewish writers of the biblical account needed to flesh out their version with references to Egyptian history, they appear to have repeated errors already present in Manetho, specifically in relation to the latter's misreading of sections of the ancient king lists and chronicles.[28]

Although successive generations of Jewish intellectuals have taken issue with "anti-Semitic" ancient Egyptian claims that the foreigners suffered some form of skin affliction, and were in part exiled because of it, Exodus and other books in the Pentateuch display obvious attempts to parry such inferences. In Exodus (4:6–7) Moses is able to turn his hand leprous and heal it at will as a magical sign to Pharaoh. In Numbers (12:10) there is the strange story of Miriam's brief leprosy, imposed by the Hebrew god as a punishment for rebellion. Both Leviticus and Numbers contain many prominent laws dealing with leprosy. Most damning of all is perhaps Deuteronomy (28:60), in which the Hebrew god warns the Jews that if they ever apostatized he would "bring on them again the diseases of Egypt." There is thus clear evidence that the composers of Exodus and the Pentateuch adopted or at least acknowledged earlier accounts of the Hyksos in Egypt in which that foreign tribe had suffered some form of skin affliction or disease during the sojourn.

One might ask what relevance such ancient history has to the present. By way of answer I refer to the remarks made at the outset of this essay. Exodus remains a pivotal text in the Jewish mental landscape, shaping ideas about identity, victimhood, and validation. Its early reception has also come to represent, in the Jewish mind, the origins of "anti-Semitism" and the plagiarism of a putative Jewish genius. Because of the influence of Christianity in retaining and reinforcing the Pentateuch, and even extending it somewhat into the Western psyche, the story of the Exodus has been undeservedly preserved under a kind of cultural permafrost. We have for the most part lost touch with the fact that it was at one point in time merely one tribal repudiation of an overwhelming consensus. Historian Gohei Hata has argued that by the time of Josephus at least seven major Greek or Greek-Egyptian writers and intellectuals had published accounts asserting that Jews had some distant connection to Egypt, that they had been banished, that they had suffered from an affliction of the skin, and that Moses himself was an unstable Egyptian apostate.[29]

While our people may recall none of these chroniclers, they are extremely familiar with the tales of oppressed Jews fed to them by their churches, and by a Hollywood that continues to produce both **adult** and **children's** movies concerning a "heroic" Moses stripped of the murderous, psychopathic qualities that drench the pages of the Pentateuch. Imagine if they were instead confronted with the fact that the tale of Moses familiar to them is even more distant to reality than they could imagine, concealing a much more sinister history in Egypt, and revealing instead the psychotic and fevered imaginings of a cabal of Alexandrian rabbis.

Even if Moses never existed other than as a kind of Golem squatting in the psychological recesses of the intellectuals who conceived him, he still retains a kind of "reality." And in this regard we might consider the comments of Christian Bale, the Welsh actor chosen to play Moses in the 2014 film *Exodus: Gods and Kings*. Asked about the character he had been asked to play, and his own research into the figure, Bale **replied** that Moses "was 'likely schizophrenic' and was one of the most 'barbaric' individuals he'd ever read about in his life." He cited biblical passages that were not included as events in the film: The chapter in Numbers where Moses orders the slaughter of all Midianite prisoners of war, save the virgin girls; and the section of Exodus in which Moses punishes the Israelites for worshiping the golden calf by forcing them to drink a scalding liquid made of the ground-up idol before ordering the slaughter of 3,000 Hebrews for the transgression. Bale closed his remarks by adding that "if Moses were alive today, he would likely be tried for war crimes."

Asked to choose between Exodus and Manetho we might cast our minds back over the more than two millennia of history since both entered the Western canon. Has the exodus or the expulsion featured more prominently in the history of the Jews? Historiography has not been kind to the Egyptian priest, but history finds him vindicated.

[1] P. Johnson, *A History of the Jews* (London: Weidenfeld & Nicolson, 1987), p.26.

[2] K. Frieden, *Classic Yiddish Fiction: Abramovitsh, Sholem Aleichem, and Peretz* (State University of New York Press, 1995), p.77.

[3] P. Johnson, *A History of the Jews* (London: Weidenfeld & Nicolson, 1987), pp.22-3.

[4] Ibid, p.23.

[5] Ibid, p.26.

[6] Ibid, p.29.

[7] R. Wistrich, *Antisemitism: The Longest Hatred*, (London: Thames Methuen, 1991), p.5.

[8] K Roseman, *Of Tribes and Tribulations* (Oregon: Wipf & Stock, 2014), p.82.

[9] E. Abel, *The Roots of Anti-Semitism* (Fairleigh Dickinson University Press, 1974), p.49.

[10] *Jewish Social Studies*, Volume 47 (Winter 1985), p.2.

[11] R. Wistrich, *Antisemitism: The Longest Hatred*, (London: Thames Methuen, 1991), p.6.

[12] Ibid, p.5.

[13] Ibid.

[14] S. Schama, *The Story of the Jews: Finding the Words, 1000BCE-1492CE* (Ecco, 2014), p.93.

[15] R. Gmirkin, *Berossus and Genesis, Manetho and Exodus: Hellenistic Histories and the Date of the Pentateuch* (New York, T & T Clark, 2006), pp.2-3.

[16] Ibid, p.1.

[17] Ibid, p.3.

[18] Ibid.

[19] Ibid, p.187.

[20] Ibid, p.210.

[21] Ibid.

[22] Ibid, p.188.

[23] Ibid, p.173.

[24] Ibid, p.187.

[25] Ibid, p.188.

[26] Ibid.

[27] Ibid.

[28] Ibid, p.211.

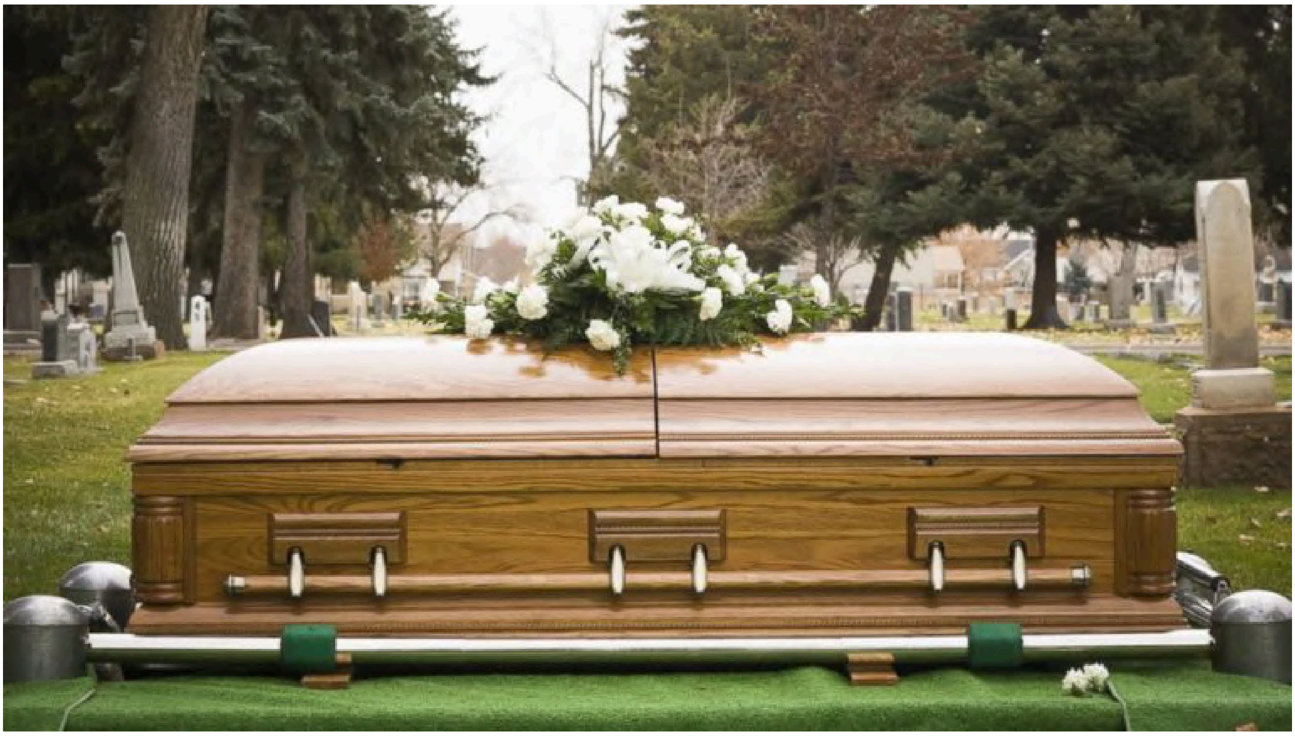
[29] G. Hata, ‘The Story of Moses Interpreted within the Context of anti-Semitism,’ in *Josephus, Judaism, and Christianity* (Brill, 1987), p.181.

Antifa: An Obituary

theoccidentalobserver.net/2017/01/23/antifa-an-obituary

Andrew Joyce, Ph.D.

January 23, 2017



"What's equality? Muck in the yard, Historic nations grow, from above to below." W.B. Yeats, *Three Songs*

If you listened carefully enough to the din of broken glass and shrill Leftist lamentations, you'd have heard another sound this weekend: the death rattle of Antifa. The cheap **assault** on Richard Spencer, along with the damage wrought in Washington DC, does not mitigate the fact that so-called 'anti-fascism,' in all meaningful respects, has been dying since the mid-1990s. What we witnessed in the weekend that has just passed was the desperate actions of a spent force. What occurred was disgraceful, and we should challenge it, but we shouldn't be unduly disturbed about future prospects. Nor should we exaggerate the threat these people pose, or our response to it. In its death agonies, Antifa has been as noisy as it was in life, and this noise may have caused the less well-informed to conclude that there was vitality yet in this old hag.

The perceptive, however, will have noted that this noise only slightly masked the increasing senility of an obsolete movement that has struggled, staggered, and gasped its way to the pyrrhic victory of a cheap-shot and a few burnt trashcans. In this new era, the age of Trump, Brexit, Nationalist murmurings across Europe, and the rise of the Alt-Right, anti-fascism is politically dead.

No autopsy is required. 'Anti-fascism' was born with the defect that would ultimately carry it off — a deformation of its vital systems that for long periods rendered it heavily dependent on its adversaries for political oxygen. Part of this deformation arose from its internal divisions. On the one hand, a substantial element of Antifa activity consists of the peaceful, democratic type. These are the misguided vicar's daughters and soccer moms who are inveigled into organizing, attending, or donating to 'anti-racist' demonstrations, music concerts, or similar public events. We witnessed much of its constituency in the Women's March that followed Trump's inauguration. This element has always been ideologically lightweight, and participates less out of ideological convictions than it does out of vague moral twinges and panics.

The other element of Antifa has always been smaller, but is the one we are perhaps more familiar with. This is the revolutionary anti-fascist or crypto-Bolshevik wing, consisting of Trotskyists, Marxists, Anarchists, and Jews. Its members possess a tangled mess of often conflicting ideologies that are nevertheless set aside in the name of confronting the perceived fascist threat. The latter element has always frightened and disillusioned the former. The tensions between the two have marred the history of anti-fascism, which witnessed several fractures, and failed attempts at even the most basic form of ideological unification, from the 1970s to the 2010s.

The pathology of anti-fascism, present from its birth, is that it has all the hallmarks of a particularly weak parasite. Here is an entity that is conceived purely as an anti-ideology. Its stated primary foe was 'the Fascist,' who was understood to lie behind all societal ills. Since actual Fascists were difficult to find after 1945, and organizing explicitly against them was thus liable to have one regarded as a paranoid eccentric, 'anti-fascists' hastily added 'the State' as a secondary, quasi-substitute for the real thing. If 'Fascists' couldn't be found, they would have to be invented.

Language about 'the Fascist State' thus became ubiquitous in these circles. Eventually, this mode of language became endemic on the Left. All political movements to the right of modern liberalism were perceived, and labelled, as quasi-Fascistic, and 'anti-fascism' would thus provide itself with something to mobilize against.

The problem, of course, was one of linguistic economics. As the Left flooded the verbal 'market' with its currency, this currency underwent a dramatic deflation in emotive value. The Left's incessant invocation of 'Fascism' led to the term's precipitous and irreversible decline. Anti-fascism, in the fulfilment of its pathology, began undermining the strength of its own propaganda.

The inborn pathology of anti-fascism extended to its tactical capacities, which were also stunted and retarded from birth. Anti-fascism's founding tactical principle was that it would oppose with violence any attempts by 'fascists' to organize at street level. For a time, there was some vitality in this tactical emphasis. From the 1960s to the early 1990s Antifa was sporadically engaged in violent activity against Nationalist groups throughout the West and, particularly when one considers the running battles with Britain's National Front, one could argue that there was a kind of ongoing ‘battle for the streets.’ However, by the early 1990s Nationalism became aware that it had allowed itself to be relegated to the fringes of political discourse where, along with its opponents in Antifa, it became trapped in futile turf wars that made little impact on national political trajectories. There was an internal revolution in Nationalism that led to the influx of greater numbers of ‘quality’ people, and the adoption of policies, aesthetics, and approaches that began to cut into the ‘mainstream.’ Nationalists began winning electoral victories, appearing on television, and creating their own media.

Anti-fascism at first claimed a kind of victory. With much aplomb it claimed to have conclusively ‘won the streets’ and, according to many an Antifa screed, the spineless fascists had fled the field. It was only during the late 1990s that Antifa realized that it hadn’t won anything, and had been caught on the wrong foot. If the primary weapon in your tactical arsenal is street confrontation, and your opponent is enjoying unprecedented success precisely because they have abandoned street confrontation, one might expect that a tactical change would be necessary. However, anti-fascism’s stunted development led instead to stagnancy and confusion. Nationalism had gone places that anti-fascism couldn’t or wouldn’t follow. Anarchists, a sizeable proportion of the Antifa cohort, were ideologically and temperamentally disinclined to participate in parliamentary and traditional politics. Militant Antifa was thus even more starkly contrasted with its non-violent allies, and even less likely to find acceptance in mainstream society. Antifa tactics were redundant. It was thus symbolically significant when, in 2001, England’s Anti-Fascist Action (AFA) formally disbanded.

Other factions limped on, of course. In these foul residues, problematic ideological abscesses continued to fester. The movement continue to posture itself as being opposed to a ‘system’ it perceived as reactionary, ultra-conservative, and anti-working class. It escaped many on the far-Left that anti-fascism was itself reactionary by nature, being entirely dependent for stimulus on the actions or moves of its opponents. Indeed, this was the conclusion of Nigel Copsey, scholar of fascism and anti-fascism, who described Antifa as a “reactive phenomenon” that could only manifest in accordance to stimulus.[1]

Further, while Nationalists, and others labelled as fascists, began advancing structured programs for social and economic change, Antifa could advance no vision, no position beyond reactive opposition. The assertion that Nationalists and others were ultra-conservative also began to ring increasingly hollow in an age when the far-Left influenced political outcomes to a greater extent than it has ever openly admitted. Marxism, in its cultural expressions, went mainstream. Mass immigration obliterated the efficacy of national borders. Social engineering led to the slow destruction of the family.

In this context, the goals of Antifa and the ‘the State’ it claimed to oppose became indistinguishable. Antifa had become pillars of the establishment. Antifa, more than Nationalists, had more to gain from ‘conserving’ the status quo. Nationalists, the alleged ultra-conservatives, increasingly distinguished themselves by their open desire for cultural revolution; a destruction of all that is, a revisiting of what once was, and the planned construction of what might be.

But perhaps the greatest of Antifa's internal incoherencies was its claim to support the cause of the working-class. To be sure, Antifa was from its inception a diseased protrusion of the neurotic middle-class. In particular, it drew its lifeblood from pathological or alien elements in the upper middle-class. Always directed by middle-class intellectuals, who were frequently Jewish, Antifa was staffed by a motley crew of materially spoiled, attention-seeking youngsters, who sought in their Jewish or Russian gurus what they could not find from disinterested, career-minded parents. These spurned children would seek to destroy the material assets and values of the world of the hated parents, substituted now with the 'Fascist' or 'the State.'

It goes without saying that the real world of the worker played no part in this drama. Bernd Langer of the Autonome Antifa, Germany's largest anti-fascist organization, once admitted: "Most of the political activists have a middle class background, few workers are involved in the movement. They are rather the exception. The working class plays no role in the anti-fascist struggle."[2]

Similarly, when the *Sydney Morning Herald* sought out members of Australian Antifa for an inside look at the movement, the journalist might have been persuaded by Leftist propaganda to expect to find a young dock-worker or manual laborer. Instead, and more predictably from our perspective, he found dialogue with a young, "**gluten intolerant**," activist who had grown up in the wealthy suburbs of Sydney and Melbourne, had been sent to an expensive university by his parents, and had developed a love affair with 'Marxism' at the behest of guru professors. Our young Anarchist apparently proceeded to explain his moribund political philosophy between sips of rose tea at a fashionable cafe, as he peered over a pair of designer spectacles. Antifa is the bastard child of Marx and Goldman Sachs, conceived in the Hamptons, and nursed on the psychiatrists couch.

These yawning gaps between Antifa's proclamations of class war and the reality of its staffing, led in many instances to friction between the duped and the deluded. Particularly during the 1990s, there were conflicts between those who saw themselves as old-school class warriors and those who came from, or drew ideological succor from more newly emerged victimhood narratives. Unlike Nationalists, with their almost obsessive care for statistics, facts and news analysis, the far-Left was bogged down in barely penetrable theory and a reliance on emotional responses to perceived slights. Thus, even the most committed economic Marxist couldn't prevent the inevitable descent of Antifa into what Nigel Copsey described as "a multicultural, middle-class mind-set, in which the deification of difference (race, gender, and sexual preference) had replaced class equality."[3] This deification of difference is obviously not in tune with the natural inclinations of the working class; nor is such a program in the interests of the working class given that it is relatively unable to avoid the costs of massive non-White immigration mandated by the left's racial policies.

Anti-fascism thus found it increasingly difficult to posture as a movement with even tangential mass appeal, instead pigeon-holing itself as a mere movement of 'victims.' The middle-class 'daddy issue' set now found themselves joined by those with other resentments: the homosexuals wanting ever more attention and acceptance, the feminists seeking revenge on an explicitly male form of political expression, and the minorities nursing ethnic grievances and possessing an interest in weakening White identity politics.

Resentment can provide a certain amount of energy. But this energy is not inexhaustible, and is certainly not comparable to the drive that can arise from the pursuit of a higher vision. Once Nationalism largely ceased its public expression in the form of marches, anti-fascism switched its focus to the disruption of conferences and meetings. This is a tactic we were all familiar with. There has rarely been a major meeting of American Renaissance, the National Policy Institute, or the London Forum that has not in some form been protested against or otherwise disturbed by Antifa intrusion.

However, the cost-benefit outcome of such actions have always been negative for Antifa. In a pattern very likely to have been replicated elsewhere, Copsey found that German militant Antifa comprised only around five thousand individuals who amplified their impact by travelling non-stop around the country to disrupt meetings. It goes without saying that a large amount of time and resources would be required to maintain such an effort, and the time and resources were most often wasted. While Nationalist meetings may be disturbed to some extent, this disturbance has rarely been serious. Few meetings have had to be cancelled. Nationalism has continued to grow, both in terms of numbers and political victories. While Nationalists maintain a focus on the 'main event,' Antifa has remained a side-show; a kind of half-time entertainment during conferences.

Another area which Antifa neglected, and which Nationalists have exploited to an unprecedented extent, was the sphere of the 'counterpublic.' Having abandoned the streets, and remaining excluded from mainstream media, it was Nationalism that truly embraced cyberspace. Here the limits of "physical space," and hence "physical confrontation," were truly thrown into sharp relief. As the internet grew, Nationalism expanded into new forms of intellectual space, pioneering both the political forum and systematic, alternative media. Increasingly, Antifa reliance on countering mostly non-existent marches, and holding concerts for migrants and other 'victim' classes, began to look dated. Meanwhile, by the close of the first decade of the new millennium, Nationalism was pioneering TV channels, publishing outlets, intellectual and mass-appeal webzines, and a plethora of podcasts ranging from the high-brow to the comedic. Antifa inherently lacked the creative power of its opponents, and its main expression turned to endless sober warnings to the mainstream that here was 'fascism' in new clothing. First they came in suits, then with cartoon frogs.

By contrast, Lenin, Trotsky, and Stalin hold little comedic appeal for the masses. Nor do such figures even evoke the kind of edgy discomfort that can be elicited by a gothic bogeyman of the type that Hitler, the ultimate Fascist, had been crafted to be. Since Communism eked out its last days with sputtering cars and against the background scent of chemicals and stale soup, it is neither darkly attractive nor particularly intimidating. Like Antifa itself, explicit radical socialism is an anachronism — a joke perhaps, but one where the punchline made sense only in a prior age. Anarchists can sport t-shirts promising “An Ice Pick for Every Trot,” but this is weak gallows humor. As Trotsky himself might have testified, jokes and even light dissent cost lives in the ‘worker’s paradise,’ and Leftists are notoriously thin-skinned when it came to the dogma of Marxist-Leninist theory. The Anti-fascist environment is one in which everything is taken seriously, and nothing more so than the anti-fascists themselves.

It is this extremely high level of self-obsession that gave rise to such tremendous shock when, in 2016, the Antifa’s proverbial sky began to fall. With great self-assurance, the radical Left and its fellow travellers in academia and the media asserted that Brexit would never happen. What the Left failed to realize was that, as long as the principle of the secret ballot remains, and as long as Nationalists or their ideas have any means whatsoever to influence the opinions of voters exercising that secret ballot, their monopoly of the media, the colleges, and ‘the streets’ will never be enough to end our politics or assure the victory of theirs. Having failed to learn from the Brexit experience, the same smugness asserted itself on the eve of an allegedly ‘inevitable’ win for Hillary Clinton in the US Presidential elections. We now live in the age of President Trump.

The outburst of juvenile violence which accompanied the Trump inauguration should not be taken as indicative of the health of Antifa. This is not a robust movement. It is floundering tactically, and its biggest mistake has been its misguided portrayal of Trump and his voters as fascists. The Left wins when the Alt-Right and the Antifa remain on the fringes of mainstream discourse and the mainstream remains under Left-liberal ideological control (via academia, the media, and political tunnel-vision). However, in its shock and rage at Trump’s victory, the Left has been unable to move away from a discourse that paints Trump and his very substantial bloc of voters as belonging to a homogenous Far Right. What the Left risk doing by pursuing such a strategy is reshaping the mainstream, essentially splitting it in two. Trump voters will be forced by Leftist hostility into buying into the narrative that they belong with the Alt-Right. In this scenario, Antifa and the Left do our work for us.

Thus, while I agree that the assault on Richard Spencer was a huge story that deserves our attention, the bigger stories from the inauguration weekend were the assaults that took place on Trump supporters unaffiliated with the Alt-Right. In scenarios like these, Antifa will act as recruiting sergeants for our cause. This is the definition of a movement that has failed in every possible sense.

To conclude, I might caution against the advice given by some in our movement that we should ‘take the fight’ to Antifa, or attempt to engage them once more on the streets. By doing so, we would validate their existence once more, and run the risk of again placing ourselves on the margins. Without compromising our values, we should continue to push as deeply into the mainstream as we can, and especially focus on forging links with Trump voters, Brexit voters, and right-leaning citizens throughout the West. As the Left continues to wail at its losses, it will continue to lash out indiscriminately. This will be to our benefit.

For our part, we should focus on improving our security, while allowing the Left to show its true face to the people. Our priority is winning cultural influence and political power, not confronting small numbers of social effluent. And, rest assured, we will one day be in a position to drag this fading nuisance into the light and deliver to it a long-overdue *coup de grâce.*

[1] N. Copsey, ‘Crossing Borders: Anti-Fascist Action (UK) and Transnational Anti-Fascist Militancy in the 1990s,’ *Contemporary European History*, 25 (4), 707-727.

[2] Ibid.

[3] Ibid.

TEAM Westport: A Case Study in anti-White Activism

theoccidentalobserver.net/2017/02/22/team-westport-a-case-study-in-anti-white-activism

Andrew Joyce, Ph.D. February 22, 2017

TEAM
WESTPORT
Diversity
Trailblazer
Awards

“This is an exciting moment to be working on this. There are more non-white kids being born now than white kids.” TEAM Westport, October 7 2014.

“We should continue working with the Board of Education here in Westport to prepare students for the world from a multicultural point of view.” TEAM Westport, May 3 2011.

Introduction

Westport, Connecticut is a pleasant coastal town with a population of 26,000 that boasts above-average incomes and is 92.6% White. It has a busy library, a number of successful and respected schools, several pristine public squares, an observatory, a natural history museum, and a number of independent news outlets. Unfortunately, since 1994 the town has also been home to a rather innocuously named organization called TEAM Westport. Its purpose is anything but innocuous. TEAM is an acronym for: Together Effectively Achieving Multiculturalism, and for over 20 years this group has been insidiously poisoning the socio-cultural well of its surroundings with a persistence that is as remarkable as it is sickening. For more than 20 years its efforts have attracted little attention beyond the precincts of the town. This changed a few weeks ago when one TEAM project caused the briefest of blips on the national radar, which in turn brought it to my attention.

The project in question was TEAM’s annual essay contest, now in its fourth year. Although TEAM is not an official part of the school district, or indeed the school system, its network of influence has allowed the essay contests to be promoted among children via the schools and other educational avenues. The annual contest has always engaged in race-baiting among the young. However, this year's contest was presumably a step too far, or too soon, for those behind it. The prompt, unveiled in January, reads:

> In 1,000 words or less, describe how you understand the term 'white privilege'. To what extent do you think this privilege exists? What impact do you think it has had in your life — whatever your racial or ethnic identity — and in our society more broadly?

The subversive nature of the question wasn't lost on the growing number of Whites who, in the Trump era, are becoming increasingly sensitive to such manoeuvres, and less hesitant in expressing their opposition. In its predictably biased reporting of reactions to this year's essay contest, the *New York Times* **reported** that "merely mentioning white privilege seems to have struck a nerve, with much of the criticism coming from out of town." This was presumably in response to comments appearing on TEAM's Facebook page, which included the astute observation: "This is nothing more than race baiting. You are a joke." The *New York Times*, like TEAM Westport representatives, dismissed such reactions as "hand-wringing among adults," while focussing on the more susceptible and intellectually and ideologically vulnerable children, who, in the words of the *New York Times*, "appear to have greeted the essay contest and the resulting uproar with a shrug." Journalistic investigation into the history and activities of TEAM Westport both began and ended at this single essay contest, and the story appears to have been mentioned only in order to sneer at those who objected to the concept of "White guilt."

I found this slanted and superficial coverage profoundly dissatisfying, and resolved to conduct my own investigation into the deeper roots of this affair. As a White ethno-nationalist, I have certain beliefs about multiculturalism and its advance in recent decades. In particular, it is my belief that multiculturalism is both an ideology and a deliberate process. By the latter, I mean that multiculturalism is not something that occurs "naturally," but is rather a process advanced with programmatic design. Although I have tested and confirmed these beliefs many times previously, the career of TEAM Westport would provide an opportunity to test these beliefs once more in the form of a case study. In light of my pre-existing understanding of multiculturalism, a number of questions presented themselves immediately: Who are the members of TEAM Westport, and what is their ideological and cultural background? Is there any evidence of Jewish influence in and around this organization? How and why has the group been given extensive access to the local educational establishment? Where does this group get its funding, and what does it use this funding for? What does the group mean by "achieving multiculturalism," and what are the chief methods by which this group seeks to achieve it? What role, if any, does pathological altruism play in the activities of the organization?

Methodology and Theory

In terms of methodology, my main source material for this investigation was the online **archive** of the minutes of TEAM's monthly meetings stretching back over the last several years. The fact that the group is part of local government was helpful in ensuring that such records would be publicly available and readily accessible. These minutes are sufficiently detailed to afford a relatively rare glimpse inside the operations, self-conceptions, and ideological positions of an organization actively working at a local level for the demographic decline of those of European descent. The documents are also useful in that they afford us the opportunity to quote TEAM in its own words. While the arguments and conclusions presented here may be disputed by interested parties, the raw evidence presented here is difficult to assail and impossible to refute. This is an organization that is blunt in its determination to bring to an end the story of European man in North America. In addition to the minutes of TEAM Westport, I have used available online information to determine biographical information about the individuals involved, and I have conducted as much research as possible on its more distant affiliations to national bodies. Some of these, like the ADL, will be familiar to *TOO* readers.

A common source of comfort for many in our movement is the consolation that there still remain, in several of our nations, areas which are, to a very large extent, 'healthy' or untouched by the progression of multiculturalism. These are areas which are still, almost miraculously, more or less ethnically homogeneous. Westport is, for the time being, one of those areas. Before we begin in earnest, I wish to state that the investigation presented here is not intended to dishearten, or 'Black Pill,' the optimists among us. Rather, it should act as a corrective and a warning, and also as a call to remedial action. The cancer that we are confronted with is everywhere, and it is extremely belligerent. The case of TEAM Westport is novel only in its specifics, but not in the more general features of the disease that lies at its heart. We know these features well: the importance of ideologies and forms of activism that are demonstrably Jewish in origin; the pervasiveness of White pathologies regarding morality and social mores; and the inherent vulnerabilities and foreign-induced distortions of modern Christian thought. We also know the preferred pathway of this disease, in that it is intended to spread most virulently among the young. All of these aspects are present in the following analysis. However, one of the chief benefits of a case study is that it offers insight into more specific characteristics and, in doing so, may afford the crucial opportunity to slow, interrupt, or even arrest decline. This is our task, and each of us has a role to play.

TEAM Westport

TEAM Westport styles itself as a municipal "diversity committee" that **seeks** to "to achieve, extend and celebrate a more multicultural community." It is formally composed of a committee of around ten, although attendance at meetings hovers at around eight. In addition to the formal committee, there are a number of regularly affiliated individuals who interact quite intensively with TEAM Westport but, for reasons that may be surmised, have attempted to remain out of the spotlight. They will not evade the spotlight of the present investigation. The committee itself is, and always has been, composed almost entirely of African-Americans and Jews. TEAM regulars have included Harold Bailey, Bernicestine

McLeod, Dolores Paoli and Judith Hamer (all Black), while Brett Aronow, journalist Mary-Lou Weisman, Norwalk Community College President **David Levinson**, and **Zoe Tarrant** are all Jewish.

Committee leader Bailey is often the most vocal spokesman for the group, but my investigations determined that Jewish members of the committee possess greater influence and social reach. For example, Aronow, who was **lauded** by the ADL a few months ago, was named to the school board in September 2012 and appears to have used her influence there to advance TEAM goals via the school system. In particular, Aronow appears to have worked with co-ethnic **Julie Horowitz** on an “Open Choice” program which enabled an influx of Black students from Bridgeport to enter the predominantly White schools of Westport, Fairfield, and Stratford. In fact, if one takes into account the involvement and input of key players outside the formal committee, TEAM Westport quickly emerges as an organization dominated both numerically and strategically by Jews. As someone familiar with the heavy Jewish presence in the multicultural ‘engine,’ little surprises me any more in this regard. However, as my research into TEAM Westport progressed, the Jewish presence in and around this organization appeared nothing less than stunning.

Just to begin with, the vast majority of the winners of the organization’s ‘Diversity Trailblazer Award’ (for those working “for an increasingly pluralistic society”) were Jewish, including notable local activists **Andy Boas**, **Claire Gold**, and **Tracy Sugarman**. Preceding and mirroring the actions of Aronow and Horowitz, Boas received his award for establishing a **fund** to enable the entry of Black students from the nearby, and significantly less desirable, town of Bridgeport to enter Westport’s predominantly White schools. Similarly, Gold was given her award for ushering in “desegregation” in Bridgeport’s schools in the 1980s. The *Connecticut Post* **reports** that “In 1986, the state Supreme Court decision in the Sheff v. O’Neill case declared the school racial segregation that existed in the Hartford region to be unconstitutional. Gold remembers being so excited hearing the news on the radio, she locked herself out of the car.” Gold, a psychologist from New Jersey, established herself in Connecticut with the task of extending the “desegregation” program, a goal she achieved by becoming schools superintendent, and by working with the district grants writer and co-ethnic, Terry Dworkin. Though now retired, Gold’s legacy appears to be more than secure in the hands of her successor, and yet another fellow Jew, **Fran Rabinowitz**. Tracy Sugarman, who died aged 91 in 2013, had been one of the so-called ‘Freedom Riders’ in the 1960s, and was apparently part of a contingent of Westport’s Temple Israel who went to the South to agitate against the racial status quo.

Andy Boas and Claire Gold — ‘Diversity Trailblazers’

In terms of local activism, one of the organizations most closely affiliated with TEAM Westport is the local Unitarian Universalist Church. The Unitarian Universalist Church is a strange kind of ‘anti-religion’ which has attracted large numbers of Jewish ‘progressives’ into its ranks since the 1960s (for examples, see **here**, **here**, and **here**). Indeed, the ‘denomination’ may today be regarded as a more extreme form of Reform Judaism (as a strategy) in that it superficially ‘waters down’ Jewish identity and thus acts as a vehicle for the cryptic pursuit of Jewish interests under the banner of universalism — while at the same time welcoming deracinated Whites into the fold. This phenomenon of strongly identified Jews making alliances with deracinated Whites is a **general phenomenon** on the Jewish left.

The Westport Unitarian Universalist Church has been headed in recent years by **Reverend Roberta Finkelstein**, who describes herself on Twitter as a “passionate Unitarian Universalist minister committed to social justice.” She has previously **stated** that her greatest accomplishments in certain parishes have been officiating at the ‘civil unions’ of homosexuals. Finkelstein is named in the TEAM minutes, and appears to have had strong ideological and activist links with the group, as reflected in the committee’s gleeful reporting of activities at the ‘church.’ These have included the forming of a “social justice group,”[1] the screening of ‘White guilt’ propaganda like Spielberg’s *Amistad* and several ‘Holocaust films,’[2] Martin Luther King celebrations,[3] a Black Lives Matter rally,[4] and most recently the flying of a Black Lives Matter banner from the ‘church’ itself.[5]

Aside from the Unitarian Universalist Church, the organization that has played one of the largest roles in advancing TEAM Westport’s goals has been the local library. The Director of the Westport Public Library, **Maxine Bleiweis**, is also Jewish and worked very closely with TEAM Westport on promoting ‘diversity’ and multiculturalism in the town. Although a number of ‘diversity promoting’ programs appear to have been run from the library, one of the more interesting appears to have been a drive to get more multiculturalism-promoting books geared towards children (I have written **previously** on how our children are being targeted on a national level by organizations like the ADL). According to the minutes of

TEAM Westport, this initiative not only originated with the group, but also seems to have been a constant obsession.

The vigor with which this obsession seems have taken hold appears to have been due in part to the appearance in May 2014 of a letter in the *Westport News*. A local White resident, evidently annoyed at the latest essay contest, argued that “Westport does not need to be more diverse; it is fine the way it is.” The letter is mentioned explicitly, and with annoyance, in the TEAM minutes. TEAM’s response? To urgently discuss how to get more children’s books promoting diversity into the local library.[6]

After TEAM contacted Bleiweis about the matter, Bleiweis responded that “there is an issue nationally” regarding the ‘task’ of getting more diversity-promoting books into public libraries.[7] In July 2014, a consensus was reached within the group that libraries could only afford to purchase those books that would be checked out most. Since demand for ‘diversity-promoting’ books would be low, TEAM Westport assigned itself the task of artificially increasing demand. In order to increase the volume of diversity-promoting books being checked out locally, and thus to justify the purchase of more such books, the committee asserted that children needed to be “exposed to them as a natural, normal part of library programming.”[8]

This quite small and specific instance is the perfect illustration of the fact that multiculturalism is not a ‘naturally occurring’ part of human life but is instead something that is cultivated, directed, and manipulated into existence.

The committee immediately outlined its plans for the ‘diverse books’ project. More diversity books would be purchased and forced into the libraries. The committee recorded in its minutes: “Although there is a dearth of diverse books in the market place, we can start with what has been published and purchase these books.”[9] Discussing the proposed programs for the White children of Westport, the committee added: “We will include books and films with protagonists of color as a natural part of story time and film programming.”[10] Lest their efforts attract the attention of parents or those like the *Westport News* letter-writer, stealth was insisted upon: “Any programmatic inclusion should be on a natural, ‘matter of fact’ basis.”[11] In all such matters, the committee would, in its own words, “work jointly with Maxine Bleiweis and the Westport Library.”[12]

A few months later, in September 2014, the book issue remained an obsession. The committee asserted in their meeting that month that “all children need to read, to be exposed to, and to have books with diversity,” and that the library “should have as many books with kids of color as possible.”[13] In October the committee reported on the ‘diversity books’ project:

> Our committee has been meeting, has made a great start, and is working toward setting a mission and strategy. … This is an exciting moment to be working on this.

> There are more non-White kids being born now than White kids. Progress is being made by the library with regard to identifying diverse children’s books.[14]

After an un-named donor came forward to supply the group with “diverse books” in late March 2015, the committee discussed establishing “a diverse book club and discussion group for teens at the library.”[15] Teens were also to be engaged on diversity via an organization called Neighborhood Studies, which “shapes the arts for young people.” TEAM Westport recorded that their contact at the organization was one Harold Levine,[16] while their contact for CONECT (Congregations Organized for a New Connecticut), another ‘youth engagement’ front, was one Rabbi Michael Friedman.[17] In June 2016 the committee discussed setting up a version of TEAM for White teenagers, with the aim that the teens would work on “anti-racism” projects.[18]

In July 2016 the committee articulated a more complete vision for children in schools. They recorded: “TEAM Westport works to make sure that diversity is a part of programming in all organizations within the town. One issue in town is ‘the bubble,’ where race and ethnicity are not part of the experience students receive. Students, teachers, and administrators of color are very much underrepresented in our schools. How do you get it to be different?”[19]

The committee didn’t care that these children and these schools were successful. The ‘problem’ was that they were too White. In discussing how they could “get it to be different,” the committee essentially asserted its ongoing commitment to the efforts of Aronow, Horowitz, Boas, Gold, and others like them, to continue bringing Black students from neighboring towns into Westport. It was also asserted that every effort should be expended to bring Black teachers into the Westport school system, to encourage out of school interaction between Black and White students, and to “incorporate diversity in literature.” This was in addition to an earlier TEAM Westport demand that there be “programming in the curriculum about gay children.”[20] Above all, White children were to be subject to the promotion of values of “humility” and “curiosity.”[21]

Concerns about parental reaction were always present. It had been remarked by committee members in November 2013 that Whites in the age group 30–45 (the age bracket into which most parents fell) “don’t see discrimination and racism as problems. … Parents are focussed on making sure their kids get ahead, and their time is filled with these concerns. Consequently, there is no room to consider diversity as an issue of any kind.”[22] The emphasis was therefore on keeping diversity programs intensely directed at the young, and yet also, as they had already stated, somehow low key or ‘matter of fact’ so as not to attract too much attention. In April 2015 the committee recorded: “We could look at ways to introduce diversity discussions even among young children. A puppet theater, for example, might be a way to engage them.”[23]

This is not to say that TEAM Westport has refrained entirely from propaganda aimed at local adults. In May 2015, after White Lives Matter pamphlets appeared in Westport, TEAM Westport responded by unfurling a large Black Lives Matter banner at the town's Memorial Day parade.[24] The group has also organized the local staging of plays on themes like Medieval England (e.g. *Camelot*) featuring multiracial casts,[25] the running of programs and exhibitions on slavery and 'Black history,'[26] the distribution of leaflets across the town explaining "why the Martin Luther King Jr. holiday is important and why we celebrate it,"[27] and the organized showing of pro-LGBT propaganda in local movie theaters.[28]

Another way in which TEAM Westport has influenced local life has been its regular meetings with police chiefs. These meetings often reflect the skewed worldview of TEAM on political matters. This is illogical to say the least, and often betrays a deep-seated suspicion of the White population. A particularly good example was the committee's reaction to local celebrations on reports of the death of Osama Bin Laden – the committee found the celebrations "unseemly."[29] In terms of policing, TEAM Westport has been keen to influence the local force with a politically correct, and highly apologetic, interpretation of Black and Islamist violence. In the aftermath of the Boston Marathon bombings, the committee fretted that "religion was conflated with violence, and terrorism was attached to being Muslim."[30] The committee thus resolved to "educate" the local police and public on Islam.

In September 2014, in the aftermath of Ferguson, TEAM asserted that "Ferguson is not really a Black issue, but a societal issue. Black men are perceived to be more dangerous than others. … We are seeing a new Jim Crow."[31] In May 2015 the committee remarked that Baltimore had "exploded" with Black violence only because of "community conditions resulting in rage and pent up hopelessness."[32] And just a couple months ago, TEAM Westport was busy arranging a "town-wide conversation on policing" to include "exploring the dynamic tension of stereotyping, Black Lives Matter, and current cases in the news involving the shootings of African-Americans by the police."[33]

Much more could be written on the trials of little Westport. Perhaps symbolic of White America, it lies prostrate upon the cross of multiculturalism and 'White guilt,' primed for its erasure. We need not torture ourselves with further intricacies, but turn instead to reflection.

Conclusion

I am often amused by those figures in the so-called Alt-Lite or New Right, who profess to acknowledge every racial reality but that touching on disproportionate Jewish influence in the advance of multiculturalism. I don't know whether they recoil from it out of fear or ignorance, but I wonder nevertheless how they would confront the coincidence upon coincidence at every turn in Westport's busy 'diversity' industry. Any clear-thinking observer should agree that there is at least a 'question' as to why Jews have congregated so heavily in this field of ‘social’ activity, and with such vigor. And this is all publications like *The Occidental Observer* seek to achieve — to promote honesty about the question. By their own admission, Jews are predominant among the “Diversity Trailblazers.” Why, then, do so many Whites reject that very boast?

I’ve often heard the formulation “Murder or suicide?” when discussing the decline of the White man in his own nations. In this regard, the only evidence of White pathological altruism in Westport (to the extent it might involve ‘White guilt’ etc.) appears to have been induced, rather than to have spontaneously arisen within the European breast. The case of Westport confirmed to me, if such confirmation were needed, that multiculturalism is a program and a system, as well as an ideology. Multiculturalism requires effort and calculation to be brought into being. Populations are being intentionally mixed, and then told what to think about each other – often in opposition to the overwhelmingly negative reality of their interactions. This is the essence of our current predicament, and a prescription for future disaster.

TEAM Westport ultimately knows that a homogeneous society would work best. In June 2011 it even remarked that “racial bullying is not particularly an issue in Westport because it is so homogeneous here.”[34] But multiculturalism is not about making societies better. It is about bringing the story of the White man to a close. In one form or another, this realization will be the defining idea of this century. Goethe once wrote “What you inherit from your father must first be earned before it is yours.” We have mostly lost our past, and our present is crumbling. We will have to earn our future.

[1] TEAM Westport Minutes, Oct 2013.

[2] TEAM Westport Minutes, Jan 14 2014 & April 7 2015.

[3] TEAM Westport Minutes, Jan 6 2015.

[4] Ibid.

[5] TEAM Westport Minutes, Nov. 1 2016.

[6] TEAM Westport Minutes, May 16 2014.

[7] TEAM Westport Minutes, June 3 2014.

[8] Ibid.

[9] Ibid.

[10] Ibid.

[11] Ibid.

[12] Ibid.

[13] TEAM Westport Minutes, September 9 2014.

[14] TEAM Westport Minutes, October 7 2014.

[15] TEAM Westport Minutes, April 7 2014.

[16] TEAM Westport Minutes, November 5 2013.

[17] TEAM Westport Minutes, March 1 2016.

[18] TEAM Westport Minutes, June 7 2016.

[19] TEAM Westport Minutes, July 12 2016.

[20] TEAM Westport Minutes, Feb 7 2012.

[21] TEAM Westport Minutes, July 12 2016.

[22] TEAM Westport Minutes, November 5 2013.

[23]TEAM Westport Minutes, April 7 2014.

[24] TEAM Westport Minutes, June 2 2013.

[25] TEAM Westport Minutes, Oct 4 2016.

[26] TEAM Westport Minutes, March 3 2015.

[27] TEAM Westport Minutes, January 14 2014.

[28] Ibid.

[29] TEAM Westport Minutes, May 3 2011.

[30] TEAM Westport Minutes, May 7 2013.

[31] TEAM Westport Minutes, September 9 2014.

[32] TEAM Westport Minutes, May 5 2015.

[33] TEAM Westport Minutes, Dec 6 2016.

[34] TEAM Westport Minutes, June 7 2011.

Jewish Privilege Devours Itself

theoccidentalobserver.net/2017/03/02/jewish-privilege-devours-itself

Andrew Joyce, Ph.D. March 2, 2017

Octopus self-cannibalism

Octopuses can sometimes engage in self-cannibalism, eating their own arms in what is thought to be a stress reaction. What initially begins as a nervous biting of one's own limbs, descends into frenzy, as bacteria take hold in the resultant wounds. As the infection spreads, and the stress levels increase, the octopus savages its own arms at a rate faster than it can heal, or grow new limbs. Survival in such instances is rare. There is only a terminal fate for a cephalopod in which such behavior has firmly taken hold.

Stress-related self-destruction is also relatively common among humans, and not merely in the obvious form of deliberate suicide. Melville captured it best with *Moby Dick*'s Captain Ahab, a figure so psychologically and spiritually wounded, so bitterly sensitive, that he would give his own life and the lives of others in pursuit of revenge — the only palliative he felt would appease his mental self-gnawing. Rebuking the admonishments of Starbuck, he cries with barely concealed anguish: "Talk not to me of blasphemy, man; I'd strike the sun if it insulted me." Ahab's insatiable hate for the white whale was certainly not intended as an allegory for the hatred felt by modern 'progressives' for the White man, and yet I feel that such a comparison is apt. These people will do anything to 'strike the sun,' to bring down their great opponent, and we may expect self-destructive behaviors to be an aspect of their maniacal pursuit of 'Whiteness.'

The last few weeks have witnessed a couple of important instances in which the memes of 'privilege,' racism, and anti-Semitism, the chief intellectual harpoons forged to pierce the White behemoth, have been turned inward on those largely behind their construction. Very recently, England's Bristol University has been caught up in a **scandal** after it emerged that one of its lecturers, Dr Rebecca Gould, who is almost certainly both Jewish and a ‘progressive,’ penned an article for *CounterPunch* in 2011 in which she argued that “Jews should stop privileging the Holocaust.” Given that such an argument simultaneously infringes upon several taboos, and thus casts Dr Gould into the nebulous category of a ‘self-hating Jew,’ it is a miracle that her career has managed to progress uninhibited for the last six years. Apparently the piece was only brought to light, and subjected to ‘social justice’ action, after one of her undergraduate students unearthed it and initialized a campaign against her.

One of the more amusing aspects of the affair thus far has been the intrusion of the cartoonish Sir Eric Pickles. Pickles, a former Conservative Party chairman and the UK’s ‘special envoy on post-Holocaust issues,’ is a pedigreed Shabbos goy with a reputation that is in equal parts defined by his frequent assistance to the Jewish community and by his frequent misuse of public funds. Pickles has carved out a career for himself by tabling new laws to counter a non-existent rise in ‘anti-Semitism,’ and in one of his more ridiculous pronouncements once stated that “without its Jews, Britain would not be Britain.” Since the last period in which Britain was “without its Jews” (1290-1656) featured, among other things the literature, art, and music of the English Renaissance, the establishment of the Church of England, the defeat of a Spanish Armada, and the beginnings of the British Empire, one wonders if Pickles knows anything about the nation he plays a part in governing. When not cheerleading for a tiny fraction of the British population, the porcine Mr Pickles has made a nasty habit of claiming over £60,000 from parliamentary expense accounts under the heading “biscuits, sandwiches, tea and coffee.” In 2014, Hilary Benn, shadow communities secretary, **complained** that: “Eric Pickles lectures councils about cutting down on hospitality, but his department’s food and biscuits bill soared by £45,000 last year.”

Eric Pickles

Never one to miss an opportunity to earn some brownie points with the Jewish community, Pickles has rushed to attack Miss Gould with all the vigor one would expect from the obsequious politician. In particular, Pickles has accused Gould of using the "language of Holocaust denial," insisting that the case is "one of the worst cases of Holocaust denial" he has seen in recent years, and adding that Gould should "consider her position" at the university.

Pickles continued: "To describe the murder of six million Jewish people like this frankly beggars belief. I am all for debate and freedom and speech but this passes into a new dimension." Pickles appears to have acted in tandem with the Campaign Against Anti-Semitism, a rather sinister organization that has called on Bristol University to dismiss Dr Gould. The Campaign Against Anti-Semitism is an obsessive and neurotic organization which places the authorities under almost constant pressure to increase securities for the Jewish population or, in its own **words**, "we hold the authorities' feet to the fire, even taking them to court when necessary." The Campaign Against Anti-Semitism has been holding the feet of Bristol University to the fire, and will presumably continue to do so until Dr Gould finds herself unemployed.

Gould's original arguments are of course worthy of note. The academic has argued that the Holocaust narrative is "available to manipulation by governmental elites, aiming to promote the narrative most likely to underwrite their claims to sovereignty." Gould goes on to say that casting the Holocaust as a “holy event” allows it to be used as a tool by the state of Israel to “whitewash its crimes. … Israel must find a way of not passing on the crimes the Nazis introduced into the world onto the next generation of its citizens. … Perhaps the time has come to stop privileging the Holocaust as the central event in Jewish history.”

It’s clear looking at these comments that they are fairly anodyne. Rather than arguing that Jews exert ‘privilege,’ or suggesting that the Holocaust narrative is itself a tool of privilege, Gould’s argument was merely that the Holocaust narrative was given pride of place in Jewish history and identity, and was useful to Jews and to the State of Israel in particular. Such comments are problematic to those at the core of the Jewish establishment because they acknowledge that Jewish influence/power and Jewish victimhood narratives are intertwined. By calling the latter into question, the former is placed in jeopardy. While there is nothing truly new here, the language and socio-political trajectory of ‘progressivism,’ involving terms like ‘privilege,’ is clearly unpredictable and uncontrollable enough to wound even those that wield them.

Another, even more pertinent, instance of the Jewish head eating the Jewish tail has emerged in France in what has recently been termed “**the new Dreyfus trial**.” Georges Bensoussan, a French Jewish historian, has been put on trial accused of committing a hate crime after implying that Arabs are “innately anti-Semitic” during a 2015 radio interview. Apparently referencing the work of an Algerian sociologist, he asserted that “in Arab families in France and beyond, everybody knows but will not say that anti-Semitism is transmitted with mother’s milk.” Bensoussan’s case has divided the French equivalent of the ADL, the International League against Racism and Anti-Semitism, or LICRA, which accused him of inciting racial hatred and independently initiated the criminal trial against him. Essentially, the division revolves around the oft-posed question of ‘what is best for the Jews.’

According to the ***Jerusalem Post*****:**

> The trial is already pitting anti-racism activists against one another, including within LICRA. One of France’s most revered thinkers, the philosopher Alain Finkielkraut, resigned from its honorary board in protest over what French media are calling ‘l’Affaire Bensoussan’ … . Sammy Ghozlan, founder of the center-right National Bureau of Vigilance Against Anti-Semitism, condemned the prosecution as ‘shocking.’

In January, Finkielkraut announced he would be resigning from LICRA over its decision to pursue Bensoussan. He later stated that the move for criminal proceedings had “dishonored” LICRA, an organization he accused of “opting for inquisition” against Bensoussan. Finkielkraut continued: “I call on all activists, followers and sympathizers to draw their own conclusions [about LICRA] from this ignominy,” before calling the prosecution an exceptionally grave event politically, judicially and historically.”

The participation of LICRA in the prosecution highlights the increasing complexities that Jews will face as the vanguard of multiculturalism, in increasingly diverse nations that will play host to extremely volatile and ersatz ethnic alliances. In particular, Jews are caught between their strong desire to continue enabling the ongoing mass immigration into White nations of Third World, and often Muslim, populations, and their increasing fears surrounding their own group security. In this respect, it is interesting that LICRA initiated criminal proceedings against Bensoussan along with a co-plaintiff, the Collective Against Islamophobia. The Collective Against Islamophobia has been accused — including by LICRA itself — of issuing anti-Semitic propaganda against Prime Minister Manuel Valls, whose wife is Jewish.

The division over the Bensoussan case is thus an argument over which strategy or approach should take priority — the elimination of any hint of racial discourse in order to facilitate ongoing mass immigration, or ensuring the security of the Jewish population even if it involves the critique of migrant populations. Alain Jacubowicz, the current head of LICRA, made his priorities clear in an op-ed published earlier this month, in which he accused Bensoussan of “benefiting extremists” with his statement on Islam. By ‘extremists,’ Jacubowicz was undoubtedly referring to White identity groups, and more especially the Front National. Thus, even though Bensoussan’s comments may have been perfectly sensible in highlighting the threat posed to Jews by the Muslim population, his sin was in providing even the most tangential support to the interests of French Whites. Bensoussan, by way of response, wrote that the Front National was actually being fueled by “a denial of reality, a suicidal strategy of blindness and silence.”

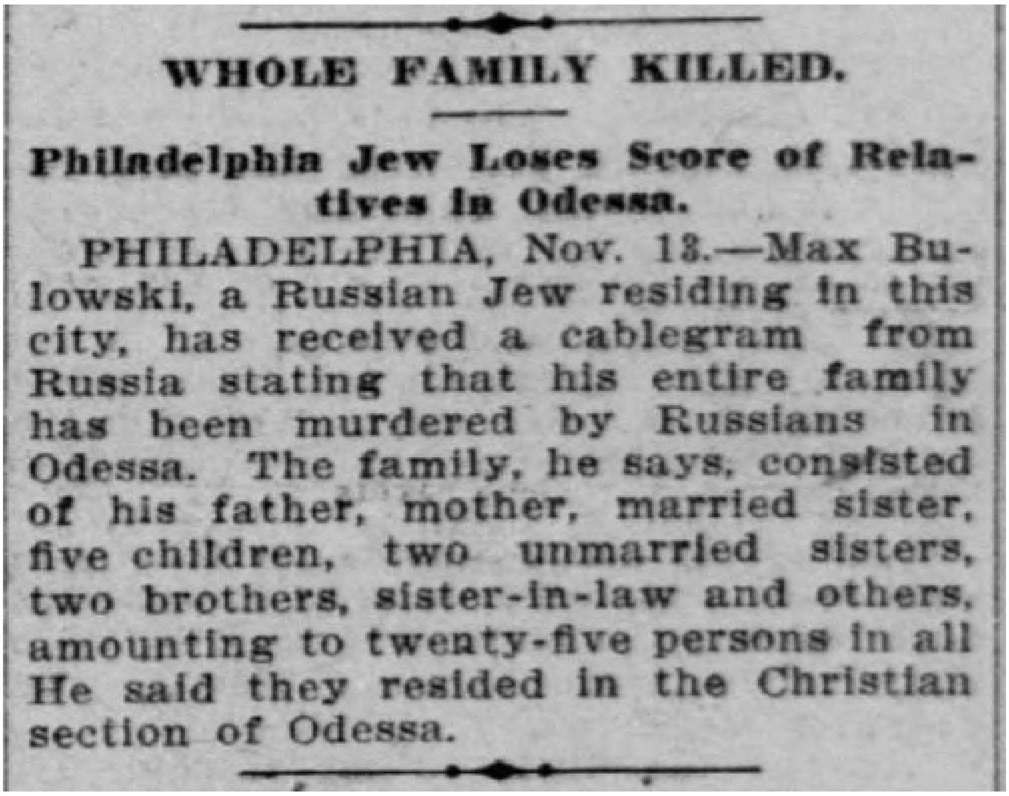
What’s best for the Jews? They can’t decide, and they are biting themselves.

Reflections on the History of the Jewish Hoax

theoccidentalobserver.net/2017/04/08/reflections-on-the-history-of-the-jewish-hoax

Andrew Joyce, Ph.D.

April 8, 2017



WHOLE FAMILY KILLED.

Philadelphia Jew Loses Score of Relatives in Odessa.

PHILADELPHIA, Nov. 13.—Max Bulowski, a Russian Jew residing in this city, has received a cablegram from Russia stating that his entire family has been murdered by Russians in Odessa. The family, he says, consisted of his father, mother, married sister, five children, two unmarried sisters, two brothers, sister-in-law and others, amounting to twenty-five persons in all He said they resided in the Christian section of Odessa.

"*The Times'* accounts of what took place at each of those places contains the greatest exaggerations, and the account of what took place at some of those places is absolutely untrue." British Consul-General Stanley on the Russian 'pogroms,' January 1882.

Introduction

The 19th-century humorist Josh Billings once wrote that "there is no greater evidence of superior intelligence than to be surprised at nothing." Demonstrating its superior intelligence on Jewish matters, few events shocked the Alt Right less than the recent arrest of a Jewish teenager in Israel for hoax bomb threats against Jewish community centers in the United States, Australia, and New Zealand. Although we are now some weeks removed from the epicenter of this hoax, the sheer scale of its attending political and media hype are deeply significant and deserve further discussion and contextualization. Of particular interest are the actions and posturing of the Anti-Defamation League, shameless in its immediate assertion that the perpetrator was a White anti-Semite, again demonstrating great tenacity in the exercise of its considerable political and cultural influence. Employing the flimsiest of narratives, underpinned by an equally suspect "history of persecution," the ADL was able to disseminate the myth of Jewish victimhood in the media, secure top-level consultation with the FBI, and even publicly chide the President of the United States for his "inadequate" response. In particular, Trump's refusal to automatically assume that the bomb threats were a “hate crime” was met with bitter rebukes from several Jewish organizations.

After the “US-Israeli” culprit was apprehended, the naive might have expected some humility and soul-searching from these groups. Yet, in a development that will again fail to surprise the Alt Right, the ADL was unapologetic and intransigent. With extreme arrogance, the organization issued a statement reading: “While the details of this crime remain unclear, the impact of this individual’s actions is crystal clear: these were acts of anti-Semitism.”

Although Jews themselves seem to have learned little from the episode, it does provide us with some food for thought. From beginning to end, the episode perfectly revealed in microcosm the Jewish relationship to anti-Semitism, the construction of narratives through which Jews understand themselves, and the importance of myth and deception in sustaining Jewish identity. In short, the episode revealed the core of a singular phenomenon — the quintessential ‘Jewish hoax.’ Since no language better grapples with the concept of the compound noun than German, we may even coin a term for this phenomenon — the *Judenscherz*.

The *Judenscherz*

For many centuries Jews have engaged in the construction of false narratives that act to reinforce in-group identity while simultaneously disarming or disinhibiting out groups. The most powerful of these narratives can be grouped under the broad heading of the ‘victimhood narrative.’ Victimhood narratives are important in a group context because, even though they may be in large part fictional, they allow the problems and challenges of the group to be blamed on an outgroup, absolving the ingroup of agency in its own misfortunes and thus obviating the need for internal change. A further use of victimhood narratives is that they nurture the building of resentments, which can in turn provide the impetus and energy for aggressive acts against competitors. Although many ethnic and national groups have flirted with victimhood narratives, Jews are distinctive in their particularly strong aversion to changing their own version of victimhood. They have thus repeatedly had recourse to victimhood narratives throughout their history, and have adopted a unique worldview in which the entire non-Jewish world, the *goyim*, is presented as hostile — a case of ‘Jews versus the World.’ Most remarkable of all, Jews have been unique in their success in *persuading competitors and opposing groups to adopt the Jewish victimhood narrative*, disarming and disabling the more natural instinct of non-Jews to compete.

For these and lesser reasons, Jewish culture has come to master the art of the victimhood narrative and one often finds it remarked that the entire history of Jews is a history of constant suffering — the “lachrymose history of the Jews.” Although general acceptance of this over-arching historical narrative is a fairly recent development — not much older than half a century, its now mainstream position stands stubbornly opposed to overwhelming evidence that Jews have been a privileged, protected, and economically and politically powerful group throughout recorded history. Indeed, one struggles to find a group of comparable size, at any place and in any point in time, enjoying the same level of wealth and influence. The most obvious weakness of contemporary academic and cultural treatments of Jewish matters is that they fail to adopt even a remotely critical approach to Jewish narratives. The alleged age-old victimhood of the Jews is simply taken at face value, digested, and deeply internalized, particularly in the West where Whites of Anglo and Germanic lineage have rarely, if ever, adopted a victimhood narrative of their own.

Because the Jewish victimhood narrative is, at heart, a compound of self-interested fabrications, the details that punctuate this over-arching narrative are themselves a rich constellation of exaggerations, bluffs, swindles, and hoaxes. As explored in detail in a **previous article**, perhaps the earliest example of the *Judenscherz* is the Book of Exodus, an effort at refuting a Greek and Egyptian consensus on the undesirable behaviors of the Jewish populations in their midst. In any event, the Book of Exodus was, and remains, crucial in providing a foundation myth for Jewish victimhood narratives and thus a foundation for the Jewish hoax. The putative 'liberation' of enslaved and persecuted Hebrews from Egypt is commemorated by Judaism every year, in the form of the *Pesach*, or Passover festival. Historian Paul Johnson remarks that Exodus "became an overwhelming memory" and "gradually replaced the creation itself as the central, determining event in Jewish history."[1] Exodus has a power that exists independently from the trappings of religious myth, acting through the centuries as a defining narrative of victimhood, group vindication, and self-validation. Exodus is a foundation upon which Jewish identity is built.

It is interesting that Josephus, the first Jewish 'historian' to attempt an intellectual defense of the Exodus narrative, provides us with another very early *Judenscherz*. In one of his more famed works, *Wars of the Jews* (c. 70 A.D), Josephus recounted the 66 A.D. Alexandrian riots. According to this sanitized and embellished account some 50,000 Jews were killed (Jos., Wars, Book 2). The relevant sections of Josephus are worth citing directly:

> The sedition of the people of the place against the Jews was perpetual. … They were also permitted not only to kill them, but to plunder them of what they had, and to set fire to their houses…They were destroyed unmercifully; and this their destruction was complete, some being caught in the open field, and others forced into their houses, which houses were first plundered of what was in them, and then set on fire by the Romans; wherein no mercy was shown to the infants, and no regard had to the aged; but they went on in the slaughter of persons of every age, till all the place was overflowed with blood, and fifty thousand of them lay dead upon heaps. … And this was the miserable calamity which at this time befell the Jews at Alexandria.

One of the more noteworthy aspects of the Josephus account is the emphasis on alleged external agitation. The animosity against the Jews in this narrative does not arise in any way from Jewish behaviors, but rather from apparently spontaneous, unwarranted, and perpetual "sedition of the people of the place against the Jews." The violence is described as savage and sadistic — infants and the elderly are murdered in brutal fashion — and damage to property is alleged to have been extensive. Finally, the reported death toll is both remarkably 'neat' and remarkably high.

The narrative of Josephus was entirely fictional. Firstly, the full context of inter-ethnic hostility in the region is missing. Not only were the Jews of Alexandria at that time busily engaged in a military and diplomatic conspiracy against Roman rule, but their economic affairs and political power were also a cause for significant disquiet among the non-Jewish populace. Louis Feldman concedes in his *Jew and Gentile in the Ancient World: Attitudes and Interactions from Alexander to Justinian* (1993) that most of the hatred against Jews was "due to the importance of the positions occupied by Jews in the vast bureaucracy … especially as tax collectors."[2] Feldman adds that Jews in Alexandria had secured a dominant position at the upper levels of the Alexandrian shipping industry, as well as monopolies in the sale and traffic of several products. In 38 A.D. a protest against Jewish power had been provoked by "displays of Jewish wealth and power," and by "the privileged position and influence of the Jews."[3] Jews were also accused of dual loyalty. The extremely high international level of Jewish influence during this period was demonstrated when the Roman governor of Alexandria, Flaccus, was recalled, exiled, and then executed by order of the degenerate Emperor Caligula for allowing the protest to proceed.[4] The affair would be immortalized in yet another masterwork of *Judenscherz*, the ancient Jewish philosopher Philo's *In Flaccum,* which used the fate of Flacco as a veiled threat to non-Jews considering a challenge to Jewish power.

The level of violence recounted by Josephus was also a total fabrication, with no modern historian supporting a death toll even remotely approaching the 50,000 claimed by the Jewish author.[5] In a pattern that would re-emerge in Western Europe in the Middle Ages, evidence shows that the Roman authorities were very much opposed to wholesale action against the Jews, preferring to protect the wealthy community and punish its prior agitations with a half-shekel tax rather than the sword. Jews were seen as too financially useful to be left at the mercy of popular retribution — the recurrent theme of Jewish history in which Jews make alliances with non-Jewish elites in opposition to popular interests. One might then ask why a wealthy and powerful community would, even in ancient times, assert a victimhood narrative. As described above, the Jewish victimhood narrative has a dual function — to reinforce aspects of Jewish identity and to manipulate competitors. In this regard it is interesting to consider the remarks of historian Ellen Birnbaum on Philo's *In Flaccum*: "Philo may, on the one hand, wish to bolster the spirit of his fellow Jews; on the other hand, he may wish to sound a warning to Gentiles."[6]

Early narratives like Exodus and the works of Josephus and Philo provided the template for later interpretations and revisions of certain historical and political realities. For example, references to these earlier 'persecutions' provided a false justification for the self-segregating practices of the Jews that were more palatable, especially to outsiders, than frank admissions that Jews felt themselves superior to the nations they dwelt among. We find this particularly during the Middle Ages in explanations for the ghetto experience. Indeed, one of the most remarkable omissions from the majority of mainstream accounts of the Medieval Jewish experience is the very privileged position of Jews during this period. To be clear, Jews had no automatic right of settlement in Europe. This was an age long before the concept of 'immigration' distorted the human instinct, and the settlement of foreigners in one's midst was still perceived as usurpation of more or less severity depending on the numbers involved. Jews were able to form settlements in Europe only because they were given assistance by the Christian Church in the form of Papal decrees that approved their residence, as well as granting them freedom from efforts at conversion and protection against 'maltreatment.' Without a Christian theology that taught that Jews possessed a special role in the history of humankind, it is unlikely that Jews would have been able to settle in Europe in the manner they eventually did. (Some of the most influential treatises in this regard were formulated by Bernard of Clairvaux and Thomas Aquinas.) We may therefore consider the Christian settlement decrees to be the primary privilege that underlay the rise of the Jews in Western Europe in particular.

The Jews of the Middle Ages pleaded persecuted status while simultaneously enjoying unparalleled access to wealth and power. This *Judenscherz* has been passed down through the centuries and remains in robust condition even today. Jews were entirely dominant during the period. The Jews of France and Germany were allowed to transact business without restriction from the ninth until the eleventh century — three centuries of growth in financial influence during which, in the euphemistic language of Jacob Katz, their "involvement in the provision of credit was considerable."[7] Jews were allowed complete judicial control over their own communities. Further, as Katz states: "A feature of the high political standing of the Jews was the permission to bear arms … This fact is perhaps to be viewed less as providing a means to self-protection than as a sign of political status. As a result of the permission, the Jews ranked with the knights and the feudatories who belonged to the upper strata of medieval society."[8] Jews stood over the masses, working solely for their exploitation. The Jews of the Middle Ages engaged in no productive labor, almost all of them living parasitically from moneylending. Katz writes that; "The picture of the Jew waiting at home for the Gentile to come to borrow money or to pay a debt is a realistic one."[9]

The reality of the tradition of Jewish power and economic exploitation during this period has been smothered by an extremely effective *Judenscherz* based, like the accounts of Josephus and Philo, on fictionalized accounts of extreme violence. Historian Jonathan Elukin writes that "violence is traditionally perceived to be at the core of the Jewish experience in Medieval Europe."[10] Like the earlier accounts, we see multiple references to spontaneous "rising levels of anti-Jewish polemic, accusations of atrocities, physical attacks, and finally expulsion."[11] However, contrary to the *Judenscherz*, violence was in fact extremely rare, and even its alleged high point, the Second Crusade, "brought with it little actual violence against European Jewry."[12] The much-lamented 'blood libel,' supposedly the arch-provocation for much of this alleged violence, was in reality so sparse and ineffectual against entrenched Jewish power that "most Jews lived their entire lives without direct experience of those accusations."[13]

All of this is of course very reminiscent of the *Judenscherz* of the Russian pogroms of the late nineteenth and early twentieth century, also of alleged atrocities committed by the German armed forces during World War Two. In these instances, allegations of extreme violence played a key role in galvanising Jewish cohesion and manipulating non-Jews — in the case of the Russian 'pogroms,' manipulating Western Whites into accepting millions of Jewish economic migrants masquerading as 'refugees.' Then, as during the current invasion of Muslims and Africans, Europeans were inundated with stories of suffering, resulting in an outpouring of empathy. During a British parliamentary consultation on the 'pogroms' in 1905, a Rabbi Michelson claimed that "the atrocities had been so fiendish that they could find no parallel even in the most barbarous annals of the most barbarous peoples."[14] The *New York Times* reported that during the 1903 Kishinev pogrom: "Babies were literally torn to pieces by the frenzied and bloodthirsty mob."[15] A common theme in most contemporary atrocity stories was the brutal rape of Jewish women, with most reports including mention of breasts being hacked off and mothers were raped alongside their daughters. Modern-day Jewish intellectuals and academics play a key role in the *Judenscherz* by repeating, reinforcing, and affirming it. For example, Joseph Brandes in his 2009 *Immigrants to Freedom* alleges that mobs "threw women and children out of the windows" of their homes, and that "heads were battered with hammers, nails were driven into bodies, eyes were gouged out … and petroleum was poured over the sick found hiding in cellars and they were burned to death."[16]

It was only in the 2000s that the *Judenscherz* of the Russian pogroms came under systematic attack when Catholic scholar John Doyle Klier (1944–2007) began publishing on the subject, in turn revealing the mechanical and procedural elements in the development of a Jewish hoax. Whether we are talking about the ancient pamphlets of Philo, the tomes of Josephus, or the activities of Jewish scribes in the Middle Ages, control of media and the means of communication are crucial. Klier pointed out that the pogrom hoax gained momentum in the West mainly because the then-influential British *Daily Telegraph* was at that time Jewish-owned, and was particularly "severe" in its reports on Russian treatment of Jews prior to 1881. According to Klier, one of its specialities was the spreading of "sensationalized accounts of mass rape."[17] Other influential reporting came from a "Special Correspondent" for the *Jewish World*. Klier remarked that the alleged itinerary of this 'journalist' around Russia "raises intriguing problems for the historian."[18]

While his itinerary of travel is described as “plausible,” most of his accounts are “flatly contradicted by the archival record.” His claim that twenty rioters were killed during a pogrom in Kishinev in 1881 was proven to be a fabrication by records which show that in that city, at that time, “there were no significant pogroms and no fatalities.” Furthermore, Klier argued that the atrocity stories compiled by the *Jewish World* correspondent must be treated with “extreme caution.” The reporter “portrayed the pogroms dramatically, as great in scale and inhuman in their brutality. He reported numerous accounts where Jews were burned alive in their homes while the authorities looked on.” There are hundreds of instances where he references the murder of children, the mutilation of women, and the biting off of fingers.

Klier stated that “the author’s most influential accounts, given their effect on world opinion, were his accounts of the rape and torture of girls as young as ten or twelve.” Klier found that “Jewish intermediaries who were channeling pogrom reports abroad were well aware of the impact of reports of rape, and it featured prominently in their accounts.” All such accounts were wholesale fabrications. Provoked by atrocity propaganda, the British Government undertook its own independent investigation. The most notable aspect of the independent inquiry was the outright denial of mass rape. In January 1882, Consul-General Stanley objected to all of the details contained within reports published by the media, mentioning in particular the unfounded “accounts of the violation of women.” He further stated that his own investigations revealed that there had been no incidences of rape during the Berezovka pogrom, that violence was rare, and that much of the disturbance was restricted to property damage.

Vice-Consul Law, another independent investigator, reported that he had visited Kiev and Odessa, and could only conclude that “I should be disinclined to believe in any stories of women having been outraged in those towns.” Another investigator, Colonel Francis Maude, visited Warsaw and said that he could “not attach any importance” to atrocity reports emanating from that city. When these reports were made public, states Klier, they represented “a serious setback for the protest activities” of Jewish organizations.” The *Times* of London was one of the foremost propaganda merchants during this period, a fact that is hardly surprising given that it was populated by influential Jewish journalists like Lucien Wolf, the anti-Russian foreign affairs ‘expert’ operating behind the scenes of several major newspapers. The *Times* was forced to backtrack on many of its claims, but responded spitefully by stating that the indignation of the country was still justified even if the atrocities were “the creations of popular fancy” — a retort that is more than a little reminiscent of the ADL’s response to the exposure of the recent bomb threat hoax.

The Consuls were outraged by the response of the *Times* and the ongoing influence of the Jewish hoax. Stanley reiterated the fact that his intensive investigations, which he carried out at great personal cost with a serious leg injury, illustrated that “*The Times’* accounts of what took place at each of those places contains the greatest exaggerations, and that the account of what took place at some of those places is absolutely untrue.” Enraged by

Judenscherz circulating in Britain and America, Stanley "went right to the top," interviewing state rabbis and asking for evidence and touring pogrom sites. In Odessa, where a wealth of atrocity stories had originated, he was able to confirm "one death, but no looting of synagogues or victims set alight." There was no evidence that a single rape had taken place.

Conclusion

Despite Stanley's best efforts the Jewish narrative remained unalterably attached in Western perceptions of the 'pogroms,' and the 'pogroms' themselves take their place alongside a litany of other Jewish hoaxes in the Western imagination – an imagination in which the Jewish victimhood narrative still holds great sway. It is difficult to formulate effective responses to such frauds. Exposures of individual hoaxes are almost inevitably smothered by the more visible, audible, and oft-repeated tales of the Jewish propaganda moguls. As elating as it can be to see one of these fakes exposed, and the bomb threat hoax is certainly no exception, it should be understood that it is the narrative of Jewish victimhood is what underpins and supports the collective strength of the *Judenscherz*. Indeed, these phenomena are now mutually reinforcing – hoaxes derive their credibility and initial believability from an alleged history of persecution — a history that is itself built on hoaxes. The government, the media, many members of the public, and even many Jews believed that the recent bomb threats were real because they have literally been indoctrinated in the idea that Jews are constantly under threat of violence — a threat of violence that is said to have long historical precedent.

Ultimately, the key to bringing down the phenomenon of the Jewish hoax will not lie in the exposure of single incidents or historical events, but in the conclusive elimination of the narrative of Jewish victimhood. Jews are a powerful, protected, and very privileged elite — and they always have been. Their appeal to victimhood status would be laughable but for the fact it is one of the key strategies behind our decline.

[1] P. Johnson, *A History of the Jews* (London: Weidenfeld & Nicolson, 1987), p.26.

[2] L. Feldman *Jew and Gentile in the Ancient World: Attitudes and Interactions from Alexander to Justinian* (Princeton: Princeton University Press, 1993), p.424.

[3] Ibid, p.425.

[4] Ibid.

[5] See, for example, A. Harker 'The Jews in Roman Egypt: Trials and Rebellions,' in *The Oxford Handbook of Roman Egypt* (Oxford: Oxford University Press, 2012), p.282.

[6] Quoted in P. Van der Horst, *Philo's Flaccus: The First Pogrom* (Brill: Boston, 2003), p.16.

[7] J. Katz, *Exclusiveness and Tolerance: Jewish-Gentile Relations in Medieval and Modern Times* (Schocken: New York, 1975), p.5.

[8] Ibid, p.6.

[9] Ibid, p.38.

[10] J. Elukin, *Living Together, Living Apart: Rethinking Jewish-Christian Relations in the Middle Ages* (Princeton: Princeton University Press, 2007), p.89.

[11] Ibid.

[12] Ibid, p.96.

[13] Ibid, p.99.

[14] A. Heywood, *The Russian Revolution of 1905: Centenary Perspectives* (New York: Routledge, 2005) p.266.

[15] “Jewish Massacre Denounced,” *New York Times*, April 28, 1903, p.6

[16] J. Brandes, *Immigrants to Freedom*, (New York: Xlibris, 2009) p.171

[17] J. Klier, *Russians, Jews and the Pogroms of 1881-82* (Cambridge: Cambridge University Press, 2011), p.399.

[18] Ibid.

On the SPLC and Their Lies: The Harassment of Andrew Anglin

theoccidentalobserver.net/2017/04/19/on-the-splc-and-their-lies-the-harassment-of-andrew-anglin

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April 19, 2017

"The Jew cries out in pain as he strikes you." *Polish Proverb*

In what is sure to be the biggest legal assault on free speech this year, news has emerged that the Southern Poverty Law Center is orchestrating a **lawsuit** against leading Alt-Right media figure Andrew Anglin. The text of the suit alleges that Anglin orchestrated a harassment campaign against Tanya Gersh, a Jewish realtor residing in Whitefish, Montana, that involved "invasion of privacy, intentional infliction of emotional distress, and violation of Montana's Anti-Intimidation Act."

That the SPLC, of all organizations, should be pressing forward on such grounds is ironic to say the very least. Aside from scare-mongering among old, wealthy Jews in order to solicit donations and bequests, the SPLC's entire *modus operandi* has for some time revolved around 'exposés' of Nationalist figures. Although these doxxings are dressed up as "Intelligence Reports" forming part of an overall "Hatewatch" strategy, in reality they are little more than grubby, sensationalized, and often libellous attempts at political intimidation. Indeed, the efforts of the SPLC in this regard are rooted in a desire to invade privacy and inflict emotional distress — precisely the kind of actions they are presently accusing Andrew Anglin of encouraging.

Of course, the efforts of the SPLC go far beyond revealing identities and peddling propaganda. An excellent example of the SPLC's track record of intensive harassment is the hounding of Kevin MacDonald. MacDonald **recalls**:

> The Southern Poverty Law Center initiated a campaign against me. The controversy started in September, 2006 when someone not connected with CSULB emailed all the full-time people in the Psychology Department — except me — alerting them to a comment about me at the SPLC website. Heidi Beirich of the SPLC came to Long Beach from November 12–15 2006 to interview faculty and administrators about me. During the 2006-2007 and 2007-2008 academic years there was also a great deal of discussion and debate about my work and associations on faculty email lists. Eventually several departments issued statements dissociating themselves from my work and, in some cases, condemning my work. I was an active participant in these debates and I have replied to the statement of the History Department. (The History Department statement was the only departmental statement that included specific charges related to my scholarship.) In April, 2008, Beirich returned to CSULB to lead a meeting in which she again denounced me. A speaker from the Anti-Defamation League also participated in this meeting.

Obviously, the harassment of MacDonald went far beyond anything that Anglin was able to muster. The SPLC campaign against MacDonald involved multiple attempts at professional (and therefore economic) harm (including contacting his co-authors and colleagues at other universities), as well as repeated “interviews” with MacDonald’s colleagues and associates designed to encourage an environment of social ostracism. The goals were to remove MacDonald from his job, isolate him from any institutional support he may have had, and to smear his name by writing not one but a succession of slanderous and misleading articles about his work. A campaign like this would of course involve a serious invasion of privacy and the intentional infliction of emotional distress, and the SPLC relies heavily on this as part of its effort at political intimidation.

Another feature of the MacDonald case which echoes in the SPLC’s lawsuit against Anglin is the distortion of truth. MacDonald recalls that “Given Ms Beirich’s poor record in accurately portraying my writings, I had no confidence that she would conduct and report on an interview with me in a non-biased way. Nevertheless, I offered to be interviewed by her if she would answer my concerns about her previous writing about me. She did not respond to this offer.” The propagandists at the SPLC don’t care about truth, and are in fact intimidated by it.

In the Anglin suit, the SPLC are confronted with the possibility that a judge might ask how the situation between the Spencer family and Tanya Gersh first arose. Both Sherry and Richard Spencer have stated that Gersh, who has ties to a local, Orwellian-named activist group, Love Lives Here, was in fact **pressuring her** to sell her building in downtown Whitefish as part of a general campaign against the Spencers, and threatening pickets and protests if she didn’t. Sherry Spencer also said she and her family were receiving “terrible threats,” all stemming solely from Richard’s role at the National Policy Institute. Even the text of the SPLC lawsuit admits that local activism by Gersh and others had caused Sherry Spencer to be targeted for isolation in much the same way that MacDonald was targeted by the SPLC. The results would clearly have had a negative impact on the social life of Sherry Spencer:

> The board of the symphony asked Ms. Spencer to resign and returned her donation. The Wildlife Conservancy rescinded its invitation to her, and the musical school dissolved its advisory committee in part to end its affiliation with Ms. Spencer.

Sherry Spencer is not fleshed out as a human being in the lawsuit, but solely as the mother of “a well-known anti-Semite, racist, xenophobe, and White Nationalist.” She is portrayed as a bewildered but tainted figure whose building “was causing turmoil in the community.” Gersh enters the story like some Hebrew angel: “When Ms. Spencer was lamenting the trouble her building was causing, Ms. Gersh wondered aloud why Ms. Spencer was keeping it and said that if she were in Ms. Spencer’s situation, she would sell the building, make a donation, and issue a statement disavowing her son’s views.” Gersh, in this mendacious narrative, is reluctant to get involved in the affair at all, and only becomes active as a potential agent for the sale of the building because of Sherry Spencer's constant "imploring."

After Sherry Spencer went public with her harassment at the hands of Gersh, Andrew Anglin became part of a broad attempt to counter it. Since the efforts of Gersh and her co-activists were intended to bring emotional and financial distress to the wider Spencer family, Anglin and many others reached the conclusion that people like Gersh should be chastened for such activity. Perhaps the most note-worthy aspect of Anglin's involvement was his insistence that those involved in contacting Gersh to express their disgust should refrain from any kind of communication that would be illegal — a prominent, if little discussed or appreciated, feature of Anglin's leadership of the "Troll army." Of course, this point doesn't feature at all in the SPLC suit.

Following its sanitized rendering of Gersh's intimidation and attempted extortion of Sherry Spencer, the suit departs even further from the facts of the case and begins employing sensationalized and emotive accounts of the impact that counter-intimidation efforts had on Gersh. She is said to have experienced "serious and severe emotional and physical distress … for which she has received medical treatment. Ms. Gersh has had panic attacks, goes to bed in tears, wakes up crying, startles easily, feels anxiety and discomfort in crowded places, has had trouble leaving her home, and fears answering her phone." Her physical symptoms are said to include weight gain and hair loss.

With the suit now filed, the SPLC have been crowing. SPLC President Richard Cohen has said: "We intend to hold [Anglin] accountable for the suffering he has caused Ms. Gersh and to send a strong message to those who use their online platforms as weapons of intimidation." What Cohen refuses to admit is that our political culture has been lowered to the level of spiteful intimidations by organizations like the ADL and his own SPLC. These groups have led the way in employing methods of political activity designed to bring wide circles of social, familial, economic and professional distress to those whose opinions they view as conflicting with their interests. The suit against Anglin is not an effort to clean up our political life or protect individual rights, but rather to protect the Jewish monopoly on some of the dirtiest and retrograde forms of socio-political intimidation any group might engage in.

The Jewish Question: Suggested Readings with Commentary, Part One of Three: The Enlightenment and Jewish ‘Emancipation’

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I was recently contacted by the social media group ‘Smash Cultural Marxism,’ who asked me for a list of recommended readings on the Jewish Question. Because this was the latest in a number of similar requests, I thought it best to make a public offering in this regard, since the finished product is likely to be more polished, more complete, and ultimately more useful than I could otherwise offer in an individual email. The following ‘prose bibliography’ takes it for granted that readers are very familiar with the work of Kevin MacDonald, as well as popular contemporary texts by David Duke and E. Michael Jones. Nevertheless, at the outset I’d like to state that the *Culture of Critique* series represents a unique and significant leap forward in our understanding of Jewish group behavior, and also in the way we write about and explore this phenomenon. I should stress also that I refer to the entire series, rather than just the extremely popular third book of MacDonald’s trilogy. Taken together, these works offer an unparalleled and truly comprehensive analysis of the phenomenon of Jewish group behavior, and its impact on surrounding societies. I would urge readers to read *Separation and Its Discontents* in particular. This text, the second of the trilogy and my personal favorite, tends to be under-appreciated because of its blockbuster follow-up, but it really is essential reading for developing an understanding of reactions to Jewish behavior — and the context and methods of Jewish counter-reactions. As much as the following bibliography will be of use to many readers, there is currently no better starting point for this subject matter than that offered by Kevin MacDonald.

Of course, the sum of Kevin MacDonald’s work stands in the immediate foreground of a long, though often under-appreciated, historical tradition of intellectual attempts to understand Jewish interactions with European societies. This bibliography is an attempt to shed light on the context, content, and significance of some works that may not be immediately recognizable to the majority of readers. It is not intended to be exhaustive, and inevitably there will be readers who feel that this or that text should have been included. Again, the following bibliography is a creation peculiar to its author, and it bears the imprint of the author’s own tastes, preferences, and range of reading. Selection has also been necessary due to the constraints of space and the sheer volume of available literature. Non-Jews have been discussing Jews and Jewish behaviour for millennia – in letters, pamphlets, speeches, policy documents, art, and books. Recent years have seen the further development of podcasts, documentaries and, dare I say it, memes. I have chosen here to discuss only books and important pamphlets, and I have limited my selection to those produced during and after the Enlightenment period. Earlier texts have been omitted for a number of reasons, the most important being that they often contained more Christian theology than empirical analysis. Although many often also contained trenchant sociological observations, the vast majority of these texts were ultimately influenced by supernatural understandings which, in my own opinion, often obstructed meaningful solutions to very problematic interactions.

A good example in this regard is Martin Luther's ***On the Jews and Their Lies*** (1543). Like many pre-Enlightenment Christian critics of Jews, Luther began as an ardent philo-Semite. This had less to do with real interactions with Jews than it had to do with a kind of religious opportunism. The authorities of a new religion or sect, or the religious who find themselves amidst a sea of disbelief, are liable to seek converts wherever they may be found. Luther's early pro-Jewish writings and sermons were based on a desire to convert Jews to his Protestant faith, and a very naive belief that this conversion would be forthcoming. In *Jesus Christ was Born a Jew* (1523) Luther wrote "We ought to treat the Jews in a brotherly manner in order that we might convert some of them. … We are but Gentiles , while the Jews are of the lineage of Christ. We are aliens and in-laws; they are blood relatives, cousins, and brothers of our Lord." The inevitable spurning of Luther's proselytising resulted in an overly-emotional reaction in the form of *On the Jews and Their Lies* and a large number of bitter sermons, in which Luther overlaid socio-economic grievances that he had previously ignored. While there is much to critique in Luther's work, perhaps his most egregious error was his interpretation of the status of Jews. Like many other Christian writings on the Jews, Luther appealed to the notion that Jews were a 'Judas people' cursed by God for their role as the 'persecutors and enemies of Christ.' Indeed, Luther wrote that Jews are "Judas' kin, who see nothing but God's anger in their misery. They remain in distress eternally; they descend into the abyss of hell."

This Christian theological narrative of lowly, downtrodden, punished Jews would later be strategically adopted by Jews themselves as a badge of innocence and victimhood, but even in Luther's lifetime it bore little relation to reality. While the notion of a punished Jewry may have comforted 16th century Christians in a theological sense, it remained a fact that, aside from periodic expulsions, Jews were becoming increasingly entrenched in European societies. If anything, Luther's invective led to a false sense of security among Europeans — a misplaced conviction that such a 'cursed' people would never be permitted by God to acquire power, wealth and influence over Christ's own people. For example, at roughly the same time Luther had been positing a people condemned to earthly subjection, Jews were busy establishing their Amsterdam community — soon to become one of the most influential centers of Jewish trade in Western Europe. In Eastern Europe the Jewish population was about to double. In the Ottoman Empire, their influence was at its peak. For all his bluster then, Luther's challenge to the Jews was ineffective in his own lifetime, and even proved counter-productive by later centuries. Thus, and speaking more generally, while explicitly Christian critiques of Judaism are worthy of attention and study, there are some fundamental interpretive problems with theologically-influenced works like that of Luther, which in turn render them more problematic than later works of the post-Enlightenment era which placed greater emphasis on rationalism and empiricism.

One of the first significant works of rational critique against Judaism came in the form of an essay by Voltaire (1694–1778) titled simply ‘***Jews***.’ Like Luther, though in a different sense, Voltaire seeks to deal with the Jewish Question from the starting position of religion. In particular, Voltaire’s primary frames of reference for his critique of Jewish culture and behavior are rooted in his understanding of the nature and history of Judaism. In this work, which first appeared in the author’s *Oeuvres Complètes* in 1756 (vol. 7, ch. 1), Voltaire stated that “the Jewish nation is the most singular that the world has ever seen.” From a political point of view, Jews were described as “contemptible,” while the Hebrews of the Bible “have ever been vagrants or robbers, or slaves, or seditious.” The original hatred of the goyim is said to be rooted in the ancient extermination of the tribes of Canaan by the Hebrews, a genocidal event that spawned a vicious cycle of mutual resentment between Jews and the peoples of the world. Jews, according to Voltaire, are a people without philosophy, and that “was not famed for any art.” In terms of mathematics and astronomy, “the people of Peru and Mexico measured their year much better than the Jews.” Their sojourns in Babylon and Alexandria led to the development of skill in “no art save that of usury.” Voltaire’s critique was very original for its time, and it retains a powerful and aggressive aura even today. For that reason alone it should be considered required reading.

However, in my own opinion, a more broad and well-reasoned response to the Jewish Question from this period can be found in Johann David Michaelis’s ***Arguments Against Dohm*** (1782). The ‘Dohm’ in question was Christian Wilhelm von Dohm, a German scholar in constitutional law, statistics, and history who moved in the Enlightenment circles of Berlin and had forged a friendship with the diminutive hunch-backed Jewish intellectual Moses Mendelssohn (1729–1786). With the decline of the power of individual monarchs and the rise of the centralized state, Mendelssohn was very active in popularizing the removal of ‘civil disabilities’ for Jews, and for the admission of Jews to full citizenship – useful acquisitions in a society slowly transitioning to bureaucratic and democratic government. Mendelssohn was also very keenly aware that there would be limits to the value of his own voice. In much the same way that Freud would employ the services of the non-Jew Carl Jung to carry his “message” to the Gentiles, historians agree that it was Mendelssohn who strategically pushed his associate Dohm into carrying the Jewish case to the Prussian public. In 1781 Dohm dutifully obliged, publishing *Concerning the Amelioration of the Civil Status of the Jews*, which did little more than parrot many of Mendelssohn’s arguments with the prefix “my fellow Germans.”

The effort provoked a strong response from Johann David Michaelis (1717–1791), a German Bible scholar and professor of Oriental languages at the University of Goettingen; his expertise in Hebrew and Semitic languages was almost without parallel in Europe during his lifetime. Michaelis's response to Dohm was in many respects ahead of its time. Leaving aside theological arguments, Michaelis argued against the granting of civic equality to Jews by appealing to crime statistics, sociological observations and evaluations, and to political and economic considerations. He wrote that "We can see principally from reports of investigations of thieves that the Jews are more harmful than at least we Germans are. Almost half of those belonging to gangs of thieves, at least those whose existence is known to us, are Jews, while the Jews are scarcely 1/25th of the total population of Germany." Michaelis also hinted at aspects of what we now understand as a group evolutionary strategy. To Michaelis, Judaism instilled a national pride designed to prevent Jews from "mingling with other peoples." The Mosaic Laws would ensure that Jews "will never become fully integrated in the way that Catholics, Lutherans, Germans, Wends, and French live together in one state." A Jew could "never be a full citizen with respect to love for and pride in his country, and he will never be fully reliable in an hour of danger." The Jew's "messianic expectation of a return to Palestine" would ensure that "the Jews will always see the state as a temporary home." This doubtful loyalty to the state was further evidenced by the fact "Jews will not contribute soldiers to the state."

A similar line of argument, that Jews comprised a state within a state, was promoted by the German philosopher Johann Gottlieb Fichte (1762–1814) in his 1793 work ***On the French Revolution***. One of Fichte's chief observations was that Jews possessed a significantly higher degree of ethnocentrism than their host populations: "It is a people whose most humble member elevates his ancestors higher than we exalt our entire history." Perhaps even more important was the existence of a separate code of ethics among the Jews, in which the group was solidified and positioned against non-Jews: "It separates itself from all others in its duties and rights, from here until eternity." Fichte complained about "sugar-sweet words about toleration and human rights and civic rights," which act only to facilitate the removal or downgrading of the rights of natives. Regarding the question of extending explicit forms of civic and political power to Jews, Fichte worried that the extraordinarily high level of ethnocentrism within the dispersed Jewish nation might make it a more powerful 'state' than any of its more formal and concentrated European counterparts. He asked: "Does this not recall to you the notion of a state within a state? Does the obvious idea not occur to you, that the Jews alone are citizens of a state which is more secure and powerful than any of yours?"

The Jewish push for political advancement in Western Europe provoked other insightful assessments. In France, while the Revolution was still ongoing, there was a robust and lengthy debate on whether Jews should be considered full citizens on a par with Frenchmen in the new state. There was even significant debate with the Assembly as to whether Jews were included within the Declaration of the Rights of Man and of the Citizen. On December 23, 1789 a debate was once more held in the Assembly on the subject. The proceedings witnessed statements from both pro-Jewish and anti-Jewish speakers, but the most notable speech of the day came from Anne-Lois Henry de la Fare, bishop of Nancy, Lorraine, and opponent of the Jewish case. His speech was reprinted as an influential pamphlet: *l'Opinion de Monsieur l'Evêque de Nancy, député de Lorraine, sur l' admissibilité des juifs à la plénitude de l'état civil et des droits des citoyens actifs* (1790). As well as echoing some of the arguments made elsewhere by figures like Michaelis, de la Fare explained that Jews and Frenchman had opposing interests, often resulting in violence because of the Jewish tendency towards monopoly, nepotism, the communal accumulation and hoarding of wealth, and extremely high levels of ethnocentrism. In Alsace and Lorraine the Jews lived almost exclusively from the proceeds of trade and money-lending. According to de la Fare: "The people detest them; in Alsace the Jews are often the victims of popular uprisings. In Nancy, four months ago, people wanted to pillage their homes. I went to the site of the agitation and I asked what complaint they had to make. Some claimed that the Jews had cornered the wheat market; others, that the Jews banded together too much, that they bought the most beautiful houses and that soon they would own the whole city."

The Assembly proved incapable of coming to a definite decision on the Jewish position in the new state, and the matter was left to fester, resulting in the de facto granting of full political equality to Jews. However, the matter would arise again in 1806. Count Louis Mathieu Molé (1781–1855), Napoleon's informal advisor on Jewish affairs, resurrected the discussion as part of a personal effort to rescind Jewish 'emancipation.' Responses to the Jewish Question often reflect some aspect of the background of those responding. For example, Luther's fiery rhetoric was a reflection of his preacher's penchant for the bellicose sermon, while the academic Michaelis responded to the Jewish Question with statistics and finely tuned evidence-based argument. To Molé, a diplomat, the Jewish Question was merely a facet of politics, to be negotiated via conferences and the formulation of policy. He persuaded Napoleon to convene a 'Grand Sanhedrin' — a kind of 'Elders of Zion' meeting — where Jewish leaders from across France would be compelled to attend and answer questions about the nature of Judaism and Jewish culture as it related to interactions with Frenchmen. Each of these Jewish notables was issued with Molé's *Instructions to the Assembly of Jewish Notables* (1806), a summons to attend the Sanhedrin and a list of questions they were expected to answer. The message to the Jews was abrupt: "Called together from the extremities of this vast empire, no one among you is ignorant of the object for which His Majesty has convened this assembly. You know it. The conduct of many among those of your persuasion has excited complaints, which have found their way to the throne: these complaints were founded on truth; and nevertheless, His Majesty has been satisfied with stopping the progress of the evil." Molé put to the Jewish leaders a number of questions concerning, among other things, intermarriage, loyalty to the state, Jewish attitudes to the laws of the state, and the practice of usury. Molé stated "You will hear the questions submitted to you, your duty is to answer the whole truth on every one of them."

But, of course, the answers were far from truthful, even if they were masterfully crafted works of Talmudic argumentation. After engaging in prolonged huddled deliberation, the Sanhedrin delivered its responses, coated in saccharine obsequiousness, via its president Abraham Furtado. They were a tangle of lies. On intermarriage the Sanhedrin responded, with a sudden fondness for literalism, that the Law of Moses “does not state that the Jews can only marry among themselves,” but merely excluded marriage with the seven Biblical Canaanite nations. On the question of how Jews saw Frenchmen, the rabbis responded: “In the eyes of Jews Frenchmen are their brethren, and are not strangers.” On usury, the rabbis claimed that their religion forbade the lending of money at interest “to our fellow-citizens of different persuasions, as well as to our fellow Jews.” A total fabrication. Miraculously, however, the response of the rabbis, and perhaps some deeper influence yet to be discovered, was sufficient to extinguish the efforts of Molé at this stage. Jewish influence in France under Napoleon was able to grow largely unchecked, and not until the Dreyfus Affair of the late nineteenth century would political discussion of the position of Jews in France again reach such a height.

The defeat of Napoleon did contribute to a renewed focus on the Jewish Question elsewhere in Europe. The Congress of Vienna (September 1814 to June 1815) convened European leaders to discuss the political structure of Europe following the defeat of Napoleon, but it also led to the formation of the German Confederation. The formation of the Confederation was important in relation to the Jewish Question because Prussia had, in 1812, ‘emancipated’ its Jews, allowing them to be “considered as natives,” thanks to the networking of wealthy and influential Jews close to Emperor Frederick William III. At the Congress of Vienna, it was suggested by Prussia that their 1812 decree concerning the Jews be applied to the remaining thirty-five states in the Confederation — prompting widespread discussion in the German lands about the desirability of such a prospect. The matter dragged on long after the conclusion of the Congress of Vienna, and in 1831 it provoked ‘The Paulus-Riesser Debate.’ Heinrich Paulus was the non-Jewish professor of Oriental languages and theology at the University of Heidelberg, and a staunch opponent of Jewish emancipation. Gabriel Riesser was a bitter Jewish journalist who had been banned from holding a university position in Hamburg, and thereafter devoted himself to overcoming barriers to Jewish advancement in the German lands.

The ‘debate’ between the two figures lasted around two years and took the form of published essays in which the position of the opponent would be presented and then argued against. These debates are required reading not only because they offer insight into a crucial period in the evolution of the Jewish Question as a political problem, but also in the sense that they provide a glimpse into the development of the now-familiar Jewish reliance upon abstract values in order to mask group self-interest. The opening salvo from Paulus was ***The Jewish National Distinctiveness***, while the strongest statement of Riesser’s position can be found in *Defense of the Civic Equality of the Jews against the Proposals of Herr Dr. H.C.G. Paulus*. The arguments of Paulus against Jewish emancipation can be summarized as an objection on the grounds that Jews consider themselves to be a separate, ‘chosen’ and superior race with no sympathy for the ‘idea’ of the nation or its citizens. Since the state (a political entity) was a form of apparatus designed to advance the interests of the nation (a biological entity), permitting the entry of an alien people into the machinery of the state (admission to the franchise, the bureaucracy, and the levers of power) would ultimately prove detrimental to those the state was originally intended to serve. In an attempt to counter this quite powerful and resonant argument, Riesser employed a set of tactics developed and finely tuned decades earlier by Moses Mendelssohn and his associates: the appeal to universalism and a primitive kind of multiculturalism. Riesser denied that Jews were anything other than a religious grouping and asserted that they in no way constituted a nation. As a mere religious denomination, Jews deserved to be admitted into a kind of multicultural Germany along with other religious denominations like Protestants and Catholics. He argued that the new German state should be founded not on the principle of serving the biological nation, but on abstract values like ‘justice, liberty, and equality.’ In a tactical manoeuvre that will be familiar to all of us, Riesser felt that the only argument necessary to counter the position of Paulus was that Paulus was a religious bigot, opposed to the advancement of ‘human values, tolerance, and a love of mankind.”

The Jewish Question: Suggested Readings with Commentary Part Two of Three: The Nineteenth Century

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Thomas Macaulay

Mirroring developments in Germany, by 1831 the Jewish Question, in the form of the desirability of granting Jews admission to Parliament, had also become a topic of fevered discussion in Britain. One of the most fascinating published opinions produced during this period was ***Civil Disabilities of the Jews***, an essay produced by the historian, essayist and politician Thomas Macaulay (1800—1859). Ostensibly the argument of a classic Liberal in favor of extending political power to Jews, the text is in fact complex and thus more significant. Macaulay's argument in favor of admitting Jews to Parliament reveals much about the extent and nature of Jewish power and influence in Britain at that time. He viewed emancipation as a means of 'keeping the Jews in check.' For example, he insisted that "Jews are not now excluded from political power. They possess it; and as long as they are allowed to accumulate property, they must possess it. The distinction which is sometimes made between civil privileges and political power, is a distinction without a difference. Privileges are power.” Jews were thus already incredibly powerful in the form of civil privileges, and since political power was accompanied by a set of checks and balances, Macaulay’s theory was that admitting Jews into such a system could be a way of better controlling their power and influence.

Macaulay was aware of the role of finance as the primary force of Jewish power in Britain. He asked: “What power in civilized society is so great as that of creditor over the debtor? If we take this away from the Jew, we take away from him the security of his property. If we leave it to him, we leave to him a power more despotic by far, than that of the King and all his cabinet.” Macaulay responds to Christian claims that “it would be impious to let a Jew sit in Parliament” by stating bluntly that “a Jew may make money, and money may make members of Parliament. … The Jew may govern the money market, and the money market may govern the world. … The scrawl of the Jew on the back of a piece of paper may be worth more than the word of three kings, or the national faith of three new American republics.” Macaulay’s insights into the nature of Jewish power at that time, and his assertions that Jews had already accumulated political power without the aid of the statute books, are quite profound. Yet his reasoning — that permitting Jews into the legislature would somehow offset this power, or make it accountable — seems pitifully naive and poorly thought out. Nevertheless, the context and content of his famous essay should be regarded as essential reading.

As well as political challenges to the move for increased Jewish power, cultural challenges were also prominent. As part of their effort to gain influence within the bureaucratic machinery of the modern state, Jews constructed intellectual groupings designed to ‘prove’ that Jews had embraced the principles of the Enlightenment to the same extent as their hosts. These intellectual groups, of which Moses Mendelssohn can be considered as something of a pioneer, developed a system of pseudo-scholarly apologetics — *Wissenschaft des Judentums* or the Science of Judaism. The activities of this group of Jewish intellectuals began to peak in the second decade of the nineteenth century, especially following the founding of the Center for Culture and the Science of Judaism in Berlin in 1819. Some of the most important productions of the group were apologetic accounts of the Jewish past, which included factually dubious accounts about how Jews were ‘forced’ into money-lending and other socially despised behaviors. Many of the modern regurgitations of ideas like this by organizations like the ADL, or even mainstream Jewish historians, can be traced directly to the “scholars” of the *Wissenschaft des Judentums.* This effort at cultural reinvention provoked a different texture of reaction from non-Jewish intellectuals, and an excellent example in this regard is Jakob Friedrich Fries (1773-1843).

In 1816 Fries, an extremely popular lecturer in philosophy at the universities of Jena and Heidelberg, published a small text titled *On the Danger to the Well-Being and Character of the Germans Presented by the Jews*. The book was a reaction against the development of a series of apologetics presenting Jews as a downtrodden and victimized group. Fries described as a “prejudice” the idea that “Jews were persecuted by us with blind rage and unjust religious zeal during the Middle Ages.” Rather, Jews aroused hostility because “princes almost always favored them too much,” and they made their living, out of choice, as “insidious second-hand dealers and exploiters of the common people.” Fries argued that the extension of civic rights would not alter the behavior of the Jews because empirical evidence was available in lands where Jews already enjoyed such rights and their socio-economic and political behavior was indistinguishable from that of Jews in the German states. Much like Macaulay, Fries saw money as the fulcrum on which Jewish influence gained its strength, and he warned that Jewish influence would always be highest in states with a strong central government and oppressive taxation.

Another important historiographical text of the same period was Heinrich Leo’s *Geschichte des judischen Volkes* (History of the Jewish People), published in 1828. Leo (1799–1878) had been a radical Leftist in his student days but became disillusioned with this form of politics after the high-profile murder of the aristocrat August von Kotzebue in 1819 by a student attached to revolutionary politics. He quickly came under the influence of philosopher Johann Gottfried Herder, developing an affinity for conservatism and romanticism. An ardent opponent of the extension of civic rights to Jews, Leo argued against the idea of historical Jewish victimhood and warned in *History of the Jewish People* that they possessed a “corroding intellect,” and explained that Jewish monotheism, as well as other qualities of Judaism and Jewish national character were the result of a peculiarly destructive reason.

A few historiographical examples aside, however, political statements were the norm throughout the nineteenth century, and the debate around the extension of ‘civic rights’ remained dominant. This was certainly the focus of ***The Jewish Mirror***, (1821), by Hartwig von Hundt-Radowsky (1759–1835). Unlike many of the authors previously mentioned, Hundt-Radowsky was a journalist and political writer rather than a scholar or professional politician. The tone of *The Jewish Mirror* thus has a more polemical and sensational aspect to it. However, few works articulate in simple, emotional terms, the case of the Europeans against the encroachment of Jewish influence in their systems of government. Indeed, his appeal can be considered even from the modern perspective of opposition to mass immigration. Hundt-Radowsky writes: “Granting civic rights to Jews was an injustice perpetrated by the government against the non-Jewish inhabitants. The latter and their ancestors founded the state, defended and preserved it with their wealth, blood, and lives, against both internal and external enemies. Now, however, a class of morally and spiritually degenerate people (whom we shelter, and who have benefited from the state but never benefit it at all) is treated in the exact same manner that we are.”

One of the seminal texts which took a truly broad and nuanced view of the historical and contemporary interaction between Jews and Europeans is Bruno Bauer’s *The Jewish Question* (1843). Bauer (1809–1882) was a theologian, philosopher and historian, as well as a keen student of Hegel (leading to his own radical criticism of the New Testament).

After being dismissed from a teaching position at Bonn on account of his radical ideas, Bauer turned to writing histories of the rise of Christianity as well as shorter pieces on contemporary politics and culture. Bauer was strongly opposed to ‘Jewish emancipation,’ for reasons he articulated at length in *The Jewish Question*. Bauer is essential reading for the incisiveness and occasional humor in his discourse. For example, he castigated the naive social justice warriors of his day for fighting against privilege while they “at the same time grant to Judaism the privilege of unchangeability, immunity, and irresponsibility.” All demands are made of the Germans while “the heart of Judaism must not be touched.”

To Bauer, Jews could not “feel at home in a world which they did not make, did not help to make, which is contrary to their unchanged nature.” Rather than conform to the state of the Gentiles, Jews would seek entry to the state only in order to adapt it for their own requirements and comfort. Like Fries, Bauer had little time for false narratives of historically oppressed Jewish communities. Jews had indeed suffered violence at times, but the cause of violence was Judaism itself — they suffered because of the negative effects of their selfish creed on others. It was “for their way of life and for their nationality that they were martyred. They were thus themselves to blame for the oppression they suffered, because they provoked it by their adherence to their law, their language, to their whole way of life. A nothing cannot be oppressed. Wherever there is pressure something must have caused it by its existence, by its nature. In history nothing stands outside the law of causality, least of all the Jews.”

Bauer also has some stinging comments to make on the more reckless egalitarianism of the Enlightenment. In particular, he argued against the idea that ‘rights’ are innate, writing that they instead come with certain requirements and responsibilities: “The idea of human rights was discovered for the Christian world in the last century only. It is not innate in man, it has rather been won in battle against historical traditions which determined the education of men until now. So human rights are not a gift of nature or of history, but a prize which was won in the fight against the accident of birth and against privilege which came down through history from generation to generation. Human rights are the result of education, and they can be possessed only by those who acquire and deserve them.”

Bauer’s commentary on the Jewish Question sparked a renewed controversy throughout Germany involving heated contributions from both sides of the debate. One of the contributors in the aftermath of Bauer’s publication was none other than Karl Marx (1818–1883) who published *On the Jewish Problem* in 1844. Describing Bauer’s analysis as “one-sided,” Marx further accuses Bauer of treating the Jewish problem as an exclusively religious question. To Marx, this is a weak approach because ‘the Jew’ is much more than an adherent of a religion: “What is the worldly basis of Judaism? Practical necessity, selfishness. What is the worldly culture of the Jew? Commerce. What is his worldly God? Money.” Marx thus argues that a society that abolishes the “presuppositions of commerce” would “have made the existence of the Jew impossible. His religious consciousness would dissolve like a thin vapor in the real life atmosphere of society.” Jews, in this reading, are thus mere victims of capitalism and circumstance. While lengthy and verbose, Marx's ***On the Jewish Problem*** is not really any different in content or aims from the efforts of those behind the *Wissenschaft des Judentums.* Whereas these scholars argued that Jews were 'forced' into money-lending and were thus victims in that sense, Marx offers the apologetic that Jews are victims of capitalism and the presuppositions of commerce, and therefore 'just like anyone else.' The apologetic element of Marx's text is quite cleverly disguised, and it has been mistakenly described as an anti-Semitic tract by many mainstream historians. Certainly, Marx is at times blunt in his use of language when discussing the Jewish fascination with money, but his over-arching thesis is of a kind that ultimately leads the discussion towards capital and away from a useful discussion of what makes Judaism and Jewish group behavior so antagonistic to surrounding populations. What Marx fails to address anywhere in his thesis is the blindingly obvious — the unique and very lucrative role of Jews within capitalism at all points in history. Despite its weaknesses, the text is worth studying even if only because of the historical significance of its author.

By the 1850s, 'Jewish emancipation' had become the norm throughout Western Europe. Even at the earliest stages, some of the figures who had previously issued warnings now felt that their admonishments had been vindicated. The rapid progression of Jews in parliaments, state bureaucracies, academic faculties, branches of culture, journalism, and finance was matched by increased Jewish critique of national cultures and the idea of the nation. An excellent example of the deeper origins of this 'Culture of Critique' is *The History of Jews* (in eleven volumes) by the Jewish intellectual Heinrich Graetz.

Heinrich von Treitschke

Rather than offer my own critique of Graetz, I refer readers instead to another valuable reading on the Jewish Question: Heinrich von Treitschke's ***Ein Wort ueber unser Judenthum*** (*A Word About Our Jewry*). During 1879 and 1880 Treitschke (1834–1896), a renowned German historian, published a number of articles on the Jewish Question under this heading in the *Preussiche Jahrbuecher*, one of the most prestigious academic journals in Germany at that time (and which he edited). To Treitschke, the core of the Jewish Question was the contradictory stance of the Jews — claiming an absolute right to protect and preserve their particular national identity while also claiming the right to participate fully (or interfere) in the lives of other nations. Of particular annoyance to Treitschke was what he perceived to be a Jewish arrogance, a particularly obnoxious conceit that often manifested in the most vicious critique of the host culture, and the attempt by Jews to claim credit for any and all advancements achieved by those nations (on this see **my analysis** of a more modern example of the same phenomenon in relation to Spinoza). In this regard, Treitschke found ample material in the Jewish history of Heinrich Graetz:

> A dangerous spirit of arrogance has arisen in Jewish circles and the influence of Jewry upon our national life has recently often been harmful. I refer the reader to *The History of the Jews* by Heinrich Graetz. What a fanatical fury against the 'arch enemy' Christianity, what deadly hatred of the purest and most powerful exponents of German character, from Luther to Goethe and Fichte! And what hollow, offensive self-gratification! Here it is proved with continuous satirical invective that the nation of Kant was really educated to humanity by the Jews only, that the language of Lessing and Goethe became sensitive to beauty, spirit, and wit only through [Jewish intellectuals] [Ludwig] Boerne and [Heinrich] Heine!

Treitschke's critique of Jewish culture is damning. He argues that Jews share heavily in the guilt for "the contemptible materialism of our age." All over Germany, from the cities to the villages, "we have the Jewish usurer." While Jews do not occupy the top rank in art and science, they swell the third rank with "Semitic hustlers" who enjoy the support and promotion of their co-religionists in the media: "And how firmly this bunch of literateurs hangs together! How safely this insurance company for immortality works, based on the tested principle of mutuality, so that every Jewish poetaster receives his one-day fame, dealt out by the newspapers immediately and in cash, without delayed interest." To Treitschke, "the greatest danger is the unjust influence of the Jews in the press." The Jewish intellectual Boerne "was the first to introduce into our journalism the peculiar shameless way of talking about the fatherland in an off-hand manner and without any reverence, like an outsider, as if mockery of Germany did not cut deeply into the heart of every individual German." While Treitschke doubted that there would ever be a solution to the Jewish Question, since "there has always been an abyss between Europeans and Semites," he did assert that improvement would only come about if Jews "who talk so much about tolerance, became truly tolerant themselves and show some respect for the faith, the customs, and the feelings" of those they dwell among.

While Treitschke's analysis was measured and typically academic, the same complaints he had made also gave rise to a more popular and emotional form of response. One was the ***Antisemiten-Katechismus*** (*Anti-Semite's Cathecism*), published in 1883 by Theodor Fritsch. In this tome, Fritsch (1852–1933), a publicist and politician, printed an ethno-nationalist version of the 'Ten Commandments' which he believed would reduce frictions between Jews and the host population. In brief, they are calls to take pride in one's ethnicity; to regard Jews as opponents; to "keep thy blood pure"; to help those of your own race; to have no social intercourse with Jews; to have no business relations with Jews; to refrain from adopting Jewish tactics and strategies in any walk of life; to refrain from using Jewish lawyers, doctors or teachers; to refuse all Jewish writings and opinions and keep them "from thy home and hearth"; and to refrain from engaging in any form of violence against Jews “because it is unworthy of thee and against the law. But if a Jew attack thee, ward off his Semitic insolence with German wrath.”

While the 19th century witnessed an outpouring of commentary on the Jewish Question, four texts are absolutely dominant in the nationalist discourse of that century: two from Germany and two from France. The German examples are Richard Wagner’s ***Jewry in Music*** (1850) and Wilhelm Marr’s ***The Victory of Judaism over Germandom*** (1879; summary and commentary **here**). Wagner’s piece is interesting for a number of reasons, not least his sardonic assessment of liberalism. When Europeans found themselves caught up in a drive to ‘emancipate’ the Jews, it wasn’t as a result of careful analysis of the possible positive or negative consequences of such an action. Rather, those involved were merely “champions of abstract principle.” Liberalism, argues Wagner, is “not a very lucid mental sport.” Liberalism relies on emotion and feelings, rather than rationality and facts. Europeans had been duped into fighting for the ‘freedom’ of a people “without knowledge of that people itself, nay, with a dislike of any genuine contact with it. … Our eagerness to level up the rights of Jews was far more stimulated by a general idea, than by any real sympathy.” Of course, the same argument might be made today in relation to the ‘refugee’ craze. Liberals are merely in love with the *idea* of helping migrants, rather than this being something they are genuinely emotional about. Liberalism, as Wagner rightly perceived, is the political expression of selfish emotionality. Aside from his musings on Liberalism, Wagner’s comments on Jews in culture are so profound and extensive that they cannot be adequately be covered here. It simply remains to be said that *Jewry in Music* is an essential text, worthy of careful study.

Der Weg
zum
Siege des Germanenthums über
das Judenthum.

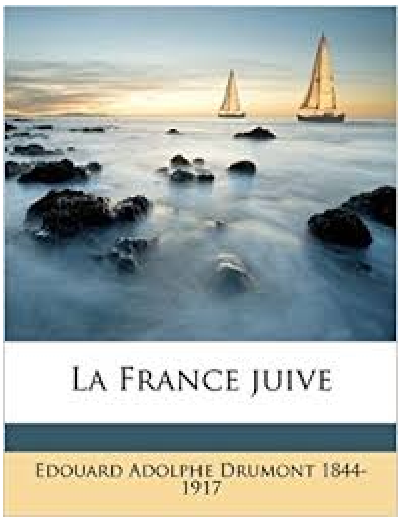
Von
Wilhelm Marr.

Vierte Auflage von „Wählet keinen Juden“.

Berlin N., 1880.
Otto Henke's Verlag

Marr’s book is important, but remains one of my own least favorites. The reasons for this lie in both its journalistic rather than scholarly approach, and in its pessimistic and almost claustrophobic tone. For Marr, a journalist, the Jewish Question is barely worth consideration because Judaism has already enjoyed total victory over Europe. He writes in sharp staccato sentences, and each is ripe with despair: “There is no stopping them. … A sudden reversal of this process is fundamentally impossible. … The Jewish spirit and Jewish consciousness have overpowered the world.” Beneath this thick blanket of suffocating pessimism, there are nevertheless occasional gems of insight and analysis from Marr. Of particular interest are his comments that the modern, Christian state would be no help to the nationalist cause because a synchronicity of values had taken place between the Jews and the state. Chief in this regard was the shared assumption and value that nationality would be reduced to a matter of paperwork — the idea that belonging to a nation merely meant that you were in a sense ‘contracted’ to a particular state. Marr is also worth reading because of his focus on the inertia of the masses in the face of rising Jewish influence. For example, he finds it remarkable that Jews have been able to conquer entire national systems without violent revolution but instead “through the compliance of the people.”

Marr’s text had an impact beyond Germany, and was certainly widely discussed throughout Europe. However, its pessimistic and apocalyptic tone was not entirely original. In 1845 Alphonse Toussenel, a French publicist and amateur ornithologist, wrote ***Les Juifs, rois de l’epoque*** (*The Jews: Kings of the Epoch*). Like Marr, Toussenel saw his nation engulfed by “terrible stagnation” and its people consumed by “a general inertia and torpor of the spirit.” France, in his opinion, was in the midst of a critical period in its history, a period in which parliament was powerless and the law had been reduced to the level of financial transaction. Wielding influence over this dazed nation was a “feudal clique,” the Jews. Much like Marr’s text, I found the negativity of Toussenel’s work to be overpowering, and certainly it is inferior to the best French work on the Jewish Question of the nineteenth century: Edouard-Adolphe Drumont’s ***La France Juive*** (*Jewish France*), published in 1886.



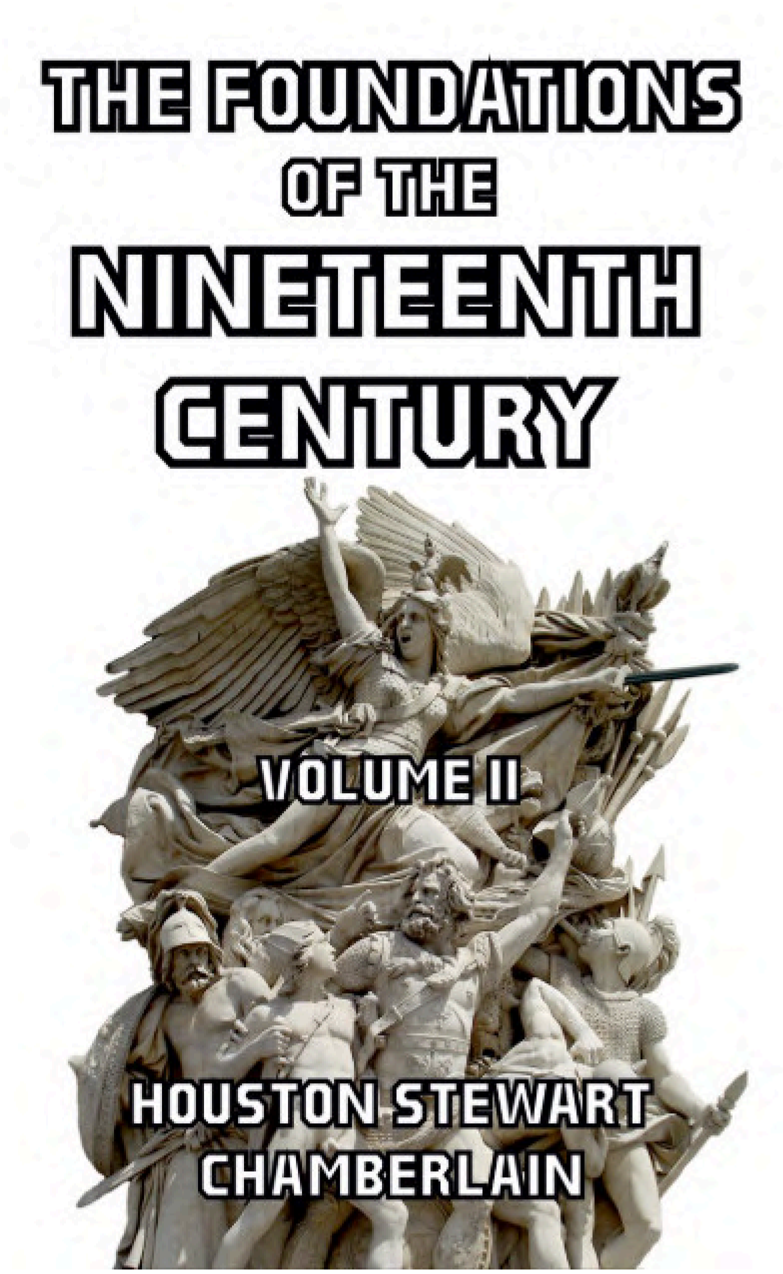
In *Jewish France*, Drumont (1844–1917), a journalist and leader of the political anti-Semitic movement in France, employed his considerable investigative talent to present one of the most comprehensive and factual accounts of Jewish influence produced in the nineteenth century. The book went through one hundred printings in a single year, turning Drumont into one of the best known public figures in France. One of the texts great strengths was that it didn’t rely on a single approach or viewpoint. It wasn’t just academic or journalistic, and it didn’t focus purely on politics or culture. The work embraced references from sources as varied as Catholics and socialists, while also including substantial elements of history, economic statistics, race science, and social criticism. Perhaps its greatest quality, however, is its break from the pessimism of Toussenel and Marr. Drumont writes of “considerable obstacles,” but asserts that “they are not insurmountable.” In many respects the work is a bridge between older texts, and those of the twentieth century and later.

It is to modern works on the Jewish Question that we now turn our attention.

The Jewish Question: Suggested Readings with Commentary Part Three of Three : The Twentieth Century and Beyond

theoccidentalobserver.net/2017/05/12/the-jewish-question-suggested-readings-with-commentary-part-three-of-three-the-twentieth-century-and-beyond

Andrew Joyce, Ph.D. May 12, 2017


THE FOUNDATIONS
OF THE
NINETEENTH
CENTURY
VOLUME II
HOUSTON STEWART
CHAMBERLAIN

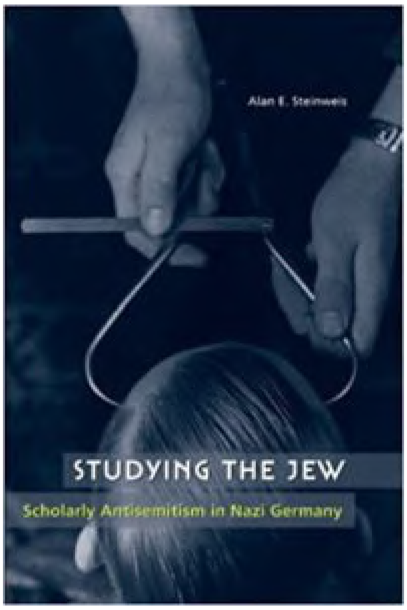
Go to Part 1
Go to Part 2

One of the first great texts on the Jewish Question to appear in the 20th century was *The Foundations of the Nineteenth Century* (1st English Edition, 1911) by the Germanophile Englishman Houston Stewart Chamberlain (1855–1927). Having married one of Richard

Wagner's daughters and taken up residence in Germany, Chamberlain, a philosopher, involved himself heavily in the German *völkisch* scene and the promotion of its ideas. In *Foundations*, Chamberlain refined the racial theories of the French diplomat and essayist Joseph Arthur Gobineau, in which the Frenchman had argued that there was demonstrable inequality in talent, worth, and culture among the various races of man. While Gobineau placed Aryan man at the pinnacle of his racial categorizations, Chamberlain was among the first to refine this categorization to include Northern Europeans in particular at the pinnacle. This is perhaps a more controversial position today, owing to the more modern emphasis on total White unity, as well as significant disillusionment with the way the Nordic and Germanic nations have succumbed so intensively to the multicultural onslaught.

Foundations is a complex work, and nowhere is this more apparent than in Chamberlain's attitudes towards Jews and the Jewish Question. For a start, the author admires some aspects of Judaism, namely, that it holds purity of blood as a religious principle: "Judaism made this law of nature sacred. And this is the reason why it triumphantly prevailed at that critical moment in the history of the world." A veiled admiration is also evident in his assertion that Jewish financial strength is not the sum total of the Jewish Question. In fact, Chamberlain describes it as "of least account" because "our governments, our law, our science, our commerce, our literature, our art…practically all branches of our life have become more or less willing slaves of the Jews. … The Indo-European, moved by ideal motives, opened the gates in friendship: the Jew rushed in like an enemy, stormed all positions and planted the flag of his, to us, alien nature — I will not say on the ruins, but on the breaches of our genuine individuality." The end result of this process will be apocalyptic: "If that were to go on for a few centuries, there would be in Europe only one single people of pure race, that of the Jews, all the rest would be a herd of pseudo-Hebraic mestizos, a people beyond all doubt degenerate physically, mentally and morally."

While Chamberlain's text is epic in tone and scope, the influence of German Romanticism on its writing is clear. There are elements of mysticism, and at times its style is obscure. In the 1920s two significantly more straightforward assessments of the Jewish Question were published in the Anglosphere: Henry Ford's ***The International Jew*** (1920), and Hillaire Belloc's ***The Jews*** (1922). Since Kevin MacDonald has written an **excellent review** of Ford's work, and since I have published a **lengthy assessment** of Belloc's contribution, I see no reason here to go into detail about the content of either. It should suffice to state that both are essential reading for anyone hoping to get to grips with this subject matter, and also that they are almost without parallel in terms of the clarity of their language and argument. They are simply indispensable.



During the 1930s and 1940s, high-level academic study of the Jewish Question became a feature of the universities of the Third Reich. Although many of the texts, journal articles, and works of research from this period have since been destroyed or made almost impossible to access, the best English-language insight into some of it can be found in ***Studying the Jew: Scholarly Anti-Semitism in Nazi Germany*** by Alan E. Steinweis (Harvard University Press, 2006). Written by a Jewish academic, the text is every bit as biased as one might expect. However, if one can ignore the ceaseless caveats and subtle imprecations, there remains a wealth of information to be discovered about this important era of research. My own favorite chapter concerns research into the criminal profile of Jews, particularly in relation to financial crime. Third Reich scholars were permitted access to government crime statistics for the period 1892–1917, which revealed that Jews "were 12 times more like than non-Jews to be involved in usury, 11 times more likely to be involved in theft of intellectual property, and 8.9 times as likely to declare fraudulent bankruptcy (p.139)." One of the foremost scholars of the Jewish Question during the period was Johann von Leers, whose studies into its criminological aspects were eventually published in 1944 as ***The Criminal Nature of the Jew*** — a text that is now almost impossible to obtain. Steinweis's book, for the time being, remains the only compromise solution for someone seeking an insight into the many scholars and works produced between 1933–1945 on this subject matter.

Between the 1940s and the 1990s few texts of note were published on the Jewish Question, until a succession of publications marked a rather strong revival. There were a number of reasons for this lag. The Holocaust narrative was of course largely successful in immunizing Jews 'as a group' from criticism from anything but the most fringe sources. Another important reason was that Jewish intellectuals had been mostly correct in their assumption that promoting multiculturalism, and ending White hegemony in the West, would result in an atmosphere less threatening to Jewish interests. In the context of mass immigration, migrant crime epidemics, desegregation and 'civil rights,' endless 'race relations' programs, and efforts to completely revolutionize the Western social landscape, Jewish influence became more obscure and also became just one subject among many others that pressed for the attention of nationalists and social conservatives. A further development was the proliferation of new forms of communication in the movement. In particular, cheap printing, the further development of radio, and the rise of the internet led to the greater production of tracts, pamphlets, and podcasts — not always of the best quality.

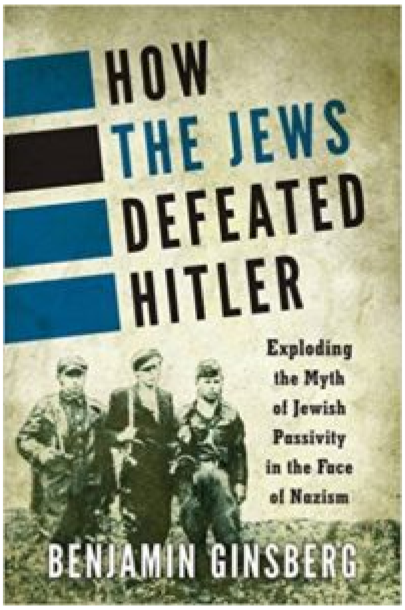
Just as the first great wave of works on the Jewish Question emerged from the universities, so it was in the 1990s when we witnessed the publication of John Klier's ***Pogroms: Anti-Jewish Violence in Modern Russian History*** (1992), Kevin MacDonald's ***A People That Shall Dwell Alone*** (1994) and ***Separation and Its Discontents*** (1998), and Albert Lindemann's ***Esau's Tears*** (1997). Of course, none of these texts were overly similar to earlier publications in tone or even form of argument. None were originally intended to be seen as contributions to the canon of works on the Jewish Question, ranked in some form or another with the likes of Henry Ford, Drumont, or Treitschke. However, all of them can be said to contribute to just such a lineage in a number of ways, the most important being that they have all chipped away at the monolithic narrative of the "lachrymose history of the Jews." In doing so, they take up the same mantle adopted by Heinrich Leo, Bruno Bauer, and others in the long European intellectual tradition of exploring the Jewish Question.

The 1992 contribution of John Klier (1944–2007), along with his ***Russians, Jews, and the Pogroms of 1881–2*** (2011), was emphatic, even at the highest levels of the academic establishment. Although gatekeepers and the dedication of ethnocentric academic cliques have prevented Klier's work from gaining wider recognition, his research on the experience of the Jews in Eastern Europe was groundbreaking. Eschewing Jewish communal victimhood narratives, Klier, professor of modern Jewish history at University College London, pioneered a clinical approach to the study of Russian-Jewish relations by employing a methodology based purely on verifiable archival records. The result was a body of findings that disproved almost every aspect of the existing Jewish narrative. The 'repressive' May Laws were found to be overwhelmingly benign. The 'pogroms' were almost non-existent, and were largely the fictional products of Jewish propaganda networks stretching from Kiev to Vienna, and from Vienna to London and beyond. Jews were found to have been heavily involved in a large number of socially antagonistic behavior (from draft-evasion to rampant usury), while no evidence could be found that Russians had an irrational hatred of the Jewish religion. Klier found that the mass exodus of Jews from Russia to the United States in the late nineteenth century had no link to violence, but very strong links to economic slumps and population growth. In total, Klier's work was a rejection of the myth of Tsarist oppression. Perhaps most controversially, it implicitly suggested that there was a strong logic to Russian anti-Jewish feeling and, by extension, to anti-Semitism more generally.

The same suggestion is apparent in the work of Kevin MacDonald, and this is especially the case with *Separation and Its Discontents*. Taken together with *A People That Shall Dwell Alone*, this text was probably the first book devoted in its entirety to the argument that there was a logic to anti-Semitism, in this case framed within the theory of group evolutionary strategy. *Separation and Its Discontents* was the first of MacDonald's book that I read, now almost ten years ago. I'd been conducting a significant amount of independent research into historical anti-Semitism at the time, and discovered the book purely by chance with a keyword search on an academic book-sourcing catalog. I was oblivious to the controversy that had since become attached to MacDonald after the publication of his works on Jews, but by the time the book arrived for me from another college library there was by then very little chance that it would have dissuaded me from reading it. I'd become extremely dissatisfied with Jewish-produced works on anti-Semitism, having made my way through dozens of the standard works by Sander Gilman, Robert Wistrich, Gavin Langmuir, Jacob Katz, Marvin Perry, Frederick Schweitzer, and Shmuel Almog, in addition to particularly poor contributions from James Parkes and Jean-Paul Sartre.

To me, the most impressive aspect of *Separation and Its Discontents* was its mastery of the vast historiographical literature on the subject. Indeed, MacDonald's bibliography dwarfed that of any of the works by any of the authors listed above. As well as consulting an almost unprecedented amount of secondary literature on the subject, another key strength of the text was the purity of its argument. This was a book that did not need to rely on stretches of logic or dubious attempts to pathologize historical actors in order to convince the reader of its central thesis. Instead, MacDonald took the factual findings revealed in many of these Jewish-authored secondary works, and brought them to a more logical conclusion. A good example of this is in MacDonald's chapter where he examines the themes of anti-Semitism. Jewish scholars had hitherto been very eager to attribute this or that anti-Semitic allegation, or 'canard,' to irrational stereotyping. MacDonald examined these allegations and found remarkable historical consistency across diverse geographical and political contexts, leading in turn to the conclusion that the deeper origin of inter-group friction lay in the stimulating rather than reactive force —the behavior of Jews rather than the 'prejudices' of host populations. There is much more I could write about *Separation and Its Discontents*, but the time of the reader would be much better invested in reading the text itself. Having waded my way through hundreds of books and articles on the nature and history of anti-Semitism, I can state with some confidence that *Separation and Its Discontents* has no equal.

In 1997 Albert Lindemann, professor history at the University of California–Santa Barbara, published *Esau's Tears: Modern anti-Semitism and the Rise of the Jews*. As the title suggests, Lindemann's thesis is that modern European anti-Semitism is linked to a very substantial increase in the cultural, political, and economic power of Jews beginning in the nineteenth century. As Kevin MacDonald notes in his review of Lindemann's work, the book "challenges the still common view that anti-Semitic attitudes are nothing more than the fundamentally irrational residues of Christian religious ideology or the psychological projections of inadequate personalities." Lindemann pays particular attention to the Russian context, and thus explicitly or implicitly borrows much from the pioneering work of John Klier, particularly where it concerns the dubious nature of the 'pogrom' narrative and the development of international Jewish propaganda. If you've read MacDonald or Klier there probably won't be a great deal in Esau's Tears that will surprise you, but it merits reading due to the clarity of its prose, a wealth of telling anecdotes and historical examples, and its strong central thesis.


HOW
THE JEWS
DEFEATED
HITLER
Exploding the Myth of Jewish Passivity in the Face of Nazism
BENJAMIN GINSBERG

Another Jewish-authored text which merits close attention is Benjamin Ginsberg's ***How the Jews Defeated Hitler: Exploding the Myth of Jewish Passivity in the Face of Nazism*** (2013). A full review of this important text will be coming very soon to *TOO*, but I will take this opportunity to outline some key points and arguments. Ginsberg is Professor of Political Science and Chair of the Center for Advanced Governmental Studies at Johns Hopkins University, and had previously written ***Do Jews Have a Future in America?*** (2010) in which he argued that Jews were a very powerful group that nonetheless possessed a remarkable unease quite contrary to their material circumstances. In his brief but powerful 2013 book, Ginsberg rejects the almost universal idea that Jews were passive victims during World War II. He instead argues that Jews were extremely active participants in the conflict at all levels, and that they "played a major role in the defeat of Nazi Germany."

Jewish power and influence manifested itself in several ways during the war. Jewish action was international and, although at times lacking co-ordination, was driven globally by a desire to defend Jewish interests and use all avenues of influence available to them. Ginsberg offers chapters on Jewish action within the Soviet Union, Jewish activism within the United States, Jewish involvement in wartime intelligence agencies, and Jewish involvement in directing and participating in the worst of partisan warfare — a form of fighting that had a devastating impact on German supply lines, and in turn led to a justified German military paranoia about Jewish communities in general.

Some of the revelations are stunning, and Ginsberg is quote forthright in his assessment of the extent of Jewish power. In the Soviet Union, Jews played major roles in the ruling Communist party and the Soviet state, and quickly assumed every position of influence — “foreign affairs, propaganda, finance, administration, and industrial production.” Half of Lenin’s first Politburo were Jewish. Trotsky organized and commanded the Red Army during the civil war. The Jews Kamanev and Zinoviev ruled the Soviet Union along with Stalin after the death of Lenin. The President of the Communist Party Central Committee during this period was the Jew Yakov Sverdlov. The commissar for foreign affairs was the Jew Maxim Litvinov. The press commissar was the Jew Karl Radek. One of Stalin’s top aides was the Jewish mass murderer Lazar Kaganovich. The head of the secret police was Genrikh Yagoda, another Jew, while the orchestrators of the police state in the Soviet Union were the Jews M.T. Gay, A.A. Slutsky, and Boris German who developed the gulag system. Jews like Mikhail Koltsov dominated Soviet journalism and the film industry. Jews enjoyed massive over-representation in the universities, were under-represented as workers, and lived in a state in which anti-Semitism had been made illegal.

During the war, Soviet Jews worked with their American counter-parts to secure vital lend-lease deals on weaponry. Meanwhile, on the front lines, Jews were almost entirely absent from fighting. Jewish involvement at the ‘raw end’ of the conflict was limited mainly to over-representation at officer level, while Jews absolutely dominated the realm of popular mobilization, in the sense that they developed propaganda to persuade the wider population to fight even though they hated the Soviet regime; and they were deeply involved in meting out punishments for those who didn’t respond. Although comprising only 2% of the Russian population, more than 15% of Soviet war propagandists were Jews. Publications like the official army newspaper *Red Star* were the mouthpieces of the Jews David Ortenberg and Ilya Ehrenberg, the latter being responsible for the line: “If you have killed one German, kill another. There is nothing jollier than German corpses.”

In the United States Jews really rose to power under FDR, forming 15% of his appointees at a time when they were less than 3% of the population. Ginsberg demonstrates that Jews formed the leadership of almost every aspect of the New Deal, described rather accurately by some contemporaries as the ‘Jew Deal.’ In particular, Jews were keen to strengthen the position of central government in America, and being close to a kind of ‘Big Government’ is something that is perfectly in keeping with their preferences historically. Ginsberg further shows that Jews used their dominance of the media and film industries to manipulate public opinion, taking the population from a strong anti-war position to a pro-intervention position in just a couple of years. Of particular note is Ginsberg’s exploration of Jewish organizations like the ADL, and their covert work with the security agencies to manipulate public opinion and discredit isolationists.

In the intelligence agencies, Jews were everywhere, and there were even Jewish agents (the most famous being the group known as the ‘Red Orchestra’) operating within the Third Reich itself. In partisan warfare, Jews comprised around 25 per cent of all resistance fighters in Western Europe. In the Soviet Union, almost all early partisan groups were led by Jewish Communists and soldiers. Increasingly harsh German treatment of civilian populations in the East, argues Ginsberg, was directly linked to the impact of Jewish partisan activity. A further measure of Jewish domination of partisan warfare was the occasional execution of non-Jewish partisans for actions perceived to be anti-Semitic.

Ginsberg’s book isn’t perfect. There are occasions when, despite the title of the text, he appeals directly to narratives of Jewish passivity and victimhood, particularly when referring to the Czarist period. His last chapter, which purports to look at anti-Semitism in the post-war world, also contains some woefully inadequate analysis. However, the book is a useful compendium of quite damning insights into the astonishing level of global Jewish influence in the early twentieth century, and it also goes some way, despite its conclusion, to denting the notion of Jewish passivity and victimhood — something that European intellectuals have been striving after for centuries.

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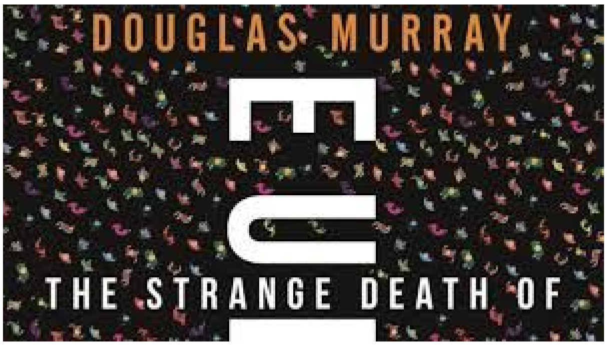
The question of Jewish influence is extremely significant to our movement, and to the future of our people. It fully deserves to be at or near the forefront of our discussions. In order for this to happen in a useful and beneficial way, it’s crucial that these discussions are well-informed and are placed within broad historical, political, and cultural contexts. As readers can tell from the list of works produced in this briefest of introductions to writing on the Jewish Question, this issue is far from ‘fringe’ material. It has occupied some of the best minds in European history. As such, it should be treated with a level of respect, and perhaps there is a responsibility on the part of those adopting this mantle to be as well-informed as possible, and to express themselves in a manner similar to those who have gone before. Becoming familiar with this literature, and fully incorporating it into one’s intellectual and psychological worldview, is a good place to start.

Review: The Strange Death of Europe: Immigration, Identity, Islam by Douglas Murray

theoccidentalobserver.net/2017/05/30/review-the-strange-death-of-europe-immigration-identity-islam-by-douglas-murray

Andrew Joyce, Ph.D. May 30, 2017

The Strange Death of Europe: Immigration, Identity, Islam
Douglas Murray Bloomsbury Continuum, 2017



I finished reading Douglas Murray's *The Strange Death of Europe* just 24 hours before a Libyan Muslim detonated an explosive device at the exit of an arena in Manchester, sending arrows of shrapnel into dozens of concert-goers and confirming, in an instant, every one of Murray's arguments. Timely, erudite, and needed, *The Strange Death of Europe* is the story of European cultural and racial 'assisted suicide,' with a focus on the effects of ongoing mass immigration from Africa, the Indian sub-continent, and the Middle East. This is a book that, in terms of its central arguments and pool of facts, will say nothing new to those on the Alt Right. In this movement we live our lives with the burden of truly painful knowledge. We know that our current course will lead only to dispossession and destruction. Everything about the contemporary world suggests that we are a generation born either to witness the end of our great race, or to orchestrate its most stunning and earth-shattering rebirth. This book offers nothing in terms of assisting the latter, but in terms of its contribution to an understanding of the former, its unique strength may be said to lie in the concise, compelling, and clear-headed manner in which it advances the thesis that multiculturalism is a death sentence on Europe. Murray's book is a forceful refutation of the lie that we are 'progressing' to a better European future, taking the theme of impending European death to a mass audience, particularly in Britain where the book climbed to number three in both the *Sunday Times* and UK Amazon bestseller lists, and sold out in numerous branches of the country's largest high street book merchant. Despite ubiquitous socio-political conditioning, there is clearly a hunger for dissenting speech.

Murray opens with the stark statement: "Europe is committing suicide," soon refined into the more nuanced argument that Europe's political leaders, together with a complicit media, are in the process of taking their populations down the road of ethnic and cultural annihilation. The apparent acquiescence of European populations in this diabolical journey is ascribed by Murray to a number of factors. Europe has lost faith in its beliefs, traditions and legitimacy. It is in the midst of an “existential tiredness.” At the heart of this loss of direction and sense of self is the imposition of a cult of guilt — a cult that has grown weed-like from the fertile soil of Holocaust and slavery narratives advanced by the enemies of our people. Murray remarks that “More than any other continent or culture in the world today, Europe is now deeply weighed down with guilt for its past.”

SHARIAH
WILL DOMINATE THE
WORLD

While such a situation could itself be viewed as a civilizational crisis, Europe’s fate is made doubly precarious because of the simultaneous mass influx of non-Europeans. Under the current socio-political dispensation, Europe has been designated not as the home of the Europeans but as a home for all who wish to claim it. European nations, and those outside the continent that have historically been dominated by Europeans, are unique in being subjected to this form of international land-grab. Murray writes that “we know that we Europeans cannot become whatever we like. We cannot become Indian or Chinese, for instance. And yet we are expected to believe that anyone in the world can move to Europe and become European, …The world is coming into Europe at precisely the moment that Europe has lost sight of what it is.”

The first chapter focusses on demographics and the lies that politicians and ‘think tanks’ have employed to cloak this land-grab from the public. Choosing ten-year periods, Murray demonstrates the rapidity of the non-White influx. Between 2002 and 2012, for example, Whites became a minority in London, and England and Wales became home to an additional three million immigrants. There are now nearly three million households in England where not a single adult speaks English. Between 2001 and 2011 the number of Muslims in England and Wales rose from 1.5 million to 2.7 million — a figure that still doesn’t take into account illegal immigrants or non-responders to the census (of whom Muslims comprise the largest element). Murray writes that Britain is a nation “altered completely,” and adds that “by 2011 Britain had already become a radically different place from the place it had been for centuries.” Political and media reaction to such wholesale population changes was permitted to be expressed “in only one tone of voice” — “solely in the spirit of celebration.” Politicians and journalists lined up to champion every evidence of increasing “diversity.”

A key plank of the platform of such multicultural cheerleaders has been the “pretence that this was nothing new.” Assisted by a host of shadowy academics and unelected advisers, the false narrative was disseminated that Britain, and indeed other European countries, had always been “diverse.” Murray dissects this lie, pointing out that prior to the 1950s, “and certainly for the previous millennium, Britain had retained an extraordinarily static population.” The most significant influxes into the island of Britain in the entirety of the last two thousand years had been those of the Saxons, the Normans, and the Irish — all fellow North-Western Europeans, and close genetic cousins of the native Britons. The static nature of the British population was finally destroyed with a succession of Acts of Parliament that were hurriedly pushed through *with no consultation with the British public*. The 1948 British Nationality Act and the 1962 Commonwealth Immigrants Act enabled the first significant waves of Africans and Indians to enter Britain under the pretext that they would fill labor shortages.

Between 1948 and 1952 between around 2,000 Blacks entered Britain each year — undesirable, but a figure that tragically seems minute by today’s standards. By 1957 the figure had climbed to 42,000, and the lies began to crumble. Government investigations into this new population revealed that the idea that Blacks were helping fill a labor shortage was grossly ill-founded. In one report, completed in December 1953, civil servants stated that the new population found it difficult to secure employment not because of prejudice among Whites, but because the newcomers had “low output” and their working life was marked by “irresponsibility, quarrelsomeness, and lack of discipline.” Black women were “slow mentally,” and Black men were “more volatile in temperament than white workers … more easily provoked to violence … lacking in stamina,” and generally “not up to the standards required by British employers.”[1] Murray’s treatment of this period of British history is unfortunately weak and lacking in broad historical context. He opines that the passage of these immigration-facilitating Acts of Parliament were part of a succession of blunders and under-estimations in the sphere of immigration legislation, which were later followed up with a series of Race Relations Acts intended to try to repair some of the damage.

Such an argument is weak to say the least. While I agree to some extent with his central thesis that elements of the European population are complicit in this ongoing ‘suicide,’ I simply cannot agree with the premise that our present situation is for the most part the result of miscalculation and political blunder. His treatment of the Race Relations Acts is an excellent example of flawed thinking and poor appreciation of the wider historical context. In 2014 I presented findings uncovered during my own **research** into the historical context of the Race Relations Acts. Rather than being ‘accidental’ or pieces of legislation, these laws were demonstrably part of a long tradition of Jewish attempts to alter the racial make-up of Britain and move towards the outlawing of ‘group libel.’ Indeed, Murray is quite aware that Jewish organizations are an important component of the pro-immigration forces, **noting** “it genuinely shocks me to discover […] [that] many Jewish groups and Jewish leaders have been taking a **conspicuous lead in welcoming refugees**." Murray, of course, is no expert on Jewish history and, as far as I can tell, appears to style himself as the quintessential anti-Islamist philo-Semite — a type that unfortunately remains quite common on the Right. His failure to grapple with this theme leaves a yawning gap in the logical progression of his argument.

Because of the nature of the subject he is discussing, Murray nevertheless finds himself indirectly discussing Jewish influence. For example, he refers to Barbara Roche, "a descendant of East End Jews," as a chief architect of the multicultural state under Tony Blair. Roche dismissed all her critics as "racists," "criticised colleagues for being too white," and "believed that immigration was only ever a good thing." After ten years of her highly influential immigration reforms, Roche beamed to an interviewer: "I love the diversity of London. I just feel comfortable." Although Murray cites this quote from Roche, he seems entirely unaware of the research of **Kevin MacDonald** and others, who have shown that Jews in many White countries have sought to alter their demographic surroundings precisely in order to "feel comfortable." Another Jew who features prominently in Murray's account of the death of White Britain is the Jewish academic, novelist, and journalist Will Self. Self may be regarded as the quintessential cultural support act for his political counterparts, telling one television audience that British identity was nothing more than "going overseas and subjugating black and brown people and taking their stuff and the fruits of their labours." One another occasion, Self told a BBC audience that those who oppose multiculturalism are "usually racists with an antipathy to people, particularly with black and brown skins." Self isn't acknowledged as Jewish in Murray's text, appearing solely as a particularly malicious left-liberal.

Although he fails to make the necessary logical connections, Murray rightly portrays such comments as sounding "the authentic and undisguised voice of revenge." Indeed, confronted with such a stark realization, Murray appears momentarily to contradict his own 'suicide' thesis: "The repercussions of the argument are striking to consider. For if [revenge] is even partially a spur for the recent transformation of our country, then what we are going through is not an accident, or a mere laxness of the borders, but a cool and deliberate act of national sabotage." Despite flirting with this perfectly defensible, though more controversial, thesis, Murray inexplicably leaves the idea hanging and returns to the suicide narrative for the remainder of his text. There is no further mention of sabotage, or saboteurs like Roche and Self. They disappear into the shadows. This was one of the most frustrating aspects of the book, and one that, despite its merits, it doesn't ever quite recover from.

Murray's jarring change of direction is made clear in the title of the third chapter — "The excuses we told ourselves." The chapter is an extended musing on the apparent justifications for multiculturalism that 'we' convinced ourselves with. By 'we' Murray refers to the European masses, all of whom have been force-fed lies for decades about multiculturalism, and who are placed on this diet of falsehood as soon as they can verbally communicate. Murray fails to acknowledge that the European peoples never concocted the lies that cloak the multicultural murder project. He fails to attribute this responsibility to the alien saboteurs and treasonous elites that it rightfully rests with. Despite this misattribution, Murray's treatment of the fallacies of the multicultural narrative is very good. The fallacies are familiar to us all: the argument that Europe is ageing, that immigration is an economic benefit, that immigration makes a society more cultured and interesting, and that globalization makes mass immigration both inevitable and unstoppable.

Murray's rebuttals to these contentions are piercing and succinct. Using a range of statistics he proves not only that immigrants are a massive drain on national finances, but also that government statisticians have been massaging their figures in order to produce politicized narratives of social 'progress.' One instance cited by Murray, in which a government report used the example of a French tech entrepreneur as 'typical' of immigrant economic contributions, is breathtaking in its deceitfulness. Cutting his way through endless government propaganda, Murray argues that mass immigration cost the British people around £160 billion between 1995 and 2011. Multiculturalism isn't just killing us as a people; it is bankrupting us.

The argument that Europe is ageing and needs an influx of younger people is also dealt with thoroughly. Murray points to surveys suggesting that Europeans want to have more children but are finding it difficult due to economic, social and cultural pressures. Murray further argues that multiculturalism itself has a depressing impact on the desire of Europeans to have children because it reduces the sense of security and makes couples less optimistic about the future, even if on a sub-conscious level. Murray criticizes the argument that reduced European birthrates should be so superficially and dangerously 'solved' with mass immigration, and suggests that European governments should instead introduce policies that encourage procreation. Breaking down the "ageing continent" argument even further, Murray produces statistics showing that, contrary to propaganda, Europe does not have a labor shortage, but rather has a problem with an 'over-educated' youth that looks down on manual labor. According to Murray, the solution to Europe's alleged 'age problem,' rather than importing a new population, is to turn to policies encouraging reproduction and the family, and the re-education of our young away from overly-materialistic life expectations.

Murray also skewers the idea that 'diversity' is culturally enriching. He begins by critiquing the very basis of the argument, because it implies that "European societies are slightly boring or staid places." In reality, Europe has an "already existing proliferation of languages, cultures and cuisines." The 'enriching' argument also rests on the false premise that you can learn about other cultures not by travelling to experience them, but "to encourage the world to come to you." A further fallacy is the implication that "the value of migrants continues to increase as their numbers increase." Describing the "embarrassing" but oft-cited example of food, Murray points out:

> The amount of enjoyment to be got from Turkish food does not increase year on year the more Turks there are in the country. Every 100,000 extra Somalis, Eritreans or Pakistanis who enter Europe do not magnify the resulting cultural enrichment 100,000 times. It may be that Europe has already learned what it needs to learn from cuisine, and accordingly gained all that it needs to gain, and that in order to continue enjoying Indian food it will not be necessary to keep on importing more Indians into our societies.

Murray also stresses that the 'diversity' allegedly brought by multiculturalism is demonstrably false since most immigrants come from only a small number of countries. In the case of Britain, there are relatively few immigrant populations who haven't originated in Pakistan, India, or Africa. Since most were former colonies, the British had already learned everything they needed to know about these cultures by the late nineteenth century. Their presence in modern Britain for some kind of putative 'educational' or enlightening cultural purpose is doubly absurd.

Perhaps Murray's most forceful argument against the 'enrichment' hypothesis is his extended commentary on immigrant crime, scattered throughout the text. Although much of the material will be familiar to readers of *The Occidental Observer*, Murray's reflections on Rotherham and similar instances of mass sexual exploitation of European children by immigrant gangs are worth reading. Of particular interest is his exploration of the stunning impact of political correctness in neutering the responses of local police and local government, causing an inertia that enabled the sexual abuse of European girls to continue unchallenged for years.

One of the more interesting chapters of the book is that titled 'Multiculturalism.' Here Murray points out that the term 'multiculturalism' has resisted firm definition, meaning a number of different things to different people — and in its malleability becoming an extremely useful tool for its agents. For example, great swathes of the public may understand multiculturalism as no more than a kind of mild pluralism, and that it would be the 'polite' position not to mind people of a different cultural background living in their country. Thus, even when they say that they do support multiculturalism, this definition is what they have in mind. But, as Murray points out, there is a deeper layer to 'multiculturalism,' and this is the definition that traitors and 'saboteurs' hold to: that the future of European societies is "to become a great melting pot," in which White Europeans steadily dissolve into oblivion. While the European masses think they are consenting to the first proposition, they have instead been contributing to the furtherance of the second.

As well as involving subtle manipulation, multiculturalism is also openly aggressive and anti-European. Murray cites the American political philosopher Samuel Huntington as writing: "Multiculturalism is in its essence anti-European civilization. It is basically an anti-Western ideology." Murray writes that in order to become multicultural, European societies have "had to do themselves down, particularly focussing on their negatives." Thus, even when states are suicidally open and liberal to the point of encouraging large-scale migration, they are nevertheless "portrayed as countries which are uniquely racist." European societies prostrate themselves while even the most minor achievements of immigrants are celebrated and their myriad faults ignored. Murray employs the example of the Swedish Minister of Integration, Mona Sahlin, who spoke at a Kurdish mosque in 2004. Sahlin told her audience that many Swedes were jealous of them because "the Kurds have a rich and unifying culture and history, whereas the Swedes only had silly things like the festival of Midsummer's Night." More common examples include the alarmingly ubiquitous claim (like that made by Swedish Parliamentary Secretary Lisa Bergh) that the Swedes, British, Germans etc. "have no culture."

Murray roots this self-denial and self-hatred in "the tyranny of guilt" — the title of the tenth chapter. Beginning with the case of the drowned Syrian boy Aylan Kurdi, the author comments at length on Europe's "unique, abiding and perhaps finally fatal sense of, and obsession with, guilt." Murray highlights the importance of historical and cultural representations of the 1930s and 1940s in promoting and enforcing a sense of guilt among Europeans, leading ultimately to a contemporary insistence "that Europe had absolutely no choice other than to take in everybody who wanted to come. To not do so was to be a Nazi." But this particular historical period is merely a root, and many branches of guilt have sprung from it. "Today's Europeans expect themselves, long before anybody else raises it, to bear specific historical guilt that comprises not only war guilt and Holocaust guilt, but a whole gamut of preceding guilts." Australian children are taught that their national culture is founded on genocide and theft, a narrative reflected best in the country's annual "Sorry Day."

European guilt has been incredibly useful for the enemies of our people. Murray points out that "embedding the idea of original sin in a nation is the best possible way to breed self-doubt"; this has been "helpful to everyone other than those of the guilty nation." While not all Europeans are susceptible to the guilt narrative, some, notably concentrated on the Left, are particularly prone to it. Murray describes these types as self-loathing masochists, and cites the example of the male Norwegian leftist Karsten Hauken who, after being beaten and sodomized by a Somalian migrant, wrote a public letter expressing his "sense of guilt and responsibility" that his attacker would be deported back to Somalia where he would experience a "dark uncertain future."

Perversely, it is Europe that faces a dark and uncertain future, as revealed in Murray's overwhelmingly pessimistic text. In the penultimate chapter Murray offers and explores policy suggestions that might yet see Europe survive (deportations, cultural shifts, and making the shaming of the nation a criminal offense as it is in countries like Turkey). But with candid realism, he locates these proposals within the sphere of wishful thinking.

The book's final chapter "What Will Be," is an apocalyptic vision of a future that is all too close to becoming contemporary reality. "By the middle of this century, while China will probably still look like China, India will probably look like India, Russia like Russia, and Eastern Europe like Eastern Europe, Western Europe will at best resemble a large-scale United Nations. … It will not be Europe anymore.” Through rhetorical cultural devices based on guilt and insidious systems of ‘morality,’ our homeland has been convinced that it owes a debt to humanity — a debt that can only be paid through self-denial and self-dispossession.

Although flawed, this book is an important (and apparently popular) warning about the decline of the European peoples. The text is at times hampered with neocon and philo-Semitic tendencies, but these feel labored, disjointed, and strained within the broader narrative. At times one suspects that Murray himself feels torn between these ‘grafted’ inclinations and deeper cultural, and probably racial, affinities with his own people. I am often suspicious and disregarding of those on the Right who flirt with our ideas and yet are among the first to condemn our movement. Murray can probably be placed in that category. Murray is also a homosexual — another demographic that is both undesirable in our movement and overwhelmingly unhelpful to our politics. However, it remains the case that *The Strange Death of Europe* is a useful text worthy of study and a modest place in your bookcase. Coming from the relative mainstream, it can also be used as a conversation starter, or left in a staff room for the perusal of others. It is probably the only mainstream, ‘respectable’ text in English that discusses the impending catastrophe, and therefore should be discussed and promoted.

The awakening of others must be our priority — the alternative is an endless nightmare.

[1] K. Paul, *Whitewashing Britain: Race and Citizenship in the Postwar Era* (Cornell University Press, 1997), p.134.

‘Heaping Up Its Own Funeral Pyre’: Britain, Islamic Terror, and the Cult of Pacifism

theoccidentalobserver.net/2017/06/09/heaping-up-its-own-funeral-pyre-britain-islamic-terror-and-the-cult-of-pacifism

Andrew Joyce, Ph.D. June 9, 2017

“Fail, and that history turns into rubbish, All that great past to a trouble of fools.” — W.B. Yeats, *Three Marching Songs*

In 1937 the great Anglo-Irish poet William Butler Yeats was visited by a professor from India who, after lengthy discussion over lunch, requested a message to his country. ‘Let ten thousand men of one side meet the other. That is my message to India,’ replied Yeats, who then seized a Japanese sword and shouted, ‘Conflict, more conflict!’ To twenty-first-century ears, the message might seem bizarre, and may even have jarred the constitution of Yeats’s visitor. It was rooted, however, in the context of the poet’s Romantic and nationalistic belief system — a belief system in which conflict was both natural and good, and essential to the prevention of tribal decay, pollution, and decadence.

We are now, of course, far removed from such an understanding. It has been exiled from artistic and political expression, and driven from instinct by a weak and perverted culture. In the present, to be angry is ‘to let your enemy win.’ To hate is to commit the most grievous of sins of personality. To assert yourself and your interests is to perpetrate a pathological level of selfishness. Yeats would be repulsed. He would have understood that whereas conflict offers at least the opportunity for victory, and thus assumes a heroic quality, the pacifism currently inculcated in the West offers only ignoble defeat and death.

The Yeats anecdote recurred to me in the early hours of the morning as I cast my eyes over emerging media commentary on the latest jihadist attack in London. With depressing regularity the mainstream media, politicians, and cultural personalities ascended into the airwaves like insects disturbed from a nest, all carrying the same poison. To be sure, no-one dared express surprise at the latest Muslim atrocity — we are, perhaps fortunately, getting to the point where that particular affront has exhausted its viability, although faux expressions of ‘**shock**’ continue to reverberate. Instead, the narrative advanced by these elites was based around the idea that terrorism “should not divide us.” Quite apart from the fact that a multicultural society means that there is no longer any ‘us,’ and the fact that terrorism aims to terrorise rather than ‘divide’ a population, the statement itself should be read as containing a subliminal message: “Do nothing.” It is an enjoinder to pacifism — to surrender.

There is nothing noble about refusing to be moved or motivated by terrorism. If a man broke into my home and assaulted my family I am not made heroic by standing in the corner and pretending that nothing has happened or pretending we’re brothers after all. In the last twenty-four hours social media has been awash with liberals appealing to images of British stoicism during the Blitz of the Second World War. Such allusions are flawed for two reasons, the first being that the stoical, ‘stiff upper lip’ Blitz narrative is nothing more than a myth and a cultural trope. The late British historian Angus Calder’s masterpiece, *The Myth of the Blitz*, clearly demonstrated that far from showing the British at their finest hour, the Blitz disrupted the lives and broke the will of the vast majority of Londoners, causing a quarter of the population to flee to the countryside.[1] And rather than encouraging national solidarity, both Winston Churchill and the Royal Family were booed while touring the aftermath of air-raids. If the aim of the German air raids was to instill genuine terror, weaken morale, and disrupt the life of the city, it largely succeeded in these goals. And if contemporary Britons believe that they can survive Islamic terror by appealing to a fictional ‘Blitz spirit,’ then they are horribly mistaken.

The second reason why such allusions are wrong-headed is that stoicism is not a healthy attitude in conflict unless it is accompanied by aggression. Even though it has been exaggerated as part of national myth, there was an element of stoicism in British society during the Second World War — but this stoicism existed within the context of warfare. The public braved aggression in the knowledge that vengeance in some form would be visited up the aggressors. Bombs would be dropped on enemy cities. Enemy civilians would be forced to ensure the same hardships, and the same terror. No sane person would have advocated simply taking the bombings, much less taking great pride in the fact that they refused to retaliate or avenge their dead.

What masquerades as stoicism in Britain and much of Europe today is not actually stoicism at all. It is a particularly insidious form of pacifism, spread via cultural code. Its primary purpose is to facilitate the untroubled progression of the multicultural project. It should be made clear that this pacifism is not entirely autochthonous, by which I mean that this gutless passivity is not culturally native to Europeans. It has been taught and disseminated among our people via a system of language described by Jonathan Bowden as a “grammar of self-intolerance.” When you weaken a people’s sense of attachment to its own culture, you weaken the desire to defend that culture, and distort even the perception that that culture might be under threat. Liberals, Leftists, and the generally un-informed reach wildly for the things that they believe to be under threat from Islamic terrorism, but these never include the tangible interests of their own people. ‘Tolerance’ and ‘diversity’ are most often the abstractions of choice, but most recently one *Guardian* journalist even declared Islamic terrorism “a war on joy.” So while Whites are made a minority in London, are mangled under vehicles, and have their throats cut open in restaurants, they are uncomfortable perceiving themselves as targets or victims of Islamic invasion. They displace their own victimhood onto abstract concepts or values.

Aside from cultural indoctrination, which is intense throughout Europe, pacifism is also enforced and promoted via legal means. It shouldn’t escape the notice of the attentive that every Muslim atrocity is accompanied by the introduction of some form of government initiative purporting to make the nation safer. What these initiatives actually do is make the multicultural concept safer. Laws to monitor the internet, ‘hate preaching,’ and travel, which are sold to the public as a means of tackling radical Islam, are diverted with malice into coordinated efforts to stifle nationalism and any criticism of the diversity agenda. These laws are often pre-prepared by organizations like the Anti-Defamation League and their European equivalents. One can be certain that after every Muslim atrocity nationalist websites will be targeted for censorship, lone nationalists will be targeted for arrest for ‘hate speech’ against the troublesome minority, and travel bans (introduced with fanfare as a means of preventing the entry of radical Imams from Pakistan) will be imposed instead on people like Richard Spencer.

Right on cue, within twelve hours of the latest attacks, Theresa May announced that she would be seeking measures to tackle ‘extremism’ online, a measure that will undoubtedly target nationalists more than Islamists. The country, of course, isn’t made safer by the employment of any of these measures. Terrorist attacks continue, and the pattern is repeated. The jihadist threat and ethnic crime against native Brits intensify, while nationalism is muzzled, gagged, and weakened , drip by drip, step by step.

The combination of legal repression and cultural numbing produces a truly horrifying inertia. At first, there was some small, dark humor to be squeezed from the stereotypical aspects of responses to Muslim terror — the social media filters, the candles, the vigils, the clichés and non sequiturs. I’ve noticed recently among friends that we are laughing less at these responses, a sign perhaps that some of us are realizing that our situation may be more bleak than even we had previously thought.

Our own problems and pathologies aside, we are indeed at war, and at war on a number of fronts. At the best of times terrorism finds a poor foe in pacifism. Even moderately efficient terrorists, despite often possessing demographic and logistical weaknesses, often achieve a significant portion of their goals if they press long and hard enough at a particular weak spot. And all governments have their Achilles Heel. The most primitive goal of terrorists is often simply the violent expression of their anger against a population or government. The three dead Muslims lying on London Bridge achieved this goal with relative ease, their enmity against the West, whether religious, racial, cultural, social or economic (or a combination of all), quenched in one eight-minute frenzy of bloody and zealous fury.

Which brings us to a unique difficulty presented to the West by Islamic terror — the fact that its soldiers do not care if they go home and in fact welcome death. Liberals believe they stumbled on a piece of choice wisdom when they proclaim that ‘to give in to hate is to let your enemy win.’ The true, but demonic, genius lies with Islam, which proclaims that individual death itself (and thus the most personal form of defeat) can offer victory.

Aside from the narrow goal of personal vengeance, a particularly alarming aspect of Muslim terror is that it cannot be conceivably negotiated away. When the British government engaged in conflict with the Irish Republican Army it did so knowing the IRA's war aims — the withdrawal of the British government, in all forms, from the entire island of Ireland. While the 'hot war' carried on for much of the twentieth century, there was a 'cold war' of negotiations and diplomacy behind the scenes, designed to ameliorate the violence via discussions and concessions that touched on aspects of the war aims of the terrorists — devolved government, gradual removal of British troops, and concessions to political prisoners. Crucially, the demands of the IRA were significant but not entirely inconceivable, and there were practical political means of dealing with them. A similar case is that of the Basque separatist group ETA, which employed terrorist methods against the Spanish government with clear geo-political objectives.

However, when one attempts to consider the war aims of militant Islam one is struck by their scale and inconceivability. Islamic terror is perpetrated with the intent of paving the way for a global Islamic Caliphate, to slaughter non-believers, and to ensure that the West enjoys no peace as long as there is suffering in the Middle East. In July 2016 Islamic State was unequivocal: "The fact is, even if you were to stop bombing us, imprisoning us, torturing us, vilifying us, and usurping our lands, we would continue to hate you because our primary reason for hating you will not cease to exist until you embrace Islam."

None of these war aims can be negotiated, since none offer the prospect of a reasonable middle ground. The desire for a global Islamic Caliphate is intrinsic to Islam and encouraged by it. A Muslim possessing the blunt desire to slaughter non-believers can hardly be bargained with since his bargaining chips are counted in body bags. Meanwhile the Middle East has always been a hotbed of social, political, and economic dysfunction. Solving problems there is an impossibility, not to mention the fact that it is not Europe's responsibility to fix the national failings of peoples in another continent.

Islamic terror cannot be negotiated with, and nor can it be fully extinguished from the Muslim population. It is now entrenched in Islam, some parts more than others, and it will therefore form an element wherever significant Muslim populations are to be found. The elites governing Britain and much of Europe have decided that vast Muslim populations are to stay in Europe, and are therefore complicit, in every possible sense, in the ongoing perpetration of terror on European soil. Their immigration policies, their refusal to act against Muslims generally, and their active suppression of dissenting elements of the native population form a veritable witches' brew of treasonous activity. The nationalist therefore finds himself in conflict not only with the Muslim terrorists attacking his kinfolk, but also with those cultural and political elements which bolster, increase, and protect Europe's Islamic colonization.

This war on many fronts may give rise to a feeling of pessimism. However, some small comfort can at least be derived from the knowledge that we, at least, know that we are engaged in conflict — and that conflict is natural and good. Marginalized, gagged and jailed, we know that we are in a fight, and what we are fighting for. We know that we are not witnessing attacks on ‘joy’ but on our people. We know that we are not fighting against people who want to damage ‘tolerance’ but who want to seize our territory and resources. Far-reaching though the war aims of Islam might be, we at least recognize them for what they are. And this knowledge will, in the right context, prove extremely useful. A great fight lies on the horizon; one greater than any of our fathers or grandfathers could have imagined. What fate lies beyond that fight is a great and dark unknown. But we will be better to approach it headlong rather than in the manner of the sheep around us, ignorant of their own rapidly deteriorating position. If nothing else, we will be better prepared.

If Yeats were here today, I’d ask him for a message to Britain. I’d like to think he’d reach for the sword as he did in 1937, hold it aloft, and repeat those immortal words: “Conflict, more conflict!”

[1] A. Calder, *The Myth of the Blitz* (Pimlico, London, 1992).

Darren Osborne and the Finsbury Mosque Incident: A Rebellion against the Idea that Revenge Couldn’t Even Be Contemplated

theoccidentalobserver.net/2017/06/21/darren-osborne-and-the-finsbury-mosque-incident-a-rebellion-against-the-idea-that-revenge-could-even-be-contemplated

Andrew Joyce, Ph.D.

June 21, 2017

At time of this writing, the Left and the British state are busily engaged in portraying a solitary, frustrated, drunken son of Albion as that great figure of myth — the ‘right wing extremist.’ By most accounts Darren Osborne is an everyman figure, a married father of four who enjoys his beer and the quiet life of the suburban lower middle class. In images displayed by the media, green weeds split the ground just outside his otherwise tidy home, while a police officer stands at the gate of a small, neat, garden fence. It’s the kind of home you’d walk past and not look at twice; a home like your own. Like a lot of men his age, Osborne appears to have grumbled occasionally at ‘the Muslims,’ and bristled at the growing number of Islamic terrorist attacks occurring in his nation. But there was nothing to suggest he might be a ‘man of action.’ He was not a member of any nationalist organization. He had no blog, no history of activism. The leader of the South Wales National Front, Adam Lloyd, told the press that Osborne “is not known to any of us here in **South Wales National Front**, and to our knowledge is not and never has been a member.” Darren Osborne surprised ‘the movement’ with his actions in Finsbury, though I suspect he surprised himself even more.

Modern ‘society’ is expert at controlling the behavior of men — in particular, the expectations, responsibilities, and burdens of the consumer society, propped up by mortgage and credit card usury. Shackled from cradle to grave. For many people, leaving education is merely the start of a succession of races to pay the bills each month. No grander purpose or vision lies beyond this bottom line. A wife may come and go, homes are bought and debts incurred, children are born in order that they too might one day begin the same race.

Some might say that this has always been the case, and in some respects they are correct. However, the last five decades have witnessed the steady politicization of the working environment, and this is unique. Being socially and politically compliant became a more important part of life than at any time in history. In the past, there always existed ‘the frontier’ or beyond. There was thus always a place to go for ‘the man with a cause,’ the noble outlaw. The Icelandic Sagas, which in many respects exalt this type of man, are replete with individuals and individualism — tales of people who wanted more from life than existing social systems offered, and so set forth into new lands or waged war on the status quo in old ones.

The globalized world of the 21st century offers no frontier. Nowhere is free of the airport, the convenience store, the security camera, the detective, or the State. The world, as they say, is getting smaller, not bigger. Only the born slave could see this as a good thing. Today, there is no place for rebellion to be displaced to, and the State maintains a greater monopoly on the use of force than at any time in history. In this context, conformity has become endemic. Rebellion of even the most mediocre kind now results in ejection from employment and disaster in the race to pay those all-important bills. Loss of job can result in loss of home, and in many cases family. At some point in recent times, a man's ability to conform and remain silent became the fulcrum upon which his entire personal fate would rest. And because of this, the vast majority of men remain silent and still when it comes to anything meaningful. Robinson Jeffers, the great 'inhumanist' poet of the early 20th century wrote of this malaise in '**Decaying Lambskins**':

> Because we are not proud but wearily ashamed of this peak of time. What is noble in us, to kindle The imagination of a future age? We shall seem a race of cheap Fausts, vulgar magicians. What men have we to show them? but inventions and appliances. Not men but populations, mass-men; not life But amusements; not health but medicines.

Never in history has European man been more compliant to the wishes of his overseers, or even his peers. Life expectancy has increased, but is life being truly lived? Years slip by with no truly special achievement. The hair becomes more gray, and the waistline expands. Despondency sets in. Some join the ranks of the **silent epidemic** of White middle aged males taking their own lives. Mass immigration, Islamic terror, and the rape of White children occurs amidst this bewildering, infuriating inertia. All of this occurred to me as I watched phone-recorded images of Darren Osborne prior to being bundled into the back of a police van. In one clip he shouts 'Kill Me' to the Muslims surrounding him. Semi-drunk, he appears possessed of both physical and mental pain. I believe that Osborne's actions were indeed an act of revenge, but they were perhaps foremost an act of rebellion — a rebellion against the idea that revenge couldn't even be contemplated; a rebellion against inertia and the silent suffering of inaction.

I've **written previously** that the figure of the 'right wing extremist' is largely mythical. Not only is this true in terms of the vulgar exaggeration of the threat of violence from the Right, but also because 'extremism' is itself merely an invention of the late 20th-century Liberal state, which hubristically lays claim to define what is normal and natural. The Liberal state sees itself as devoid of ideology, and the ultimate in benevolent neutrality. Just as the Liberal state is founded on this lie, so the concept of 'extremism' is a lie. There isn't even anything 'extreme' about Islamism — it simply *is*, and is true to its own primitive nature. It would be more honest for us to simply call Islamists 'Muslims' than to call them 'extremists.'

I could probably argue that the Liberal state is itself ‘extremist’ because it locks people in jail for years for leaving sandwiches outside mosques, but that would be playing their game. A more Social Darwinist view of modern politics and the devices of violence and coercion would be to suggest that the field is wide open and all players will play to their strengths. The only oddity about it all is that Liberalism has forgotten that it rests on ‘the shoulders of giants’ who jailed, were jailed, killed, or were killed to in order to pave its way into government and statehood. Without ‘extremists’ Liberalism wouldn’t exist today.

Peace and tolerance are the trump cards of the status quo. The man with pockets full of poker chips is the man most likely to want to call an end to the evening’s game. Liberalism has what it wants, and it has a population too terrified and distracted by the banalities of modern life to ‘look back in anger.’ When you hear a politician or public figure utter the refrain that this or that attack was “an attack on all of us,” what they mean is that someone has dared to suggest that the poker game isn’t over yet; that the chips are still in play. Liberalism is facilitating multiculturalism. Multiculturalism is facilitating the demographic decline of our people. We cannot long endure the status quo. As things worsen, we will very probably see more examples of the frustration of the everyman boiling over.

However, Liberalism cannot accept that it is pushing ordinary people to the edge. Thus, Osborne the frustrated everyman is being reconstructed as Osborne the right-wing terrorist. It’s a narrative resting on very poor foundations, but the status quo is milking the incident in Finsbury for every drop of ideological value. Owen Jones, a repugnant homosexual journalist at *The Guardian* has written: “Britain’s far right is desperate, angry, cornered, and dangerous, as the Finsbury Park atrocity may well show. In just a year, the number of far-right extremists referred to the government has jumped by nearly a third. Social media abounds with frothing far-right fanatics, screaming about betrayal and vengeance. Both Muslims and the left are firmly in their sights — and we urgently need a strategy to deal with it.”

Jones, like many pathological liars on the Left, is being disingenuous to say the least. The ‘government referrals’ Jones refers to are in relation to the UK’s ‘Prevent’ program, which is supposed to catch and ‘re-educate’ youngsters at risk of developing ‘extremist’ attitudes. In a move intended to make the program look less ‘racist,’ vast efforts were expended to declare the non-violent nationalist group ‘National Action’ a terrorist group, and therefore pave the way to sweep up its young members in an effort to massage Prevent’s ethnicity figures. In truth, so-called ‘right wing extremists’ comprised just **8% of terror arrests** last year, and were almost non-existent at the charging and conviction stages — suggesting that the legal system is deliberately targeting innocent Whites for arrest on very weak suspicions in an effort to massage its figures and make Muslims look slightly better.

Jones may truly believe the lies he tells, though he has a history of bending narratives in accordance with his own ideological preferences. In one of the funniest incidents ever recorded on a live news broadcast, Jones once got into an argument with another journalist who uttered the familiar refrain that “it was an attack on us all.” Jones is normally full of such banalities, but in this particular case the incident in question was the Orlando massacre. Because, in this instance, Jones felt that there was a more personal sense of victimhood to be gained from claiming Orlando as a specifically ‘homophobic’ attack, he began arguing against the ‘attack on us all’ narrative on the grounds that it was clearly an attack on gays — only to be rebutted by the increasingly zealous virtue-signaling of the host. Jones eventually lost his composure completely, walking off set because of the host’s insistence that the attack in Orlando was an “attack on us all” and not just an attack on homosexuals. It really has to be **seen to be believed,** but this is Left-Liberalism in a nutshell. It constantly shapes its own narratives according to its own perceived needs or preferences.

Amber Rudd, the British Home Secretary, is another shaper of narratives and a quintessential member of the hostile elite. Although it appears to be open season on native Britons, Rudd has repeatedly made strenuous efforts to grant special privileges and protections to both Jews and Muslims. In March, Rudd pledged £13.4 million in taxpayer’s money to fund security measures at Jewish schools and community establishments, promising to protect the Jewish community against anti-Semitism. Rudd apparently said to a meeting of Jews: “We are doing what we can to confine anti-Semitism to the history books. If you feel threatened we will listen to you, and if you are victimized we will defend you,”

In the aftermath of Darren Osborne’s act of desperation, Rudd wrote an op-ed in *The Guardian* in which she declared**: British Muslims Deserve Full Protection, and They Will Get It**. Rudd stated: “Muslims must feel safe and we are working together to tackle hate crime as well as all forms of extremism. … Sadly, indicative figures suggest that over half of those who experience hate because of their religion are Muslim.” As well as promising at least £2.4 million for the protection of mosques, Rudd boasted that she had proscribed National Action, “the first extreme rightwing group to be banned as a terrorist organization.”

Of course, the offering of special protections to Jews by elites and the State has long historical precedent. The yellow badge identifying the Jew originated in medieval times as a way of making it easier for the King’s men to spot and protect Jews — the King’s usurers and tax collectors. Along with disarming the populace, special protection is one of the main reasons why Jews are strongly attracted to, and supportive of, the idea of strong central government. The offering of similar privileges and protections to Muslims is relatively new, but should be seen as indicating the increasing alienation of native government/State elites from their own populations. Our elites (government, media, business) have sold their souls to the Devil of globalization, and Whites are now regarded as mere interchangeable chattel, or worse. To be sure, you will be tolerated and allowed to go slowly extinct if you carry on the kind of dull, soulless existence described at the outset of this article. But the problem with Whites, as many globalists know, is that they still have, on occasion, the tendency to behave as they did in the Icelandic Sagas — to seek freedom and a new path; to reject tyranny and injustice; to seek their own piece of land and refuse to be bought off with anything less. Strong central government is anathema to the European, especially when there is no frontier, or ‘New World,’ that he might escape to if he is unsatisfied.

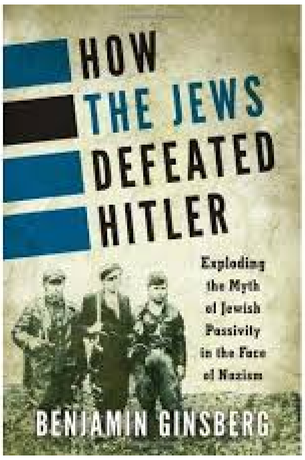
At time of writing, Darren Osborne has been charged with terrorism offenses, a move that has been justified on the dubious reasoning that his actions were in aid of a political cause. This is tenuous indeed. Based on the evidence that has emerged thus far, Osborne does not appear to have adhered to any kind of systematic ideology, let alone advocated any coherent social or political program. The only charge that could conceivably match his crime is that of religiously aggravated attempted murder — a serious charge, but not the terrorism charge that would in all probability ensure he never sees another day beyond prison walls. The real, deeper, reason why Osborne has been charged with a political offense is because his actions were a political affront to the multicultural agenda and the Left-Liberal, globalist state, and must necessarily be reconstructed as systematically ‘racist,’ ‘neo-Nazi’ or ‘far right.’ As time progresses and things worsen, we should expect more and more relatively ordinary, unaffiliated, and frustrated people to act against this system, and to undergo similar reconstructions. There were will more arrests of innocent Whites. More figures will be massaged. More lies will be told, and more money will be spent on protecting everyone but the rightful heirs to these lands.

But things are beginning to change. Across the West storm clouds are gathering. I believe that the time will soon be at hand when we can prove the poet Jeffers wrong — that we are more than cheap Fausts and vulgar magicians; that we are men and not just populations; that we desire life and not just amusements.

Review: How the Jews Defeated Hitler: Exploding the Myth of Passivity in the Face of Nazism, Part One of Two

theoccidentalobserver.net/2017/07/14/review-how-the-jews-defeated-hitler-exploding-the-myth-of-passivity-in-the-face-of-nazism-part-one-of-two

Andrew Joyce, Ph.D. July 14, 2017


HOW
THE JEWS
DEFEATED
HITLER
Exploding the Myth of Jewish Passivity in the Face of Nazism
BENJAMIN GINSBERG

At the close of my review of the late David Cesarani's *Final Solution: The Fate of the Jews, 1933–1949*, I remarked that "the Holocaust," as a cultural concept, had performed one of the greatest vanishing acts in history — the disappearance of the Jews as active participants during World War II.[1] Faced with an almost blanket portrayal of Jewish victimhood and passivity during the period, I commented: "Examining the thousands upon thousands of histories of World War II, one would get the impression that there was not only one war, but also only one aggressor. Quite how and why "the Jews" leave the historical stage as belligerents in 1939, when the preceding six years had witnessed them engaging in international propaganda wars, political maneuvering, and targeted assassinations in several European countries, has been surprisingly overlooked." Benjamin Ginsberg's relatively short but efficient work, *How the Jews Defeated Hitler* (2013, First Paperback 2016), may be considered a significant exception to this overwhelming omission, offering an argument that Jews played "a major role in the defeat of Nazi Germany."[2]

In the introduction to his text, Ginsberg, a Professor of Political Science at Johns Hopkins University, outlines the structure of his argument along with his definition of Jewish resistance to the advance of National Socialism in Europe. Ginsberg's definition of Jewish resistance is important because it differs significantly, in terms of its discursive parameters, from those generally employed in Holocaust historiography and its offshoots. For those interested in a more detailed exploration of the issue of Jewish resistance during World War II, as a subject of historiographical debate, *The Holocaust in History* by Michael R. Marrus (Penguin, 1989) and *Histories of the Holocaust* by Dan Stone (Oxford University Press, 2010) are perhaps the best and most succinct introductions to the most pertinent themes. However, in brief, historiographical argument prior to the 2010s was limited to two strands of thought, each biased and deeply flawed. The first strand of ‘resistance’ historiography was the negation of the idea of Jewish resistance. This involved lachrymose assertions that Jews offered no opposition to an unprovoked and irrational German hostility, and were led to sensationalized forms of mass murder like ‘lambs to the slaughter.’ A prime example within this strand is Martin Gilbert’s *The Holocaust: The Jewish Tragedy* (Harper Collins, 1986), and is also strongly associated with Raul Hilberg’s assessment that “the reaction pattern of the Jews is characterised by almost complete lack of resistance.” This first strand of argument was particularly popular in the diaspora, and in the United States and Great Britain in particular. The Holocaust developed as a cultural trope in these countries in tandem with the development of this lachrymose strand of historiography.

The idea of totally passive victimhood was, however, less popular among Israeli academics and hardline Zionists more generally. In the eyes of these Jews, the Jewish experience during World War II had fortified and proven prewar arguments on behalf of a Jewish national home, and it was almost a matter of national pride that some emphasis be placed on explicitly Jewish efforts to fight against National Socialist Germany. In this context, histories began to emerge from Israel in the 1960s glamorizing Jewish partisan warfare, or events such as the Warsaw Uprising. The second strand to Jewish resistance historiography of course retained the idea that Jews, ultimately, were victims, in the sense that they were victims of an unprovoked and irrational German hostility. However, the difference was that this strand denied total passivity in the face of such hostility, and made strenuous efforts to emphasize armed Jewish participation in European national resistance movements, and in partisan warfare. It represented, for lack of a better term, an idea of ‘muscular victimhood.’[3]

Both of these strands suffered from severe methodological and theoretical failings in that both discussed Jewish resistance only within the sphere of armed, guerilla, partisan action. Even the briefest of glances through Jewish history would illuminate the fact that, at least since the sack of Jerusalem by Titus in AD 70, Jews have pursued their social and political goals via means significantly more abstract than armed conflict. Indeed, the century prior to World War II witnessed the development of modern Jewish politics, with features involving the consolidation of media power, the strengthening of transnational political networks, the development of international Jewish mutual aid networks (particularly following the Damascus Affair in 1840), and the ascent of the Jews into Western governments and the professions. It should therefore be regarded as remarkable that discussions of Jewish opposition to National Socialism should have neglected these international and incredibly influential spheres of influence as potential or actual avenues for resistance. Ginsberg’s unique contribution is to take the mainstream discussion of Jewish resistance into these neglected areas. Across four chapters, Ginsberg explores Jewish activism in the United States, the Soviet Union, in the field of counterintelligence, and in partisan warfare, and argues that Jewish actions in all spheres were crucial to the defeat of National Socialist Germany.

Ginsberg's chapter on the Soviet Union is particularly interesting. For centuries Jews have lacked the conventional means of defense available to a threatened nation, and in the 1930s Jews were a group of around 18 million people scattered across the globe. To combat such strategic deficiencies however, Jews could rely upon centuries of experience in more abstract forms of defensive diplomacy, and in the 1930s this involved "working for, with, and through states and political leaders who shared their hostility toward Nazi Germany."[4] Ginsberg explains that by the 1930s Jews exerted a remarkable level of influence in Soviet government and society. Jews were crucial to the founding of the Social Democratic Party in the 1890s, and the Jewish Socialist Bund played a major role in the unsuccessful 1905 revolution. In the period leading up to the 1917 revolution, Jews were instrumental in the leadership of both the Bolshevik and Menshevik parties. It was therefore quite predictable that after the revolution, "among the first official acts of the victorious Bolsheviks was outlawing pogroms and anti-Semitic movements."[5]

Jews came to play major roles in the Communist Party and the Soviet state, taking key roles in areas such as "foreign affairs, propaganda, finance, administration, and industrial production."[6] Half of Lenin's first Politburo were Jewish, and during the early decades of Communist rule Jews were "especially prominent" in the security services. For example, the Jewish pharmacist Genrikh Yagoda was head of the secret police during the 1930s, and specialized in preparing poisons for his agents to use in liquidating Stalin's opponents. Ginsberg adds that "other high-ranking Jewish secret police officers included M.T. Gay, who headed the special department that conducted mass arrests during the "Great Terror" of the 1930s, and A.A. Slutsky and Boris Berman, who were in charge of Soviet terror and espionage abroad.

Quickly rising as an elite in Soviet society, Jews enjoyed privileged access to the professions and influential political and cultural positions. "Though making up less than 2 percent of the overall populace, between 1929 and 1939, Jews constituted 11 percent of the students in Soviet universities. This included 17 percent of all university students in Moscow, 19 percent in Leningrad, 24 percent in Kharkov, and 35.6 percent in Kiev."[7] Ginsberg adds that "Jews had become the backbone of the Soviet bureaucracy and constituted a large percentage of the nation's physicians, dentists, pharmacists, and other professionals, as well as nearly 20 percent of the scientists and university professors in such major cities as Moscow and Leningrad."[8] The USSR's most influential journalist, Mikhail Koltsov, was Jewish, while the Soviet Union's official radio announcer, Yuri Levitan, was also a Jew. Other culturally influential Jews were Semyon Lozovsky, chief Soviet press spokesman, Ilya Ehrenberg, the leading publicist for anti-German sentiment, and Vasily Grossman, the Soviet army's most influential war correspondent. The Soviet film industry was also dominated by the Jews Sergei Eisenstein, Mikhail Romm, Mark Donskoy, Leonid

Lukov and Yuli Reisman. Thus, while Jews ostensibly had no nation of their own, Ginsberg remarks that they "had a good deal of influence within the new Soviet state."[9]

Jews used this influence to combat a very strong threat from National Socialist Germany. During the first weeks of the German attack, the Wehrmacht destroyed more than 17,000 Soviet aircraft, 20,000 tanks, and 100,000 heavy guns and mortars. As many as 5 million Soviet troops had been killed or captured or were missing in action. Jews had an obvious interest in fighting against such odds, and flooded the army's influential positions in order to push a fanatical resistance effort. Ginsberg remarks that it was commonly remarked by troops (and repeated by Alexander Solzhenitsyn) that no Jews were to be found on the front lines.[10] Ginsberg himself concedes that Jews "sought whatever refuge they could find and preferred rear-echelon assignments."[11] However, Jews were over-represented at officer level, and remarkably comprised more than 10 percent of the army's political officers — essentially the enforcers of government doctrine. Ethnic nepotism resulted in such a high number of medals being spuriously awarded to under-represented Jewish front line troops that in 1943 the Soviet regime was forced to try to reduce the number (and avoid aggravating non-Jewish combatants) by issuing a statement reading: "Medals for distinguished conduct are to be awarded to men of all nations, but within limits with regard to the Jews."

Aside from warfare, Jews were essentially slave-masters overseeing the vast sphere of Soviet war production. The millions of Russians working ceaselessly in munitions factories came under the control of Boris Vannikov, deputy people's commissar for armaments, while mass population movements of workers were orchestrated by the commissar for transport, Lazar Kaganovich. Those workers tasked with building more and more factories were under the control of the Director of the Commissariat for Construction, the Jew Semyon Ginsburg. Steel production (Semyon Reznikov), aviation (Solomon Sendler), naval construction (Grigory Kaplun), the chemical industry (Leon Loshkin), and the fields of electricity, heavy industry, and fuel, were under Jewish authority. The vast Russian workforce was essentially under Jewish control, and put to use in defense of Jewish interests. Meanwhile, the German workforce was operating on only one shift, continuing to produce consumer goods. Children went to school and women stayed at home. In the Soviet Union, the factories of the Jews operated every minute of every day, two million women were drafted into the military, and children were forced into the systems of production. A worker had to show up for work 66 hours per week, with only one day off per month.[12]

As well as possessing a vast and captive workforce for war production, Jews also engaged in intensive popular mobilization efforts. This was necessary because many of the USSR's citizens "hated the regime," which had uprooted, dispossessed, and starved to death millions of peasants. Ginsberg demonstrates that Jews dominated the machinery of both popular coercion and persuasion, effectively maneuvering public opinion in line with Jewish interests. In the area of coercion, Jews were prominent in the NKVD, and the head of the army's political officers was Lev Mekhlis, a Jewish Communist who had played a major role in the military purges of the 1930s. One of the main responsibilities of Mekhlis was "making certain the soldiers fought and did not surrender." But Jews were much more prominent in the field of persuasion. In the army, political workers called *politruks* were assigned to military units in order to enforce discipline and also lecture troops on their duties to the motherland and the bestial nature of the Germans. Ginsberg stresses that Jews were hugely over-represented at *politruks*, and were very important in preventing instances of Soviet surrender. The Jewish-dominated Soviet film industry also dedicated itself to "exhorting the frightened and exhausted citizenry to fight the Germans."[13] Mikhail Romm and Mark Donskoy both specialized in films portraying the brutal torture of Russian women by Germans. Jewish-made films like these were then "shown throughout the war to fan feelings of Russian nationalism and hatred for the Germans."[14]

The official army newspaper, *Red Star*, was edited by the Jewish David Ortenberg. Ortenberg worked in tandem with co-ethnic Ilya Ehrenberg to create propaganda calling upon "every Soviet citizen to kill the Germans." One of Ehrenberg's most famous slogans was "If you have killed one German, kill another. There is nothing jollier than German corpses."[15] Jewish propagandists like Ortenberg and Ehrenberg also worked abroad to build support for the Soviet cause. "The major vehicle for this effort was the Jewish Anti-Fascist Committee (JAFC) composed of prominent Soviet Jewish political figures and intellectuals." The JAFC raised money in the United States and Great Britain. "Though nominally an independent entity headed by the famous Soviet Jewish actor Solomon Mikoels, the JAFC was actually part of the Soviet Information bureau and closely monitored by a Jewish NKVD official, Sergei Shpigelglaz."[16]

The JAFC found it easy to establish contact with similarly influential networks in the United States because that nation too had by World War II witnessed the rising power of the Jews. Ginsberg's chapter on the United States is perhaps the most interesting of the entire text, and certainly from my own perspective justified the modest purchase price. Ginsberg begins by charting the rise of the Jews under FDR— a "long climb to power and prominence."[17] More than 15 percent of Roosevelt's top-level appointees were Jews—at a time when Jews constituted less than 3 percent of the population. Jews became such a prominent and visible element of Roosevelt's New Deal program (a term coined by the Jewish Samuel Rosenman) that opponents referred to it as the 'Jew Deal.' Ostensibly a purely economic platform, the New Deal acted as a gateway for Jews into a much wider array of influence.

Among the most important Jewish figures in and around the Roosevelt administration were Henry Morgenthau (Secretary of the Treasury), Felix Frankfurter (appointed to the Supreme Court), Louis Brandeis (Supreme Court Justice), Jerome Frank and Abe Fortas (Securities and Exchange Commission), Isador Lubin (Bureau of Labor Statistics), Charles

Wyzanski (Department of Labor), David Niles (White House Special Assistant), David Lilienthal (chair of the Tennessee Valley Authority), Nathan Strauss (U.S. Housing Authority), and Benjamin Cohen, the author of most New Deal legislation. These Jews, and lower level co-ethnics in and around the Roosevelt administration, were instrumental in challenging American isolationism. Ginsberg states that in combination with organized Jewish groups, these figures were crucial in bringing "isolationism into disrepute and turning American opinion against Germany."[18]

The same period also witnessed the beginning of the end for the WASP establishment, mainly because WASPs (as one of the only Anglophilic elements in White America) decided to enter into a marriage of convenience with Jews in order to fight isolationism. Departing from a prior hostility to Jews, Anglo Northeastern Protestants let their guard down and made formal organizational pacts with Jewish propagandists. This was most notable in the form of the Century Group, which "worked vigorously for American intervention against the growing power of Nazi Germany."[19] In the Century Group, Jews like James Warburg, Walter Wanger and Harold Guinzberg rubbed shoulders with Ward Chaney, Joseph Alsop, Frank Polk, Dean Acheson and Allen W. Dulles. After the defeat of France in 1940, the Century Group called for the United States to declare war against Germany without waiting to be attacked. Another strategy of the Century Group was to sponsor celebrities to give anti-German speeches, particularly in response to pro-isolationist meetings headed by figures such as Charles Lindbergh. The media networks controlled by the Century Group manipulated public opinion through tactics such as giving prominence to anti-German speeches while "relegating opposing points of view, such as those expressed by Charles Lindbergh, to the back pages."[20]

Jews were crucial in sending destroyers and military hardware to Great Britain. As well as trying to shift public opinion in an anti-German direction, it was Benjamin Cohen (at Felix Frankfurter's insistence) who sent a memorandum to Roosevelt arguing that he had the legal authority to release the destroyers without consulting Congress.[21] Another major supporter of this scheme, and the Lend Lease scheme which helped finance it, was the Fight for Freedom Committee (FFF) another group bringing together Jews and the Eastern WASP establishment. In common with many such groups, while its visible leadership was WASP, its influence derived from socially and culturally prominent Jews, in the case of the FFF Warburg and Guinzburg of the Century Group, along with Hollywood producers Jack and Harry Warner, labor leader Abe Rosenfield, and New York businessman Mac Kreindler. The FFF, which also had a close working relationship with British intelligence, was instrumental in a prolonged anti-Lindbergh campaign, and was successful in making a connection between "pro-isolationism" and "pro-Germany" in the public mind. Jewish groups like the American Jewish Committee and the Anti-Defamation League also undermined the isolationist position through propaganda and infiltration. "One ADL agent, Marjorie Lane, became an active and trusted member of a number of isolationist and anti-

Semitic groups, including Women for the USA, Women United, and Mothers Mobilize for America."[22]

In common with the situation in the Soviet Union, American Jews used the film industry to mobilize non-Jewish support for Jewish interests. Most of America's film studios had been founded by Jews, and the 1930s witnessed an outpouring of anti-German productions. Roosevelt would later personally thank the movie industry for its "splendid cooperation with all who are directing the expansion of our defense forces," and intervened to secure a reduced sentence for Jewish fraudster and head of Twentieth Century Fox, Joseph Schenk, who had been convicted of income tax evasion (an incident with eerie premonitions of the pardon of Marc Rich under Bill Clinton for the same crime).[23] The news media was also highly involved in the effort to shift public opinion, and both CBS and NBC (two of the most important networks) were owned by Jews.[24]

[1] A. Joyce, 'A Tactical Retreat on the Holocaust: Review of Final Solution: The Fate of the Jews, 1933-1949 by David Cesarani', in *The Occidental Quarterly*, Vol. 16, No. 4 (Winter 2016-2017).

[2] B. Ginsburg, *How the Jews Defeated Hitler: Exploding the Myth of Passivity in the Face of Nazism* (New York: Rowman & Littlefield, 2016), p.1.

[3] For a more complete overview of this strand of argument see O. Kenan, *Between Memory and History: The Evolution of Israeli Historiography of the Holocaust, 1945-1961* (Peter Lang Publishing, 2003).

[4] Ginsberg, p.7.

[5] Ginsberg, p.9.

[6] Ginsberg, p.9.

[7] Ginsberg, p.10.

[8] Ibid.

[9] Ginsberg, p.11.

[10] Ginsberg, p.18.

[11] Ibid.

[12] Ginsberg, p.32.

[13] Ginsberg, p.34.

[14] Ibid.

[15] Ibid.

[16] Ibid.

[17] Ginsberg, p.37.

[18] Ginsberg, p.40.

[19] Ginsberg, p.41.

[20] Ginsberg, p.42.

[21] Ginsberg, p.43.

[22] Ginsberg, p.46.

[23] Ginsberg, p.49.

[24] Ibid.

Review: How the Jews Defeated Hitler: Exploding the Myth of Passivity in the Face of Nazism, Part 2 of 2

theoccidentalobserver.net/2017/07/16/review-how-the-jews-defeated-hitler-exploding-the-myth-of-passivity-in-the-face-of-nazism-part-2-of-2

Andrew Joyce, Ph.D. July 16, 2017

After the outbreak of war, Jews were instrumental in restructuring the American economy in order to finance the cost of fighting it — ushering in what has been called 'the military-industrial complex" and the massive expansion of government power. One of the key features of the Jewish historical profile has been the involvement of Jews in systems of taxation. In keeping with this trend, during the early 1940s Jews were conspicuous in transforming the American economy to one based on mass taxation. The Treasury Department was of course headed by Henry Morgenthau, but what is less remarked upon is the fact that Morgenthau staffed his department very heavily with fellow Jews including Jacob Viner, Walter Salant, Herbert Stein and Milton Friedman. Ginsberg states that these Jews "fundamentally changed America's tax system."[1] It is not without irony that while Roosevelt was effectively pardoning high-ranking media Jews such as Joseph Schenk for large-scale income tax evasion, the Jews in his administration were championing the introduction of payroll withholding or "collection at the source" taxation for the common working man.

Although the Constitution's Sixteenth Amendment, ratified in 1913, allowed the levying of an income tax, exemptions and thresholds meant that prior to the New Deal only 3 percent of Americans were subject to it. By 1940, Morgenthau's Jewish team had added more than 5 million Americans to the income tax machine. The same team's 1942 Revenue Act brought the number of Americans paying income tax to 40 million — a move Ginsberg describes as a "turning point in the history of American income taxation." Since closely administering such a huge transition would be difficult, Jews employed much the same style of propaganda as their counterparts in the Soviet Union did to ensure popular compliance in the war effort — blanket efforts of persuasion and coercion.

In the area of persuasion, Jewish treasury officials "presented tax payment as a patriotic duty and launched an extensive propaganda campaign to convince Americans that paying taxes was a form of sacrifice required to win the war."[2] Ginsberg adds that "Jewish films studios and radio networks, as well as Jewish composers and media personalities, played an active role." At Mogenthau's request his co-ethnic Irving Berlin wrote a song, "played incessantly on the radio," titled "I Paid My Income Tax Today," aimed at lower-income Americans who had never previously been asked to pay income taxes. Suspicious that this wouldn't be enough, Morgenthau, along with Milton Friedman and Elisha Friedman, pushed for a permanent coercive system of payroll withholding. Ginsberg comments that:

> The result of the gradual increase in tax rates mandated every year between 1940 and the end of the war, accompanied by payroll withholding, was conversion of the income tax from a minor tax levied on wealthy Americans into a major tax levied on all Americans — from a class tax to a mass tax…According to Elisha Friedman, one key, in addition to collection at the source, was gradualism. Raising taxes gradually, Friedman told the Congress, “got the people’s minds accustomed to things” and lessened the chance of tax resistance and political opposition.[3]

Gradualism has of course also been applied with devastating effect in European societies in relation to immigration and the slow erosion of rights and freedoms.

The sale of government bonds was another means of raising revenue for the war effort, and here too Jewish influence in the treasury and beyond was crucial. The two names most associated with popularizing war bond sales were Irving Berlin (who wrote the song ‘Any Bonds Today?’ at the behest of Morgenthau) and Bugs Bunny. Ginsberg writes that “Bugs, along with his animated friends Elmer Fudd and Porky Pig, was created by a Jewish producer, Leon Schlesinger, for the Jewish-owned Warner Brothers Studio. Bugs had been designed in the late 1930s to compete with the *Judenfrei* Disney Studio’s popular animated character Mickey Mouse. As opposed to the all-American Mickey, Bugs was quintessentially Jewish, sporting a thick Brooklyn accent, and was “sarcastic and disrespectful.”[4] After the studio was approached by Treasury, the studio produced a series of Bugs Bunny cartoons promoting war bonds at its own expense.

Jews were of course also dominant in the production of American wartime propaganda. The largest organization devoted to this enterprise was the Office of War Information (OWI). The OWI was heavily staffed with Jewish writers, the most important being Samuel Lubell. Lubell and the OWI authored a large number of pamphlets and guidelines that were disseminated to every organ of public communication with the aim of reinforcing hostility toward Germany. Guidelines were even issued to the movie industry, although, as Ginsberg remarks, “not unlike their Soviet counterparts, Hollywood’s large cadre of Jewish studio heads, producers, and directors needed little urging to join the war effort. … Most of the great propaganda films of this era were written, produced, or directed (or all three) by Hollywood’s Jewish filmmakers. Indeed, several of Frank Capra’s famous films were in fact written by Julius and Philip Epstein.”[5] The most famous wartime film, *Casablanca*, was funded by the Warner brothers, produced by Hal Wallis, directed by Michael Curtiz, and written by Julius and Philip Epstein and Howard Koch — all were members of Hollywood’s Jewish leadership cadre. The overall result of the activities of this network was that the American people “were the recipients of a steady diet of material emphasizing the need to support the war effort.”[6]

Aside from Jewish networking in the United States and the Soviet Union, Jews also presented formidable problems to National Socialism via their efforts in international intelligence operations. Code breaking and signals intelligence first emerged in significant fashion during World War I, and in 1919 the US army formed the Cipher Bureau, sometimes known as the ‘Black Chamber.’ It was disguised as a private civilian corporation and was heavily involved in decoding the diplomatic communications of other nations. However, in 1929 Secretary of State Henry Stimson famously declared that “Gentlemen to not read each other’s mail,” and withdrew funding for the Cipher Bureau, forcing it to close. The army, however, moved to establish the Signals Intelligence Service (SIS) and placed it under the leadership of William Friedman, a Russian Jewish immigrant who specialized in code-breaking. The move away from the kind of gentlemanly conduct espoused by Stimson, to what would eventually morph into the National Security Agency under Friedman’s direction is at least as profound a social and political change as the income tax transformations undertaken by Jews at the treasury.

Indeed, many traditional soldiers scoffed at the wholesale adoption of what they saw as under-handed, Jewish tactics. In particular there was resistance from the navy to the idea of working with Friedman’s SIS. Ginsberg remarks that:

> Normal interservice rivalries were exacerbated by the fact that the navy’s intelligence officers did not want to cooperate with an army unit that was headed by a Jew and that employed a number of Jews in its upper echelons. The U.S. Navy was thought by many to be even more anti-Semitic than the U.S. Army, and according to a British naval officer who visited the U.S. Navy’s cryptology unit, “The dislike of Jews prevalent in the U.S. Navy is a factor to be considered in the prevailing animosity between army and navy code-breaking operations as nearly all the leading Army cryptographers [William Friedman, Abraham Sinkov, Solomon Kullback, and Genevieve Feinstein] are Jews.[7]

As well as the code-breaking successes of Jews at the SIS, Jews were prominent in human intelligence. One of the most important Soviet spies was Leopold Trepper, a Jewish Communist who operated a spy ring known to the Germans as the ‘Red Orchestra.’ Posing as a Canadian industrialist, Trepper and fellow Jewish Communist Leo Grossvogel ran a Europe-wide import-export firm via several frontmen who were clueless that the firm was linked to Soviet military intelligence [GRU]. Once the initial set-up was carried out, the GRU sent further ‘orchestra’ members Anatoli Gurewitsch, Hermann Isbutsky, Isidor Springer, David Kamy, and Sophie Poznanska — all Jews. They were later joined by more Jewish Communists — Abraham Raichmann (from Belgium), and Hillel Katz (from Poland). After the fall of France in 1940, Trepper set up two companies in Paris, Simex and Simexco. After soliciting German contracts, the Red Orchestra was able to obtain passes to German commercial circles, enabling them to gather information on German preparations for an attack on the USSR. By far the most devastatingly effective asset of the Red Orchestra was, however, a German traitor — the anti-Nazi aristocrat Harro Schultze-Boysen, who provided the Jewish Communists with volumes of information from the aviation ministry that he worked in. The Germans would later claim that the Red Orchestra was responsible for the loss of as many as 200,000 German lives. The group was finally broken in 1942 when German direction-finding equipment was able to get a lock on the locations of Red Orchestra radio broadcasts. Its entire staff was located and arrested in a rapid series of raids.

Other important spy rings were the Red Three, operated from Switzerland by the Hungarian Jew Alexander Rado, and one operated by the Polish Jew Rachel Dubendorfer that successfully obtained advance knowledge of German plans to attack Stalingrad and the oil fields in the Caucasus. Since the acquired material was Hitler's entire directive, it proved "invaluable to the Soviets." Enabling the Soviet forces to counter the Germans and ultimately defeat them at Stalingrad, Jewish human intelligence yet again cost the German forces tens if not hundreds of thousands of lives.

The Soviets were of course aware of the threat of similar German operations. The Soviet Union's lead counterintelligence agency was SMERSH, an acronym for Smert Shpionam, or 'Death to Spies.' Jews were hugely over-represented in SMERSH, and Ginsberg remarks that "Jews played an important role within SMERSH throughout the war."[8] Led by Jews such as Iakov Serebrianski, Isidor Makliarskii, and Vilyam Fisher, the tight ethnic cohesion of Soviet intelligence circles meant that infiltration by non-Jewish agents of any nationality was especially difficult. "During the course of the war, SMERSH alone killed or captured nearly 40,000 of the 44,000 agents the Germans acknowledge having sent into the USSR." This is a remarkable level of success.

British and American spy agencies were also heavily Jewish. Britain's Special Operations Executive (SOE), which would be instrumental in the assassination of Reinhard Heydrich, employed more than 1,000 Jewish spies, the most famous of whom were the female spies Vera Atkins (born Vera Rosenberg) and French Jew Denise Bloch (later executed at Ravensbruck concentration camp). The director of the SOE was the Jewish banker Sir Charles Hambro, while its chief cryptographer was the Jew Leo Marks. The American equivalent of the SOE was the Office of Strategic Services (OSS), an early incarnation of the CIA. As well as boasting a large number of Jewish spies, Ginsberg writes that one group of 'analysts' within the OSS "consisted of a number of refugee Jewish intellectuals associated with the so-called Frankfurt School of neo-marxist social theorists. These included such luminaries as Franz Neumann, Herbert Marcuse, and Otto Kirchheimer."[9] These Frankfurt School intellectuals were tasked with assessing the prospects for propaganda and psychological warfare as weapons against the German people.

Ginsberg's final chapter deals with Jewish armed partisan activity. I found this particularly interesting because, much like the latter sections of David Cesarani's *Final Solution*, accounts of such activity provide a (previously omitted) brutal logic to increasingly harsh treatment by the German military of Jewish populations within its reach. The first point worth emphasizing is that Jewish populations were deadly to German military aspirations.

For example, while more than 25 percent of French Jews were involved in resistance efforts, only one percent of the non-Jewish population was engaged in similar activity.[10] The anthem of the French resistance was written by the Jewish novelist Joseph Kessel, while the most popular anti-German novel in French during the period, *La Silence de la mer,* was written by the Hungarian Jewish immigrant Jean Bruller. Two of the most important resistance fighters in France were Jean-Pierre Levy (who headed the nucleus of de Gaulle's 'secret army') and Leo Goldenberg who operated the main Paris resistance movement.

In Belgium "the most militant resistants were Jews," and the country's heavily Jewish resistance network (RR) was responsible for multiple acts of sabotage as well as the targeted assassination of Jews co-operating with Germans. Resistance in Greece was orchestrated by the Greek People's Liberation Army (ELAS). Ginsberg writes that "a significant percentage of the officers and leaders of ELAS were Jews" who adopted Greek names.[11] Greek Jewish partisans were responsible for the deaths of more than 2,000 German soldiers and forced the deployment of an entire combat division in order to counter ongoing sabotage efforts. Similarly, in Yugoslavia, "several thousand Jews fought in the partisan movement."[12]

By far the most destructive partisan activity took place in the Soviet Union where "very often these early partisan groups were led by Jewish Communists."[13] Partisan activity was relentless and devastating from the earlier days of the invasion of the Soviet Union, eventually prompting Hitler to issue a memorandum to the armed forces demanding the spread of "a kind of terror that would make the population lose all interest in subordination." However, there was often a disconnect between local populations and the partisans operating in their midst. Indeed, because many partisans were Jews (and therefore outsiders dedicated to the regime) many villagers would often readily supply Germans with information on partisan movements. Despite being a relatively small percentage of the population of the Soviet Union, Jews constituted the third largest nationality group among Soviet partisans, and occupied many of the most influential roles. Because of this, anti-Semitic actions by partisans became subject to extreme punishment and one prominent Ukrainian partisan leader was executed for killing five Jews.[14]

According to Soviet sources, partisans killed 500,000 Germans in Byelorussia, and 460,000 in Ukraine, along with 5,000 locomotives, 50,000 railway cars, and 15,000 German automobiles. While historians debate the accuracy and extent of these figures, it is clear that partisan activity was hugely detrimental to the German war effort. Because of their extremely long supply lines and often ad hoc logistical planning, partisan activity emerged like an ever-recurring pestilence or plague, and was often heaviest in and around Jewish areas. This activity, rather than irrational prejudice, provided the Germans with the logic for the mass relocation and concentration of Jewish populations in ghettos during wartime, and prompted harsher measures as a means of deterrent to future attacks. While

Ginsberg’s exploration of Jewish partisan activity is succinct and useful, it is ultimately inferior to Cesarani’s treatment of the same topic both in terms of factual information and analysis. For this reason and others, this was in my opinion the weakest of the four major chapters in *How the Jews Defeated Hitler*.

Ginsberg’s brief concluding chapter strikes the reader as a strange and ill-fitting addition intended to ‘beef up’ the book and make the slender manuscript a little longer. Titled ‘From Tragedy to Farce,’ Ginsberg moves onto a personal, neocon-style screed against “liberal anti-Zionism.” Ginsberg attacks the House Un-American Activities Committee and the contemporary American and European Left as anti-Semitic, as well as discussing ‘Black anti-Semitism,’ and ‘self-hating Jews.’ It’s really rather remarkable that after a volume that essentially discusses the importance of Jewish influence, and apparently rejects the notion of Jewish victimhood, Ginsberg should lift his final chapter right out of the ADL playbook. I believe that this is the result of Ginsberg’s own inner nature on these matters reasserting itself (as indicated by his own publication history), as well as being designed to appease mainstream Jewish elements and appeal to fashionable discussion points within that demographic.

Ginsberg’s *How the Jews Defeated Hitler* is nonetheless a fact-filled, concise, and efficient guide to the extent of Jewish power and influence before and during World War II. The fact that it places Jews in a belligerent role, both in terms of armed conflict and in more abstract forms of warfare, is a welcome and very much novel contribution to mainstream historiography on the experiences and actions of Jews during that period. Ginsberg’s writing style is quite bland, but the facts being relayed, and the splitting of each chapter into multiple sections, mean that this is not a volume that will bore readers. The production quality of the paperback is also quite good.

As always when I read a volume of history, I question at its conclusion whether there are any valuable lessons to be derived from the material and arguments presented. In this instance I was moved to reflect on a chapter from Kevin MacDonald’s *Separation and Its Discontents*, in which MacDonald puts forward a very strong argument that National Socialism was a group evolutionary strategy that in many ways mirrored Judaism. Taking this to be an accurate assessment, which I do, Ginsberg’s volume prompted me to conclude that National Socialism had failed to mirror one crucial element of the modern Jewish evolutionary strategy — its international nature. Germany ultimately had no answer for the vast exercise of Jewish international power during the era, and it was this expression of power and influence that, in the final act, was how the Jews defeated Hitler.

Those in the contemporary movement for White advocacy, the Alt Right, White Nationalism, or however they choose to self-describe, would do well to heed this lesson when discussing how to challenge modern manifestations of Jewish influence. Very often I see expressions of common contempt for Jews that run the risk of under-estimating their formidable strength. I always try to keep in mind that much wiser men than me have wrestled with this issue. The daunting task facing us is to rise to a challenge that many before us have failed. One of the key reasons for the failure of our predecessors was the rooting of their efforts in the nationalism of the nation state. This movement can and must evolve, and adopt a system of 'international White nationalism.' Today, the nation state has been reduced to an expression of civic globalism. Citizenship is paperwork and nothing more. Borders are weak, and will continue to disintegrate. Our strength can come only from cross-border cooperation.

I'll end with the same thoughts that occurred to me at the conclusion of my 2015 **article on the German dispossession under Merkel**:

> In this, the hour of our dispossession, there is no such thing as German nationalism, English nationalism, French nationalism, or Swedish nationalism. Your fight is mine, and my fight is yours. If any White nation falls, we all fall. To paraphrase John Donne:
>
> No White nation is an island, entire of itself; every White man is a part of the race, a piece of the continent. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were: any European nation's death diminishes me, because I am involved in their kind, and therefore never send to know for whom the bells tolls; it tolls for thee.

[1] Ginsberg, p.56.

[2] Ginsberg, p.58.

[3] Ginsberg, p.59.

[4] Ginsberg, p.61.

[5] Ginsberg, p.63.

[6] Ginsberg, p.65.

[7] Ginsberg, p.72.

[8] Ginsberg, p.87.

[9] Ginsberg, p.96.

[10] Ginsberg, p.101.

[11] Ginsberg, p.110.

[12] Ginsberg, p.111.

[13] Ginsberg, p.113.

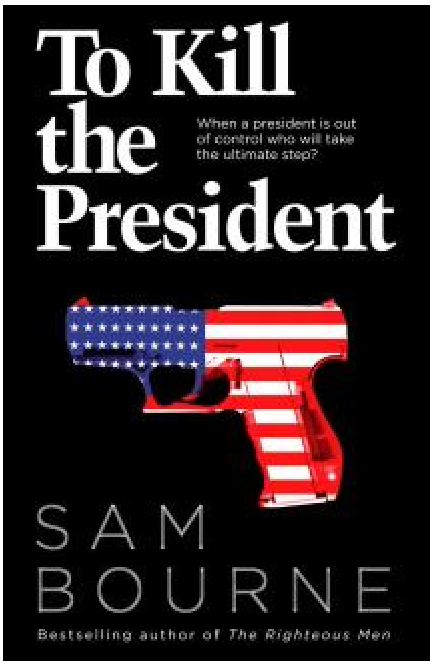
[14] Ginsberg, p.117.

Jonathan Freedland’s Trump Assassination Fantasy

theoccidentalobserver.net/2017/07/25/jonathan-freedlands-trump-assassination-fantasy

Andrew Joyce, Ph.D.

July 25, 2017


To Kill the President
When a president is out of control who will take the ultimate step?
SAM BOURNE
Bestselling author of The Righteous Men

Jonathan Freedland, a British-Jewish journalist infamous for hailing the demographic eclipse of the British people in their own homeland as “a kind of triumph,” has devoted the last twelve months of his miserable journalistic life to neurotic attacks on the Trump presidency. His hyperbolic writings at the *Guardian*, while making little original contribution to the intellectual debate over the progress of the Trump administration, have instead revealed much about the paranoid preoccupations of Freedland, the Left, and elements of the organized Jewish community.

Until recently, Freedland’s rantings have been predictable. In Freedland’s caricature-like portrayals, Trump emerges as a shameless, dictator-like figure who “respects no limits on his lust for power.” Rarely shy of a dramatic turn of phrase, Freedland writes about his prior enthusiasm for the Constitution of the United States — a document he sees as guaranteeing a multicultural state — and his growing unease that this same document somehow permitted “a dangerous man” like Trump to assume office: “Trump is testing my admiration for that document — testing it, perhaps, to destruction.” Freedland has lamented that democracy in America “now stands naked — and vulnerable.”

Freedland’s opposition to the Trump administration, interpreted on the basis of his own words and arguments, is not rooted merely in generic Leftism. It also comprises an element of ethnic self-interest. Freedland perceives Trump to be obstructive to Jewish social and political objectives, and this is most apparent in his journalism for the *Jewish Chronicle. W*hile he rarely, if ever, mentions his Jewishness to the *Guardian*’s mass readership, in his writings at the *JC* Freedland is significantly less circumspect. In March, for example, he **wrote** in the *JC* that Trump "is no friend of ours and the correct Jewish stance on Trump was one of vigilant opposition."

Trump's 'crimes,' according to Freedland, have included the White House statement marking Holocaust Memorial Day which did not mention Jews or antisemitism. Freedland further complains that Trump "has no instinctive sensitivity for Jewish concerns. Any condemnation of antisemitism has to be either scripted for him or else extracted under pressure. More troublingly, he has an uncanny knack for speaking to and about Jews in a way that thrills antisemites." More embarrassingly for Freedland, he was one of the most vicious and persistent critics of Trump's assertion that the bomb threats called into a number of Jewish buildings were probably made by Jews. At the height of the controversy, Freedland had written:

> Trump was asked in a meeting of states attorneys-general about the wave of bomb threats to Jewish community centres. According to those present, Trump speculated that, rather than taking these incidents at face value, they should consider that "sometimes it's the reverse, to make people — or to make others — look bad." Trump reportedly used the word "reverse" two or three times. What can this mean, except an implication that these threats to Jewish buildings were made by Jews themselves, to damage Trump? The notion of "false flag" attacks is a staple theme of the far right. In this context, it is a classic antisemitic trope: that anti-Jewish attacks are invented by cunning Jews to win underserved sympathy.

How unfortunate for Freedland that this 'classic antisemitic trope' was later very soundly confirmed.

Not one to waste his talents, Jonathan Freedland has for several years published fiction under the pseudonym Sam Bourne. His earliest pulp novels appear to have been an attempt to cash in on the success of Dan Brown's thriller formula, and the syllable similarity in the two names shouldn't be considered accidental. In these novels, one can discern

Freedland/Bourne using fiction to play out personal fantasies. For example, *The Righteous Men* (2006) is a trashy religious thriller which derives its subject matter from Jewish folklore and has “a faction of the Christian Church” in the ‘bad guy’ role. The book was later followed by *The Final Reckoning* (2008), a revenge fantasy about a group of so-called “Holocaust survivors” who set out to assassinate former National Socialists.

To Kill The President, Freedland/Bourne’s very recently published ‘thriller,’ has taken matters to a new extreme, blending the author’s history of anti-Trump journalism with his penchant for fictional ethnic revenge fantasies. Of course, no-one in the Trump administration is named in the latest novel, but Freedland makes no attempt to disguise his meaning. In the ‘feminist’ plot of *To Kill the President*, a female White House aide (and “avowed liberal”) uncovers a conspiracy to murder a recently elected populist president who unexpectedly won an election against a female Democrat who attracted criticism for being careless with her email service. The President, described as a “cheat and bigot,” offends the political and media establishments with “the tweets, the lies, the grotesque misconduct, the acts of unwarranted aggression.” One scene includes the President grabbing a female assistant by her genitals in the Situation Room, where staff have been summoned in the middle of the night because the President plans to launch missiles at China and North Korea.

Using a puppet then, Freedland gets to vent his spleen, casting the most vulgar accusations and insinuations against Trump without fear of a libel suit.

Freedland’s portrayal of Steve Bannon is also noteworthy. The novel’s President, an unstable demagogue, is ultimately a marionette dancing to the tune of a “ruthless chief strategist” with an Irish name — in this instance Bannon becomes Crawford ‘Mac’ McNamara. McNamara/Bannon saunters around the White House as if he is President, talking down to women and acting every inch the alpha male. The Bannon caricature presented by Freedland has been likened to a “middle aged rock star.” One senses that Freedland is made deeply uneasy by Bannon’s opaque role within the White House administration, as well as his perceived masculinity — not to mention his **opposition** to Muslim immigration and his generally populist attitudes. Much could be read into the fact that Freedland offers no fictional portrayal of Jared Kushner.

The novel thus offers insight into the minds of our opponents. Their fears, insecurities, and yes, their sick fantasies, are right here in black and white. But most importantly this is a work of incitement. Given the current context of increasingly violent Leftist conduct and rhetoric, *To Kill The President* should be interpreted as a very dangerous and deliberately targeted flirtation with the idea of political assassination. Even Mark Lawson, one of Freedland’s colleagues at the *Guardian*, writes at the end of his **review** of the book: “Even committed Trump-haters may suffer struggles of conscience over what would count as a satisfactory resolution of the plot.” This is a book that, ultimately, get its “thrills” from the prospect of the murder of Donald Trump.

The mainstream publication and promotion of *To Kill The President* should be interpreted as a stark symbol of the degradation and co-option of our cultural and political life by neurotic, twisted, and hateful elements within our gates.

Also posted at Alt-Right.com

“Envying the cruel falcon”: The Anti-Liberal Poetry of Robinson Jeffers, Part One of Two

theoccidentalobserver.net/2017/08/10/envying-the-cruel-falcon-the-anti-liberal-poetry-of-robinson-jeffers-part-one-of-two

Andrew Joyce, Ph.D. August 10, 2017

Only the most ardent followers of the right wing nationalists, the lunatic fringe, and the most ardent of Roosevelt haters could, after reading The Double Axe*, welcome the return of Robinson Jeffers.*
St. Louis Post-Dispatch, 1948

In two previous essays I explored the nature of academic ethno-activism in the deconstruction of the cultural legacy of the Modernist poets Ezra Pound and T.S. Eliot. Such deconstructions, which are ongoing, target the posthumous legacies of creative thinkers deemed by the current dispensation to have held quasi-Fascistic socio-political views. The essays on Eliot and Pound were intended as broad overviews of this process of deconstruction, emphasizing the scale of successive critiques and, to some extent, illuminating the psychology of those behind them. Analysis of the actual poetic content produced by those creatives was peripheral. This was partly because, although they have been subjected to withering criticism with the ultimate intention of consigning them to distant memory, neither Pound nor Eliot have yet disappeared entirely from view, and their works continue to be widely sold in bookshops, studied in colleges, and read in libraries.

Thus, while Pound and Eliot are being “phased out” culturally, or held up as examples of “bigoted old White men,” the depth and intensity of their fame have meant that they continue to put up a spirited resistance to being forgotten.

Robinson Jeffers (1887–1962), the subject of this essay, has found this task much more difficult. Despite once adorning the cover of TIME magazine (April 4, 1932), Jeffers’s fall from grace began earlier, and has been more complete. Studied only rarely in colleges and almost entirely exiled from bookshops and popular discussion, Jeffers and his poetry are a niche literary interest at best. Even within our circles, aside from a single **lecture** by Jonathan Bowden (which takes the form of a brief cultural biography and glosses over the content of Jeffers’s poetry), he remains largely ignored or unknown. In part to rectify this, the focus of the present essay will be mainly on the poet’s biography and content, with the deconstructive element relegated to the background.

There are a number of reasons for Jeffers’s descent from the heights of popularity, and these reasons make both the man and his work an interesting study. Within a decade of his appearance on the front cover of TIME, Jeffers found himself pilloried as an isolationist opposed to American involvement in World War II, and even as a “fascist sympathizer” who produced “unpatriotic verse.” Jeffers had attracted increasing interest, and then suspicion, from liberals who reacted with horror to his scathing rebukes of, and deep pessimism towards, their schemes for “human improvement.” A close inspection of the reclusive Jeffers’s works revealed a man railing against the decadence of the inter-war period. Piercing that maelstrom of cultural degeneration, his poetry was a furious cry against cherished concepts like “equality,” “progressivism,” and “social justice.” In Jeffers’s unflinching vision, God and Nature were intertwined, inseparable. Man was “nature dreaming,” and the further Man distanced himself from Nature, natural instinct, and natural law, the further Man descended into weakness and decay. Violence, of a noble, natural kind, is glorified in Jeffers’s poetry, as is normal, healthy, and natural sexuality.

Because of his rejection of the pillars of the liberal consumerist worldview, Jeffers was labelled by the new shapers of culture, unfairly and erroneously, as a misanthropic nihilist. Jewish “New York Intellectual” Alfred Kazin remarked that Jeffers was afflicted with a “disgust with the human species *in toto*.”[1] Louis Untermeyer, another Jewish literary critic from New York, dismissed Jeffers’ work on the basis of “the *idée fixe* which runs through all of Jeffers’s volumes: Life is horrible.”[2] The non-Jewish avant-garde, limp-wristed, cosmopolitan Yvor Winters lamented that Jeffers’s poems “glorify brute nature and annihilation and are numb to the intricacies of human feeling.”[3] These critiques missed, perhaps intentionally, the more complex (and revolutionary) arguments inherent in Jeffers’s poetry — that Man should rise above his destructive pettiness and multiplying follies; that Man was once better than he is today and could become so again; and that liberal democracy and cosmopolitanism has “besmirched humanity” and in turn besmirched the Natural world.[4]

Was Jeffers an Alt Right poet? It would be intellectually dishonest and factually incorrect to state that Jeffers shared any programmatic ideas with the modern White Identitarian movement. However, if one assumes that our circles are also home to an imprecise yet profound ethos and deep racial consciousness (the presence of a “race soul” based on an ancient longing for individual freedom), then it occurs to me that there is a more than significant overlap between our ethos and that of our present subject.

Ancestral Origins

Robinson Jeffers was born into a Pennsylvanian family of Ulster Scots of Scotch Irish origins. His father, Reverend Dr. William Hamilton Jeffers, was a Presbyterian minister in the Covenanter church, a strict Calvinist denomination. Reverend Dr. Jeffers was also a well-known scholar of ancient languages and Biblical history, and was a sought-after speaker in both the Old World and the New. Raised with strict discipline and high-investment parenting, the young Jeffers traveled across Europe with his family throughout his youth and was educated in Germany, France, and Switzerland. By his early teens it became apparent that the boy was a prodigy. With ease he became fluent in German, French, Hebrew, Greek, and Latin. He devoted time to the study of history and literature, and by the age of 15 Robinson Jeffers considered himself a poet. At the same age he was also considered sufficiently accomplished and capable to be admitted to study at Occidental College. He left, having earned his bachelor’s degree, at age 18.

The family origins of Robinson Jeffers are important both culturally and racially because the noted characteristics and history of the Ulster Scots play themselves out in Jeffers’s life and work. Described by scholar Patrick Griffin as the “people with no name,” the Ulster Scots, neither fully Irish nor fully Scottish, identified themselves early in America simply as “frontier inhabitants.”[5] And this they were, even before they arrived in the New World. The groups which later became known as the Ulster Scots were drawn originally from the border regions of Lowland Scotland and the far north of England. They were predominantly Scots-speakers, a Germanic dialect similar but not identical to English, and in the frontiers of northern Britain they distinguished themselves by their predilection for “violent feuds, raids, and other acts of lawlessness.”[6] Their unruly behavior in Britain, their Protestantism, and their predisposition to ferocity, combined with the desire of the English Crown to displace the Catholic Irish in the north of Ireland, led King James I to offer the “borderers” the opportunity to settle on seized lands in Ulster in 1610. They took up the opportunity in their thousands. Possessing a frontier mentality from the beginning, the fighting instinct of these borderers was only further honed when they were very nearly exterminated by the native Gaelic Irish during the Irish Confederate Wars (1641–1649) — an eventuality that was only conclusively averted with the arrival of Oliver Cromwell and the commencement of his conquest of Ireland (1649–1653).

A significant number of Scottish borderers would remain in what would three centuries later become Northern Ireland, but many would also make their way onward to the American colonies. Here they drew the disgruntled attention of colonists of English descent who had contrived neat and legalistic systems of land distribution and sale. The Ulster Scots, in keeping with their temperament and history, resented government and being governed, and quite literally pushed boundaries. Fiercely independent, they were crucial in displacing, often at the cost of bloodshed, the continent's indigenous peoples, and were therefore pivotal in the extension of the frontier.[7] Historian James Layburn writes that the group formed "the vanguard of pioneers" who pushed into the Ohio Valley after the Revolution.[8] Because this extension of the frontier often caused problems for the wider colony, the Ulster Scots were viewed with horror by more established settlers. In Pennsylvania, where the Jeffers family would later take root, one leading colonist complained that "the settlement of five families from Ulster gives me more trouble than fifty of any other people."[9]

As well as being shaped by historical experience, the hunger for freedom and independence in this group was nurtured by religion. Calvinism, particularly of a puritanical or fanatical nature, has in recent years been given something of a bad press by Alt Right intellectuals (e.g. Tomislav Sunic in *Homo Americanus*), and in several notable cases this has been deserved. For instance, there is certainly something to be said for the fact that Calvinism contributed to the development of moralistic ideologies and socio-cultural patterns that are almost insufferable in contemporary society. However, having been raised in an Ulster Scots Calvinist denomination as a child, I contend that there are significant aspects of Calvinism which have been over-looked in prior critiques.

Specifically, in the more extreme variants of Calvinism (or even in other branches of nonconformist Christianity such as the **Plymouth Brethren Christian Church**) one finds a form of Christianity so zealous that it becomes an inversion of itself. In some instances, the Plymouth Brethren being an excellent example, the emphasis on a God-chosen "elect" elite, or on what is meant by Christian 'fellowship,' becomes the antithesis of Christianity's ostensibly egalitarian or universalist message, leading to forms of extreme social segregation more similar to that practiced by ultra-Orthodox Jews than by mainstream Christians. In other examples, one finds such an emphasis on stoic self-reliance and the denial of self-pity that genuine pity and compassion for others, a fundamental aspect of Christianity, becomes diminished by default. When combined with fanaticism of belief, as it did in the Ulster Scots pioneers, the result was often a sense of remorseless God-given entitlement that fueled and facilitated the violent and at times exterminatory acquisition of territory from oppositional groups — be they Irish or Native American. Such observations do not negate the pathways between Calvinism and pathological altruism, but they do complicate our understanding of them.

If Calvinism left its imprint on the Ulster Scots, then so did more ancient influences. I refer in particular to pre-Christian notions of honor and blood feud, of the type that permeates the Icelandic Sagas. Here it is fitting to turn to the words of James Parton, the nineteenth-century biographer of President Andrew Jackson, another Ulster Scot:

> One trait in the character of these people demands the particular attention of the reader. It is their nature to *contend* for what they think is right with peculiar earnestness. Some of them, too, have a knack of extracting from every affair in which they may engage, and from every relation in life which they form, the very largest amount of contention which it can be made to yield. Hot water would seem to be the natural element of some of them, for they are always in it. It appears to be more difficult for a North-of-Irelander than for other men to allow an honest difference of opinion in an opponent; so that he is apt to regard the terms *opponent* and enemy as *synonymous*.[10]

Sir Walter Scott once remarked that the "Irish factions," by which he meant the Ulster Scots and the native Irish, had been "envenomed" by having to conduct a profound religious war in such a small country; the equivalent of "fighting with daggers in a hogshead (whisky barrel)." This "venom" appears to have lingered in the blood of Andrew Jackson who was renowned for the ferocity of his wrath and the tenacity of his personal feuds. One might also consider the notorious blood feud of the Hatfield and McCoy families in Kentucky and West Virginia, satirized in the story of the Grangerfords in *The Adventures of Huckleberry Finn* by Mark Twain, another Ulster Scot.

All of these traits can be seen, some more than others, in the life and work of Robinson Jeffers. After graduating from Occidental College, Jeffers undertook graduate work studying oratory and languages at the University of Southern California. There he met Una Call Kuster, wife of the successful Los Angeles lawyer Edward Kuster, and began gravitating towards Parton's proverbial "hot water." The two began a seven year affair which would make the front page of the *Los Angeles Times* and end in Una's divorce from Kuster and her marriage to Jeffers. After a number of radical changes in career trajectory, first dropping the study of medicine, then forestry, and then following the death at just a day old of their daughter Maeve, Jeffers moved with Una to what remained of the frontier — the then sparsely-populated village of Carmel-by-the Sea, California. In a home built by his own hands from coastal rocks, Tor House (now a site of pilgrimage for small but dedicated bands of admirers), Jeffers penned his remarkable poetry.

The Poetry of Robinson Jeffers

Robinson Jeffers was interested in his deeper ethnic origins and travelled to Ulster on a number of occasions. His poems reflecting on these homecomings reveal a man aware of the lingering ancestral "venom" within, as well as suggesting a sense of awe and inadequacy in the shadow of illustrious forebears. Jeffers certainly perceived the history of the Irish north as pitiless and bloody, and perhaps senselessly so. In "Antrim" he writes:

No spot on earth where men have so fiercely for ages of time Fought and survived and cancelled each other, Pict and Gael and Dane, McQuillan, Clandonnel, O'Neill, Savages, the Scot, the Norman, the English, Here in the narrow passage and the pitiless north, perpetual Betrayals, relentless resultless fighting. A random fury of dirks in the dark; a struggle for survival.

In the urgency of such struggles for survival, however, Jeffers undeniably felt that his ancestors were closer to Nature and natural instincts of competition and domination, and thus more true to their deeper purpose. In "Second-Best" (1938), the title of which summarizes the theme of the poem, Jeffers writes somewhat despondently of his own profession, domesticated and "pitiful" in comparison with his that of his ancestors:

A Celtic spearman forcing the cromlech-builder's brown daughter; A blond Saxon, a slayer of Britons, Building his farm outside the village he'd burned; a Norse Voyager, wielder of oars and a sword, Thridding the rocks at the fjord sea-end, hungry as a hawk; A hungry Gaelic chiefling in Ulster, Whose blood with the Norseman's rotted in the rain on a heather hill: These by the world's time were very recent Forefathers of yours. And you are a maker of verses. The pallid Pursuit of the world's beauty on paper, Unless a tall angel comes to require it, is a pitiful pastime.

The sense of personal inadequacy when compared to his ancestors was merely part of a much broader theme in the poetic oeuvre of Robinson Jeffers — a disdain for, and dissatisfaction with, the spiritual and material trajectory of modern man. Jeffers, along with Eliot, Pound, Spengler, and others, was part of a generation that saw World War I as a civilizational catastrophe. While Eliot and Pound responded to this crisis with Modernism, a seething rejection of Romanticism, Jeffers advanced the position that Romanticism remained essentially valuable, but had grown decadent and excessive. Jeffers thus perceived the Modernism of Eliot and Pound as the completion and cultivation of this decadence and degeneration, rather than its refutation. In particular he was appalled at the tendency of Modernist poetry to be introverted, about itself and its structure, rather than about the world. Albert Gelpi writes that Jeffers saw in Modernist experiments "not just an elitist disregard for the reading audience but, even more alarmingly, a self-defeating capitulation to the very conditions of modernity that were the besetting problem."[11] Jeffers sought to pioneer an anti-Modernism which would strip Romanticism of its excesses and return it to a state of truth and power. As such, his longer narrative poems followed sensible, coherent, and chronological plots that shifted the focus away from Man and his emotions, and stylistic ornamentation, and back towards the Romantic sense of the divinity of nature. This stance, in combination with his teenage rejection of the faith of his father, gave rise to Jeffers's poetry having a pagan sensibility.

Regardless of our own perceptions on the matter, the veneration of nature seen in the poetry of Robinson Jeffers would be seen as inherently fascistic and reactionary by the Left. Some time ago, while conducting research for an **essay** on leftist (mis)understandings of anti-Semitism, I stumbled upon a radical leftist website called **RevLeft.com**. While browsing its discussion forums I discovered a **thread** on the Front National's environmental policies. Although much of it entered and exited my mind in one turgid mass, one comment stood out because it summed up Communist attitudes towards nature and ecological concerns with an appalling clarity that I've yet to see rivaled:

> The truth however is that like anti-semitism, ecology fetishism is thoroughly reactionary. Ecologism is anti-Communism, do not EVER forget the fact that the Nazis perceived themselves as guardians and protectors of nature in the midst of the ruthless, evil, unnatural, industrializing Soviet Union. That's not all. Recall the reactionary romanticism of the 19th century, the old Toryism that lived on through Tolkien, which fetishized and idolized nature in the midst of the cold ruthlessness of industrial capitalism. Recall the relationship between the old decadent aristocracy and 'nature'…Front National seeks a clean, natural, healthy environment. Part of having a clean, natural, healthy environment, means cleaning the human habitat of Arabs, Africans, and the peripheral Jews…The pathological notion of nature is reactionary…What is the task of Communism? The merciless destruction of 'mother nature'. Don't ever forget it.

Caring about the environment, the fate of animals, or any aspect of the non-human world is thus, in the minds of contemporary Marxists, tantamount to Nazism, Fascism, and ethnic cleansing. In attempting to comprehend the origins of such a position, it should be noted that Communism shares one of the central positions of Judaism — that everything non-human was created, or exists, purely to serve Man. Animals, landscapes, and habitats can thus be arbitrarily extinguished or commodified according to Man's own vanity or, in the case of Communism, his psychopathic pursuit of irrational ideologies.

The other, deeper, reason for the Communist hatred of nature is of course that it is the most terribly visible refutation of the Marxist creed. There are no "affirmative action" equivalents in nature. There is no space for "equality." The animal kingdom, including Man in his raw state, is the scene of struggles for dominance in which territory matters and borders and boundaries are a matter of life and death. It is particularly worrying to Marxists that someone who worries too much about the extinction of an animal species or sub-group will come to regard themselves as part of a species or sub-group – and wish to resist their own extinction. It is equally worrying that those who study the effects of heredity and breeding in animals may come to ponder the significance of those things in humans. Thus, in every IQ assessment which fails to show an improvement in the test scores of Africans, in every revealing study on the biological differences between the sexes, and in every failed medical experimentation with "gender," the Marxists see cold, implacable, unbending nature jeering their efforts to create the new human — human nature as infinitely malleable and thus having no nature at all. And this, for the Left, is reason enough for the "merciless destruction" of all that is natural, whether conceptually (in the form of defiantly maintaining that a man can become a woman), or materially (by bulldozing forests and constructing soulless homes for the proletariat on the grave of oak and spruce).

Such attitudes appalled Jeffers, but he was no more sympathetic to the modern liberal capitalist than to the Communist. Both, in his eyes, were guilty of the same arrogance and the same commodification of nature. Both sought to locate themselves outside of the natural world, protected in the bubble of their "progressive," Man-affirming, salvationist doctrines. Modern man emerges in the poetry of Jeffers as a weak, materialistic, and neurotic creature, dwarfed by his ancestors and the natural world. In "Nightpiece" (1963) Jeffers writes of social neuroses with "Many estimable people screaming like babies," the root cause of which being that "Fear and remorse are monstrously exaggerated, And fear of responsibility." Providing a cheap veneer for this inner weakness and insecurity is a superficial culture built on prosaic fashions and empty pastimes. In "Boats in a Fog" (1938), Jeffers asserts that "Sports and gallantries, the stage, the arts, the antics of dancers, The exuberant voices of music, Have charm for children but lack nobility."

The modern taste for conveniences and comfort had led to the increasing docility of Western man, who had lost his hatred of government and had become tame and compliant in his decadence. In "Ave Caesar" (1938), Jeffers remarks with disdain that "We are easy to manage, a gregarious people, Full of sentiment, clever at mechanics, and we love our luxuries." Similarly, in "Signpost" (1924) he asserts that men had become "curiously ignoble" and "prosperity made them curiously vile," the repetition of "curiously" stressing the poet's own incomprehension of modern culture. Jeffers's instinctive disgust for the modern culture of convenience is made even more clear in "The Trap" (1938):

I am not well civilized, really alien here: trust me not. I can understand the guns and the airplanes, The other conveniences leave me cold.

'We must adjust our economics to the new abundance. Of what? Toys: motors, music-boxes, Paper, fine clothes, leisure, diversion.

I honestly believe (but really an alien here: trust me not) Blind war, compared to this kind of life, Has nobility, famine has dignity.

Be happy, adjust your economics to the new abundance; One is neither saint nor devil, to wish The intolerable nobler alternative.

Today we have made a veritable fetish of technological advances which, along with "social justice," we have come to employ as a kind of benchmark for civilizational success and progress. In Jeffers's phraseology, we much admire ourselves for being "clever at mechanics." But, Jeffers argues, the emptiness and lack of meaningful purpose behind such advances ultimately render them worthless — they become exercises only in commerce and vanity. In "Decaying Lambskins" (1938) Jeffers asks:

What is noble in us, to kindle The imagination of a future age? We shall seem a race of cheap Fausts, vulgar magicians. What men have we to show them? but inventions and appliances. Not men but populations, mass-men; not life But amusements; not health but medicines.

[1] C. Falck, ‘Robinson Jeffers: American Romantic,’ in *Robinson Jeffers: Selected Poems* (Manchester: Carcanet, 1987), p.7.

[2] Ibid.

[3] Y. Winters, ‘Review: Dear Judas by Robinson Jeffers,’ *Poetry*, Vol. 35, No.5 (Feb. 1930), pp.279-286.

[4] ibid, p.8.

[5] P. Griffin, *The People with No Name: Ireland’s Ulster Scots, America’s Scotch Irish, and the Creation of a British Atlantic World, 1689-1764*, (Princeton: Princeton University Press, 2001) p.2.

[6] J.G. Layburn, *The Scotch-Irish: A Social History* (Chapel Hill: University of North Carolina Press, 1962), p.xvi.

[7] Griffin, p.1.

[8] Layburn, p.xii.

[9] Griffin, p.2.

[10] J. Parton, *Life of Andrew Jackson: In Three Volumes* (New York: Mason Brothers, 1860), p.33.

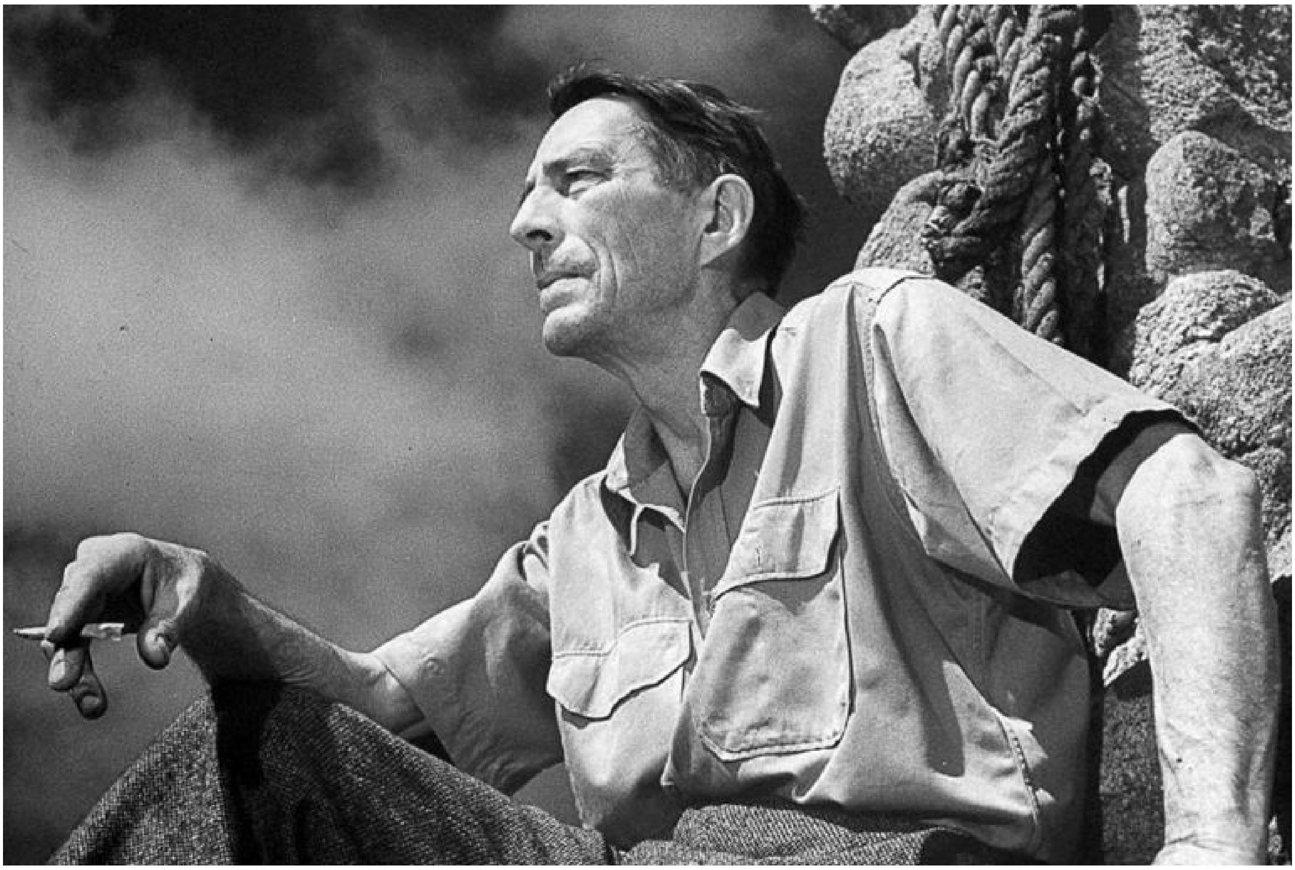
[11] A. Gelpi (ed) The Wild God of the World: An Anthology of Robinson Jeffers (Stanford: Stanford University Press, 2003) p.2.

“Envying the cruel falcon”: The Anti-Liberal Poetry of Robinson Jeffers Part Two of Two

theoccidentalobserver.net/2017/08/12/envying-the-cruel-falcon-the-anti-liberal-poetry-of-robinson-jeffers-part-two-of-two

Andrew Joyce, Ph.D.

August 12, 2017



This America settles in the mould of its vulgarity, heavily thickening to empire “Shine, Perishing Republic”

Modern man’s spiritual and physical weakness, in the understanding of Jeffers, is not just a cause for despair, but is mortally dangerous. In “The Purse-Seine” (1938) the poet recalls watching sardines being gathered in by fishermen at night, and is reminded of this again one evening while looking over a city from a mountain-top. Like the sardines, he imagines the masses of weak and dependent people below being gathered in and controlled by an all-powerful government:

Lately I was looking from a night mountain-top On a wide city, the colored splendor, galaxies of light: how could I help but recall the seine-net Gathering the luminous fish? I cannot tell you how beautiful the city appeared, and a little terrible. I thought, We have geared the machines and locked all together into inter-dependence; we have built the great cities; now There is no escape. We have gathered vast populations incapable of free survival, insulated From the strong earth, each person in himself helpless, on all dependent. The circle is closed, and the net Is being hauled in. They hardly feel the cords drawing, yet they shine already. The inevitable mass-disasters Will not come in our time nor in our children's, but we and our children Must watch the net draw narrower, government take all Powers — or revolution, and the new government Take more than all, add to kept bodies kept souls — or anarchy, the mass-disasters.

As well as despair at the condition of modern man, Robinson Jeffers was a harsh critic of the spirit and material expressions of mass society. To Jeffers, the rapid growth of the population, together with the expansion of government and economic interests (in effect the closing of the frontier and its way of life) was both a personal and civilizational tragedy. In "Carmel Point" (1954) he writes with despair that his village was being slowly "defaced with a crop of suburban houses." Nine years later, in "Salvage" (1963), Jeffers observes with sadness the now complete encroachment of a growing population upon his beloved frontier existence:

It is true that half the glory is gone. Motors and modernist houses usurp the scene. There is no eagle soaring, nor a puma On the Carmel hill highground, where thirty years ago We watched one pass.

These personal reflections are given deeper context in the earlier poem "Prescription of Painful Ends" (1941), where the poet remarks with Spenglerian pessimism that just as Plato was forced to watch Athens "Dance the down path," so the West was forced to confront the fact that "come peace or war, the progress of Europe and America Becomes a long process of deterioration — starred with famous Byzantium's and Alexandria, Surely — but downward."

Jeffers's most stinging rebuke of American modernity can be found in "Shine, Perishing Republic," (1938), in which the poet sees an urban, corrupt America settling "into the mould of its vulgarity, heavily thickening to empire." For Jeffers, rural living was most conducive to a noble and authentic existence; the city was a clogged artery of decadence and degeneracy. In "Return," published in the same year, he commented that society had become "A little too abstract, a little too wise, It is time for us to kiss the earth again." By now the father of twin sons, Jeffers wrote in "Shine, Perishing Republic":

But for my children, I would have them keep their distance from the thickening center, corruption Never has been compulsory, when the cities lie at the monster's feet there are left the mountains.

In the same poem Jeffers cautions his sons to be wary of fashionable, unrealistic, universalist ideologies professing love of all men:

And boys, be in nothing so moderate as in love of man, a clever servant, insufferable master. There is the trap that catches noblest spirits, that caught — they say — God, when he walked on earth.

Similar lessons from Jeffers may be found in “Self-criticism in February,” where the poet writes that society’s cherished lies include the idea that “God is love,” and that man-made “social justice will prevail.”

If Jeffers rejected liberal notions of progress and the Christian offer of unconditional love from the Divine, then where did he locate man’s essential truth and purpose? A partial answer may be found in those poems that glorify a Darwinian existence and seem to imply that Man is best, or at least truest to his design, when he departs from superficially comforting ideologies and embraces conflict and struggle. In “The Answer,” Jeffers warns his readers to remain apart from “man’s pitiful confusions, or drown in despair when his days darken.” In “The Cruel Falcon” (1938), he reflects autobiographically on the envy a domesticated man feels at the sight of a hunting falcon. Most pointedly he writes: “In pleasant peace and security How suddenly the soul in a man begins to die.” This contrast between natural instincts and man-made banalities is returned to in “The Beaks of Eagles” (1938), where Jeffers discusses a female eagle he spots nesting on a ridge:

The world has changed in her time; Humanity has multiplied, but not here; men’s hopes and thoughts and customs have changed, their powers are enlarged, Their powers and their follies have become fantastic, The unstable animal never has been changed so rapidly. The motor and the plane and the great war have gone over him, And Lenin has lived and Jehovah died: while the mother-eagle Hunts her same hills, crying the same beautiful and lonely cry and is never tired; dreams the same dreams, And hears at night the rock-slides rattle and thunder in the throats of these living mountains.

Jeffers here reflects on the ignorance, and in some respects naivety, of those ideologies which sought to usurp nature — Communism and Judaism — as being quintessential examples of the worst hubris in Man. In the form of the resilient she-eagle “older than I,” Jehovah and Lenin are mocked by the resilience and immutability of nature, much like today’s cultural Marxists in their failed racial and sexual experimentations.

In combination with a pessimism towards man-made “progressive” ideologies, Jeffers perceived a nobility and utility in violence. In “The Bloody Sire” (1941), Jeffers sought to find at least some meaning in America’s entry into World War II — an entry to which he was deeply opposed. In this poem, Jeffers reflects on the role of violence in past centuries in reshaping the trajectory of the West, and giving rise to new values. What values would arise from the war, Jeffers couldn’t envisage; but it remained his conviction that violence was the axis upon which the world most profoundly turned:

It is not bad. Let them play. Let the guns bark and the bombing-plane Speak his prodigious blasphemies. It is not bad, it is high time, Stark violence is still the sire of all the world’s values. What but the wolf’s tooth whittled so fine The fleet limbs of the antelope? What but fear winged the birds, and hunger Jewelled with such eyes the great goshawk’s head? Violence has been the sire of all the world’s values. Who would remember Helen’s face Lacking the terrible halo of spears? Who formed Christ but Herod and Caesar, The cruel and bloody victories of Caesar? Violence, the bloody sire of all the world's values. Never weep, let them play, Old violence is not too old to beget new values.

Although it had a utility, violence, in the vision of Jeffers, wasn't always noble. Mass violence with obscure motivations, particularly of the type witnessed in both world wars, was viewed by the poet as senseless and destructive. Wars such as these often harnessed heroic instincts in the service of un-heroic or malignant ends. As such, confronted with successive waves of warmongering against Germany throughout the 1930s, Jeffers remained resolutely isolationist. In his powerful composition "Rearmament" (1938), Jeffers watches Europe make slow preparations for war: "These grand and fatal movements toward death." The mingling of individual bravery and ingenuity with weak reasons for conflict produced a "tragic beauty." Jeffers was appalled, writing: "I would burn my right hand in a slow fire To change the future." He could only watch with horror "the Disastrous rhythm, the heavy and mobile masses, the dance of the Dream-led masses down the dark mountain."

In 1941, as America looked increasingly likely to enter the war, Jeffers published a number of poems carrying the same sentiment. In "The Day is a Poem" (1941), a work of gothic admonition and yet deep humanity, Jeffers recalls hearing a speech given by Hitler in Danzig a couple of weeks before the German invasion of Poland. Describing Hitler as "A man of genius: that is, of amazing Ability, courage, devotion," Jeffers also portrays a Hitler who was reckless and possessed "a sick child's soul" beneath the "dog wrath." In the view of Jeffers, although the cause of Danzig was a just one, Hitler was wrong in dangerously courting a destructive continent-wide conflagration, and he accuses Hitler of both "invoking destruction and wailing at it." The second half of the poem is extremely evocative. The radio broadcast over, Jeffers notes that his surroundings have become scorching hot: "A south wind like a blast from hell's mouth spilled a light rain On the parched land." An earthquake then "Danced the house" before Jeffers watches "the blood-red moon droop slowly Into black sea through bursts of dry lightning and distant thunder." Full of foreboding, Jeffers concludes: "Well: the day is a poem: but too much like one of Jeffers's, crusted with blood and barbaric omens, Painful to excess, inhuman as a hawk's cry."

Perhaps the clearest poetic enunciation of Jeffers's isolationist position can be found in "The Stars Go Over the Lonely Ocean" (1941). The poem takes place as Jeffers goes for a walk along the coast, "unhappy about some far off things That are not my affair." During the walk, Jeffers encounters a wild boar, which he presents as a wise creature and ventriloquizes to express his own opinion on the situation in Europe. The boar explains to Jeffers that

The world's in a bad way, my man, And bound to be worse before it mends… Keep clear of the dupes that talk democracy And the dogs that talk revolution, Drunk with talk, liars and believers. I believe in my tusks. Long live freedom and damn the ideologies.

The poem clearly indicates Jeffers's own disgust with the pretenses of Communism ("dogs that talk revolution") and liberal democracy ("those dupes that talk democracy"). In keeping with the overarching theme of his poetry, Jeffers advocates a return to a rawer, more natural, and ultimately more honest form of life and politics. Just as Jeffers wished that America would isolate itself from the European catastrophe, the boar stresses that he intends to "lie up in the mountain here Four or five centuries, While the stars go over the lonely ocean." It is a poem seeping with exasperation and resignation. The same position is present in "The Soul's Desert" (1939). Beginning with "They are warming up the old horrors," Jeffers maintains that his contemporaries should "Beware of taking sides; only watch."

This isolationist position was the tipping point for hostile critics only too keen to remove Jeffers and his dangerous ideas (distrust of New Deal social reform and elitism) from the pinnacle of culture. During World War II, and in its immediate aftermath, a succession of Jewish poets and critics emerged to assault Jeffers's reputation and agitate for his elimination from the literary scene. Stanley Kunitz, the "poet" son of Jewish frauds, bankrupts, and suicides (his father killed himself by drinking carbolic acid) warned Jeffers that if he "did not accept moral obligations and human values," he would "range himself on the side of the destroyers."[1] By this, of course, Kunitz meant that if Jeffers did not align himself with the Jewish presentation of the war as a "moral crusade" then he would be deemed an enemy and treated as such. Another Jewish "poet," Babette Deutsch, wrote in the 1942 *Virginia Quarterly Review* that Jeffers's isolationist poetry "gave color to the suspicion that Jeffers has fascist sympathies."[2] These attacks had such a cumulative effect that by the time of the publication in 1948 of *The Double Axe*, an influential article appeared in the *St. Louis Post-Dispatch* arguing that "only the most ardent followers of the right wing nationalists, the lunatic fringe, and the most ardent of Roosevelt haters could, after reading *The Double Axe*, welcome the return of Robinson Jeffers."[3] As well as attacks on Jeffers for being a "fascist," another tactic was to acknowledge that he had been an excellent poet in the 1920s but had produced "weaker" work since that decade because his "mind was unravelling." Scholar Alex Vardanis remarks that "the charge of insanity to explain a writer's opinion has been employed before…Ezra Pound comes to mind."[4]

The damage sustained to Jeffers's power as a literary force was immense. The follow-up to *The Double Axe*, *Hungerfield and Other Poems* (1954), "received scant critical notice."[5] When Jeffers died in 1962, the same man who had been declared in the 1920s as "the greatest American poet since Whitman" failed to make the headlines of almost any newspaper, and even in Carmel was kept off the front page by the Pebble Beach Golf Tournament.[6] Local efforts were attempted, after a time to commemorate him. In 1964 the Sierra Club considered a proposal to publish a book of photographs of the Big Sur coast, accompanied by lines from Jeffers's poems. The most strenuous objection came from George Marshall, a Jewish member of the Sierra Club board of directors, who wrote in a memo dated December 23 1964 that Jeffers reminded him “of the over-sentimentalized anti-intellectualism…encountered in Germany…in 1933 in the midst of disintegrating minds which led more and more people to commit or accept vicious acts…Much of Jeffers’s writing strikes me as being anti-human or a-human and I should not like to publish a book of this kind.”[7]

Unfortunately for Marshall, there was enough support for Jeffers on the board to ensure that the project would go ahead. I happen to own a copy of the resultant, and quite beautiful, publication, *Not Man Apart*.

There have been sparse and sporadic efforts from individuals in academia to resurrect the work of Robinson Jeffers, but these have been largely unsuccessful due to the overwhelming hostility of the new consensus to both the man and his ideas. Hinting at the co-option of academic and literary circles by Jewish interests, scholar R.W. Butterfield remarked that the general critical hostility toward Jeffers after the 1930s was due to the “inability of the ascendant New Critics” to assimilate Jeffers ideas into their critical theory, and also to the rejection of Jeffers’s isolationism and cynical view of history by “liberal Democrats and Marxists.” His ongoing exile from study, according to Butterfield, is the result of Jeffers’s “self-assured insouciance,” which “does not suit contemporary critical preferences.”[8]

In other words, Jeffers remains a cultural pariah because he was a man who confidently and unapologetically advanced ideas dangerous to the left-liberal status quo.

Because I do not want to close this essay with his petty critics and their rationales, I will return the spotlight to Jeffers once more, and focus on perhaps the most important aspect of his poetry. While it would be easy to dwell, as so many of his critics do, on Jeffers’s views of violence and the fall of modern Man, the compurgation of his poetry rests in its redemptive vision. Jeffers does not ultimately condemn us, but calls us to action — to become what we might be if we can only look up from the luxuries and lies that surround us. Man, to Jeffers, is not innately lower than the animals and birds he idealizes in his poems. In fact, as he writes in “The Beauty of Things” (1954), “man, you might say, is nature dreaming.” Man is nature itself, incarnate and reflecting upon its wonders. In “November Surf” (1938) the poet describes Man, in his better moments, as “one of the nobler animals,” and hints that we would become better still if we can disentangle ourselves from social justice projects and insane ideologies and “regain the dignity of room, the value of rareness.” The modern neuroses crippling Western Man should be abandoned, writes Jeffers in Carmel Point (1954), and we should “become confident as the rock and ocean that we were made from.”

None of this can be accomplished without a fight, or without prolonged and sacrificial struggle. Jeffers, throughout his poetic career, explored this theme to a greater extent than any other artist contemporary to him. Much of our individual and greater purpose rests in struggle, and to shirk it and nourish ourselves only in temporary distractions and suicidal comfort would be to deny ourselves and to live a lie. In his poem on evolution, “Ocean” (1954), Jeffers recounts the challenges posed to various species as their environments change and they are placed in jeopardy. The choice presented to them is stark: “Grow great or die.” From beyond the grave, and from the fringes of literature, Jeffers poses the same to us.

[1] Quoted in R.J. Brophy (ed.) *Robinson Jeffers: Dimensions of a Poet* (New York: Fordham University Press, 1995), p.24.

[2] Ibid, p.25.

[3] Ibid.

[4] Quoted in R. Zaller (ed.) *Centennial Essays for Robinson Jeffers* (Newark: University of Delaware Press, 1991), p. 49.

[5]Brophy (ed.) *Robinson Jeffers: Dimensions of a Poet*, p.26.

[6] Ibid.

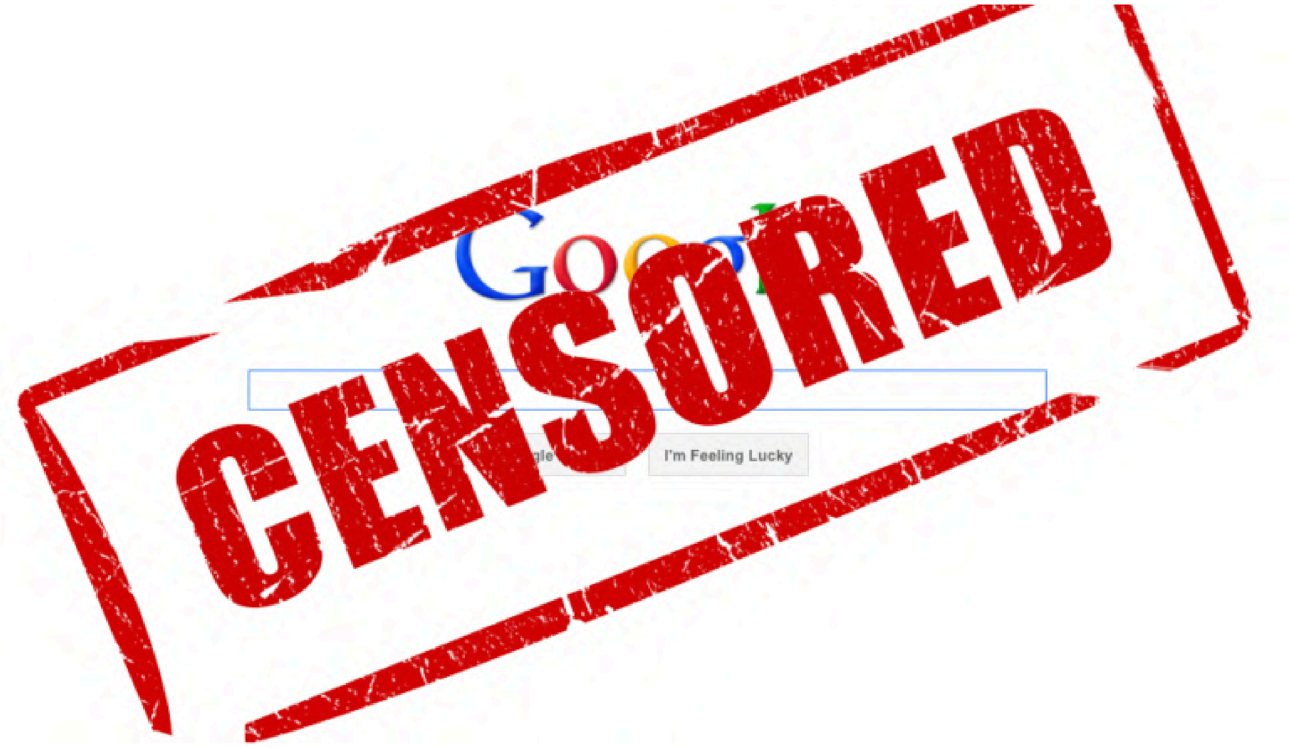
[7] Ibid, p.25.

[8] W. B. Thesing (ed.) *Robinson Jeffers and a Galaxy of Writers: Essays in Honor of William H. Nolte* (Columbia: University of South Carolina Press, 1995), p.157.

How the Jews won the Battle of Charlottesville

theoccidentalobserver.net/2017/08/21/how-the-jews-won-the-battle-of-charlottesville

Andrew Joyce, Ph.D. August 21, 2017



“We have been working on the ground and behind the scenes leading up to, during, and after the rally.” Anita Gray, regional director of the Anti-Defamation League.

It was the best of times, it was the worst of times, it was the high point in a period of increasing Alt Right confidence and activism, and it was the moment that marked our first major clash with the globalist hydra. In the wake of Charlottesville, the System that we now find ourselves in more or less open conflict with has followed its dissemination of false narratives of the day’s events with opportunistic boldness and a series of actions. In the first few days after ‘Unite the Right’, an event which saw the apparently co-ordinated ambush of White Identitarian attendees, various arms of the Alt Right have suffered logistical attacks on their internet-based activities, Steve Bannon has left the White House, the myth of the ‘right wing extremist’ has been resurrected with a vengeance, and dangerous precedents have been established on the vital issues of internet freedom and freedom of speech. We are, to a greater degree than any point in recent memory, backed into a corner.

However, despite these strained circumstances, and the hectic and confused media coverage of events in Virginia, it is crucial to understand that none of these actions and reactions against the Alt Right have been spontaneous or ad hoc. Rather, what we have witnessed is the culmination of intensive efforts by our opponents to forge a hegemonic anti-White interface encompassing Jewish ethnic activists, the police, all levels of government, Antifa, and the **incentivized agents** of globalism and Cultural Marxism. In the following essay I want to step back from the finer points of events in Charlottesville in order to illustrate and contextualize some of the broader patterns of Jewish activity that are in evidence.

The most important aspect of the 'Unite the Right' rally was that it wasn't allowed to go ahead. In this regard, we are supposed to believe that local police botched the placement of opposing factions, and then had a knee-jerk reaction to the resultant early disturbances, subsequently (and conveniently) declaring a state of emergency and ending the rally before it began. The apparent surprise of leading Alt Right figures to this forced abortion was puzzling to me, not least because the actions of Charlottesville police were entirely predictable in light of emerging patterns of Jewish-orchestrated law enforcement indoctrination, and the fact that the expression of White Identitarian ideas are on course to be exiled beyond the bounds of legal protection. Setting aside the fact that police forces throughout the West are now politicized to an unprecedented degree, they are now regularly subjected to intensive indoctrination with propaganda produced and disseminated by Jewish organizations, the ADL and the **Jewish-funded** and Jewish-staffed SPLC foremost among them. Moving forward as a movement, it is imperative that the complicity of law enforcement in hostile actions is anticipated and taken into account when formulating street actions and other areas of political and social strategy.

The involvement of Jewish activist organizations in the politicization and weaponization of law enforcement, in the form of 'race training,' is little discussed in our circles, but it is well-attested. The earliest forms of 'race training' were pioneered by Jewish academic Judy Katz, who formulated a program called 'White Awareness Training,' also the title of her handbook published in 1978. The program was built on the premise that "racism is a pathological condition from which white people suffer, and by which they are subsequently immobilized. The program concentrates on enabling white people to take responsibility for tackling their own racism and that of other whites at a personal level, and to act on this in their subsequent lives." The format was eagerly adopted by the Anti-Defamation League, and by 2013 the ADL began describing itself as "the foremost non-governmental organization in the United States that offers law enforcement training on terrorism, extremism, and hate crimes." During the period 2003–2013 the ADL claims to have trained "well over 100,000 federal, state, local and military law enforcement officers." This 'training' consists of the intensive indoctrination of attendees with the ADL's own hyperbolic and extremely biased ideology on matters such as White identity politics and multiculturalism; it is offered free of charge as an added incentive for departments to participate. Far from involving mere beat cops and detectives, even the very highest ranks are drawn into the ADL's 'education' network.

The ADL boasts that "more than 1000 law enforcement executives and commanders" have graduated from its programs, which includes a course on "implicit bias" and another titled "Lessons of the Holocaust." The 'lessons' in question are that everyone involved in law enforcement has a duty to ensure a ‘tolerant,’ ‘diverse,’ and ‘multicultural’ society, and the definition of these terms is of course fully in keeping with Jewish interests. Agencies subscribed to this program include “the Federal Bureau of Investigation, U.S. Secret Service, and U.S. Immigration and Customs Enforcement, while local departments include the Washington, D.C., Metropolitan Police Department, the Philadelphia Police Department, and dozens more, … It has also been incorporated into the curriculum of the FBI National Academy, the FBI National Executive Institute, and the FBI Law Enforcement Executive Development Seminar. In addition to the original program in Washington, DC, it is also now offered in Los Angeles, Tampa, Nassau County (NY), Houston, and St. Louis.” In short, every influential arm of American law enforcement is now under the propaganda reach of one of the most malicious and insidious Jewish activist groups.

Such ‘educational’ links breed wider and deeper associations and levels of co-operation. The ADL, by its own admission, was working intensively “behind the scenes” with police and government networks in Charlottesville. Anita Gray, regional director of the Anti-Defamation League, told one Jewish media outlet in the aftermath of ‘Unite the Right’:

> We have been working on the ground and behind the scenes leading up to during and after the rally. *Our Center on Extremism has been collaborating with law enforcement for weeks, providing intelligence* on the various white supremacist groups who subsequently showed up in Charlottesville, and investigating specific threats in real time. We *remain in close contact with law enforcement*, elected officials, community leaders and others and continue to provide critical research, resources and community support. All of our offices have been working around the clock to respond, inform and take action [emphasis added].

Gray’s statement can be interpreted with little effort as meaning that the ADL stepped up its ‘educational’ efforts with law enforcement in Charlottesville, saturating both the local police department and presumably also the state police with horror stories warning of dire potentialities at the hands of White Identitarians, no doubt invariably described in their seminars as ’domestic terrorists.” Even if the shambolic handling of the opposing factions in the city was not pre-planned — a theory I am reluctant to totally discount, it was pre-ordained by virtue of the fact that law enforcement had been primed by Jewish ethnic activists to view the event as being potentially violent on a catastrophic scale. This for a rally of moderate size intended merely to protest the removal of a historical monument.

Media exaggerations aside, and despite the placement of opposing sides in close proximity, the aborted event was not the scene of catastrophic violence or city-wide disturbance. More destructive violence has been witnessed at Black Lives Matter rallies or, indeed, in any given weekend in cities like Detroit or Chicago. However, in a media masterstroke, Charlottesville became the subject of a carefully orchestrated ‘moral panic,’ which was relentlessly stoked until it was ‘hot’ enough to be tactically useful to Jewish interests, and to the achievement of Jewish goals which have hitherto proven elusive.

I have to confess to being taken aback by the skill with which this ruse was presented. I was in Europe as events unfolded in Charlottesville, but on the day of the rally I was in close contact with a number of participants. I followed proceedings via a combination of their communications, a separate live feed, and the mainstream media. A disparity between what was actually taking place, and the mainstream media narrative was almost immediately apparent. In the European mainstream media, the rally was presented exclusively as a 'hate rally' organized by neo-Nazis and the Ku Klux Klan, and was very often linked to a putative 'rise in hate' caused by the election of Donald Trump. The steady erosion of the White racial presence in America — the broader theme of 'Unite the Right' — was totally absent, as was the exceptionally restrained behavior of the overwhelming majority of Identitarian attendees. The mass audience was thus primed from the beginning to perceive events in a biased manner.

Although I despise his Marxist affiliations, I've always agreed with Slavoj Žižek that the Left is addicted to its failures and notions of victimhood in order that it might deny that it is in, or has ever genuinely held, power. Such a position, described by Žižek as a 'comfortable position of resistance,' is what permits the Left to indulge in such fantasies as "real socialism has never been tried" or "Communism would have worked if only…." It also permits it to assert un-ironically that we currently live in a quasi-fascistic society.

Taking the ideas of Žižek further, I argue that radical factions of the Left make even more of a fetish of victmhood. As such, the radical Left craves situations in which its members may be killed — the ultimate form of victimhood, and perhaps the only one remaining to it since the Marxist social form is now, by all cultural and political metrics, in power. It is my contention that many of the highly neurotic White elements of Antifa, often from wealthy backgrounds yet preaching 'class warfare,' engage in extreme violence primarily in order that they may have extreme violence visited upon them. Antifa's intellectually and emotionally dubious act of obstructing and attacking moving vehicles is an excellent case study in this regard, and in Charlottesville the Left received its martyr will gory glee, screaming through the tears with an apparent mixture of horror and satisfaction.

The hagiography of the British M.P. Jo Cox illustrated well the fact that the Left cherishes its martyrology. It is so rarely confronted with victims by its opposing ideology that it can name them, praise them, remember them, and bestow secular sainthood upon them. By contrast, the untold millions of faceless and nameless victims of Communism, and the untold tens of thousands of forgotten victims of multicultural and Islamist violence, are simply too much for the Right to fully digest and venerate. We drown in the glut of our martyrs while the Left glories in the personal touch afforded by the paucity of its fallen. The death of Heather Heyer, detached in Leftist minds from its questionable circumstances, was somehow much-needed 'proof' that the Alt Right really were 'domestic terrorists.' This 'proof' in hand, the media, the political establishment, the hostile cultural apparatus, the 'deep state,' and the technocracy in Silicon Valley could move into over-drive in their generation of, and response to, an entirely artificial moral panic.

On the whole, European mainstream media attention to the non-event in Charlottesville lasted an astonishing three full days, and at time of this writing some newspapers are still trying to drain a few more drops of coverage and commentary. In air-time and spilled ink it approximates coverage devoted to instances of Islamic terror and eclipses Western coverage devoted to serious terrorist incidents in the Middle East. Much of the reason for this can be found in the way Charlottesville has been packaged for mass consumption. Media narratives have been attempting to spin the banned rally as some kind of defining historical moment — a litmus test for the tolerance of contemporary society and the tattered, rotting remains of Obama's 'post-racial' vision of America.

Jews have clearly been prominent in this 'packaging' process. Most recently, Rep. Steve Cohen of Tennessee announced he is introducing articles of impeachment against President Trump, citing his grievance with the latter's response to events in Virginia. In a lengthy statement, predictably full of misrepresentations and hyperbole, Cohen said:

> I have expressed great concerns about President Trump's ability to lead our country in the Resolution of No Confidence (H.Res. 456) that I introduced in July with 29 of my colleagues; however, after the President's comments on Saturday, August 12 and again on Tuesday, August 15 in response to the horrific events in Charlottesville, I believe the President should be impeached and removed from office. Instead of unequivocally condemning hateful actions by neo-Nazis, white nationalists and Klansmen following a national tragedy, the President said 'there were very fine people on both sides.' There are no good Nazis. There are no good Klansmen. … When I watched the videos from the protests in Charlottesville, it reminded me of the videos I've seen of Kristallnacht in 1938 in Nazi Germany. It appeared that the Charlottesville protesters were chanting 'Jews will not replace us' and 'blood and soil,' an infamous Nazi slogan, as they marched with torches that conjured up images of Klan rallies. None of the marchers spewing such verbiage could be considered 'very fine people' as the President suggested. …As a Jew and as an American and as a representative of an African American district, I am revolted by the fact that the President of the United States couldn't stand up and unequivocally condemn Nazis who want to kill Jews and whose predecessors murdered 6 million Jews during the Holocaust, and could not unequivocally condemn Klansmen whose organization is dedicated to terrorizing African Americans. President Trump has failed the presidential test of moral leadership. No moral president would ever shy away from outright condemning hate, intolerance and bigotry. No moral president would ever question the values of Americans protesting in opposition of such actions, one of whom was murdered by one of the white nationalists.

While there is much that could be unpacked from this vulgar, disingenuous, and ultimately subversive document, the stand-out features for our purposes are that Cohen presents the 'Unite the Right' rally as a post-modern Kristallnacht (historians now agree that the original Kristallnacht was itself a media-exaggerated moral panic), and the context in which it took place as being one in which the imminent genocide of Jews in America is a distinct possibility. Cohen's emphasis on Trump's duty to be a 'moral president' (the phrase is notably repeated) is intended both to underscore the expectation that holders of public office or influence (much like the indoctrination of law enforcement) have a duty to the new 'moral' paradigms of tolerance and diversity underpinning the modern multicultural globalist state, and to signal to the general public that this criterion should dominate their own political and social behaviors.

The framing of Charlottesville as a serious moral crisis has also enabled influential figures in Silicon Valley to abandon previously held principles such as free speech and freedom of the internet. This is potentially the most catastrophic consequence of events in Virginia because the precedent has now been set for internet censorship based on the same interplay of 'morals' and politics espoused by Cohen. Much like the indoctrination of law enforcement by the ADL, the foundations for internet censorship had already **long been laid by Jewish activist organizations**. During the last four years the ADL and similar organizations in Europe have lobbying against 'cyberhate' and forming 'working groups' with access to the highest levels of leading internet providers, civil society, the legal community, and academia. Multiple consultations have also been held with representatives of Facebook, Google/YouTube, Microsoft, Twitter, and Yahoo. The Southern Poverty Law Center and affiliated groups have also lobbied financial platforms such as PayPal with the goal of having access to those platforms denied to organizations deemed to be 'hate groups' by multiculturalists. Until Charlottesville, intensive Jewish lobbying for internet censorship hasn't been as successful as those behind it might have hoped (I've previously written in more detail about this topic). However, the moral panic surrounding Charlottesville enabled these Jewish groups to finally claim a number of prominent scalps in record time, with internet-based actions taken by Google, PayPal, CloudFlare, and Facebook against the Daily Stormer, the National Policy Institute, Radix Journal, Identity Europa, VDare, Counter-Currents and many individuals and smaller associations linked to the Alt Right. Again, while the moral panic provided the indignation and immediate emotional cover for these actions to take place, the ideological foundations for such moves against internet freedom were pre-existing.

Jewish agitation against the Trump administration also pre-existed Charlottesville, but the moral panic appears to be hitting the White House hard. The full details of the departure of Steve Bannon from the Trump administration are yet to be divulged in full, but it appears a tremendous coincidence that Bannon, long smeared as a racist and anti-Semite by the Jewish press, should leave within a week of the media swindle on Virginia. It has certainly been greeted as another Jewish victory, with the *Huffington Post* even adopting the headline "Goy, Bye!" to celebrate Bannon's exit. Organized Jewish groups in Congress, the media, and society have also, like Steve Cohen, taken Charlottesville as their cue to commence renewed attacks on Trump, who continues to refuse to grovel to the extent dictated by Jewish tastes. Trump's inclusion of Leftist agitators in his denunciation of

Charlottesville, and his insistence that there were still some good people on both sides, led the Republican Jewish Coalition to issue a statement "calling upon President Trump to provide greater moral clarity in rejecting racism, bigotry, and antisemitism." Marvin Hier, founder and dean of the Los Angeles Simon Wiesenthal Center was given a media platform to utter the banal and meaningless remark: "No one, whether Republican, independent or a Democrat … wants to see the Klan or Nazis parading down the streets of the United States, as if they're taking over. No one could ever compare neo-Nazis, the Klan and white supremacists to demonstrators that are demonstrating against them. To equate the two sides is preposterous." Rabbi Elazar Muskin, president of the Rabbinical Council of America, returned to Steve Cohen's 'moral leadership' devices for his statement, in which he argued that "There is no moral comparison. Failure to unequivocally reject hatred and bias is a failing of moral leadership and fans the flames of intolerance and chauvinism."

Whether or not Charlottesville was a battle in the physical sense, it certainly became so in the immediate aftermath of the day's events. In the battle for narratives and results, it is an unfortunate fact that Jewish interests, at time of this writing, appear to be triumphant. This is largely the case because of the manner in which Charlottesville played into longer-term Jewish strategic efforts. This is not, and should not be, a 'black pill' moment, or a cause for undue despair. Charlottesville was, after all, merely a single battle in a broad conflict older than any of us. There will be other battles, and the war is far from over.

It is crucial, however, that some lessons are learned. A summary of lessons from Charlottesville should include the realization that law enforcement are not there to protect your rights or keep you safe. They are pre-programed by our opponents to despise you and your ideology, and they will always view you, despite all evidence to the contrary, as the primary danger.

Another realization should be that our internet activity, the *élan vital* of the contemporary movement, has a half-life in the sense that our opponents will try to further restrict our online presence. We will need to be creative in developing a Plan B. A further realization should be that the primary importance of street activity is always going to be in relation to internal impacts — the development of cohesion and trust. As long as mass narratives are determined by the hostile media, our street activities, no matter how benign and polished, will be invariably portrayed as the worst of the worst. Perhaps a final realization is that we should make hay while the sun shines, by which I mean that entrenched interests are simply not going to rest until Trump fails utterly in even his most modest attempts to resist globalism, and disappears from political life. I believe that although Trump isn't perfect, with Bannon gone, he is effectively all that we have left in terms of a powerful political figure at the top level advocating for ideas even remotely congruent to our own. We need to capitalize on every minute he is in power.

For now, our primary focus should be on letting our opponents know that we’ve weathered the storm. They’ve raised their game, and the spotlight is now on us. If they wanted an escalation, they should know that we aim to please.

Bad Medicine I: The Sickening Truth About Britain’s Foreign ‘Doctors’

theoccidentalobserver.net/2017/09/05/bad-medicine-the-sickening-truth-about-britains-foreign-doctorsbad-medicine-the-sickening-truth-about-britains-foreign-doctors

Andrew Joyce, Ph.D. September 5, 2017

Manish Shah: Charged with 118 sexual crimes against his patients

An Essex-based family doctor of Indian origin, Manish Shah, has gone on trial in London charged with 118 sexual offences against 54 of his patients, one of whom was under 13 at the time of Shah’s alleged predations. Although the sordid details of the accusations against Shah are yet to fully emerge, we know that the former general practitioner has been charged by the police and Crown Prosecution Service (CPS) with 65 counts of assault by penetration, 52 counts of sexual assault and one of sexual assault of a child.

The case is headline news in the UK, where the number of charges is so staggering that the media has been forced to take notice. Quite predictably, however, the mainstream press has refused to contextualize this horrific case within an increasingly apparent ethnic context, and coverage thus far has been dominated by bland descriptions of Shah as a “London doctor” or “Romford doctor.”

In the following essay I want to break the taboo on critique of foreign physicians by analyzing the promotion of foreign doctors in multicultural propaganda, and then offering a counter-narrative of the reality behind the lies – a disturbing record of mass sexual abuse, malpractice, and gross incompetence. Reaching beyond the merely anecdotal, my source material for the latter exploration will be the publicly available records and decisions of Britain’s Medical Practitioners Tribunal Service (MPTS). As the public body most responsible for protecting the public from bad physicians (by stripping them of license to practice), the records of the MPTS should be considered more reliable and complete than police and CPS statistics concerning the disturbing, and growing, problem of foreign doctors in Britain.

In the third chapter of his recently published *The Strange Death of Europe*, Douglas Murray lists a number of excuses or lies that have duped European populations into believing that multiculturalism shouldn't be resisted. These are grouped under the headings 'Economic,' 'An Ageing Population,' 'Diversity,' and 'The Idea that Immigration is Unstoppable Because of Globalisation.' Although perhaps implied under economic considerations, Murray failed to significantly explore the often absurd justifications for multiculturalism offered in the name of national infrastructure or public services. This is particularly important because the British people are frequently informed that immigrants are crucial to the smooth functioning of their health service. (Murray does tackle another aspect of this myth by pointing to the fact that Britain's financially exhausted health service spends more than £20 million every year just on translation services for foreign-born patients.[1])

Perhaps because the British have placed a high value on their public services, the nation's elites have historically baited the multicultural hook using precisely this lure. The 'public services' excuse goes right back to the origins of multicultural Britain. The first major waves of non-White migrants to Britain (late 1940s–early 1950s) occurred amidst widespread, and largely manufactured, discussion of labor shortages and fears that Britain's public services (particularly its transport system) would fail without an influx of foreign workers. Even if some elements in the political establishment were genuinely convinced of the need to fill these phantom labor shortages, government investigations into the new Afro-Caribbean population revealed that such notions were grossly misjudged. In one report, completed in December 1953, civil servants stated that the new Black population found it difficult to secure employment because the newcomers had "low output" and their working life was marked by "irresponsibility, quarrelsomeness, and lack of discipline." Black women were "slow mentally," and Black men were "more volatile in temperament than white workers … more easily provoked to violence … lacking in stamina," and generally "not up to the standards required by British employers."[2] Despite such facts and admonitions, Britons, and their counterparts in much of the rest of Europe, continued to permit mass influxes of foreigners in the deluded belief that stemming such the flow would cause their nation to grind to a halt.

As with the creation of the 'race relations' industry, and the development of 'hate crime' legislation, much of the propaganda underpinning this myth can be traced to democratically unaccountable 'think tanks.' For example, in 2014 the Institute for Public Policy Research (IPPR) published a report stating that 26% of British doctors had been born abroad and warning that immigration reform would mean "many NHS services would struggle to provide effective care to their patients." Last year, in the wake of the Brexit vote, IPPR published another 'study' in which it made the stronger claim that the National Health Service would "collapse" without immigrant medical professionals. The document demanded a waiver of fees, and outrageously argued that immigrant physicians shouldn't have to sit English language tests, or fulfil residency requirements. Staff rosters for IPPR reveal a predictable motley of ethnics, Jews, and upper-middle class White urbanite ‘progressives,’ while a perusal of its funding sources uncovers the less than shocking revelation that one of IPPR’s largest donors is George Soros’s Open Society Foundation. Although this form of mass migration promotion has hitherto been most prominent in Britain, I’ve noticed that efforts to persuade Americans of the need to permit an influx of foreign physicians have begun.

Pro-immigrant propaganda aside, it is true that Britain has allowed itself to become dependent on foreign doctors. This dependency is due to a confluence of factors. The nation has inexplicably failed to devote the time and resources to training sufficient numbers of ethnic Britons at its world-class universities, while simultaneously setting meagre immigration standards for medical graduates from dubious Third World institutions. Disastrously, at the same time, it has permitted unprecedented levels of mass migration and has thus endured the resultant, and entirely unnatural, swelling of its population. This has unsurprisingly placed an enormous strain on public services. Rather than tackle the root cause of public service failings — mass immigration and the multicultural project — the government has poured more fuel on the fire. It aims to solve a disaster caused by the mass importation of foreigners by importing yet more foreigners.

The most recent government statistics indicate that around 15% of practicing doctors in Britain have been imported from South Asia (India and Pakistan) and Africa. A further 9.8% were admitted from other countries in the European Union, bringing the total proportion of non-British doctors to around 25%. This alarming figure is considerably more unsettling when placed in the context of malpractice, incompetence, and abuse. During the last 12 months a total of 281 decisions on cases of serious complaint were reached the Medical Practitioners Tribunal Service (MPTS), which, together with the General Medical Council (GMC), is responsible for registering, disciplining, and ‘striking off’ dangerous physicians working in Britain. Ignored by the mainstream media, I took it upon myself to conduct an analysis of the MPTS’s list of tribunal decisions — an analysis which revealed that non-British doctors (25% of the total) are responsible for at least 80% of tribunal cases, the vast majority of them bearing Muslim, South Asian, or African names (interestingly, Jewish physicians are also over-represented relative to their share of the UK population). We thus appear to have found ourselves in the all-too familiar position of attempting to fill manufactured labour shortages with brutes and inadequates. As we move through some of the more notable tribunal cases, keep in mind that they are from the last 12 months alone.

Kwame Somuah-Boateng: “Sex with me will help cure you.”

Deeper research on MPTS’s list of names reveals that the NHS has developed within its body of senior physicians a class of foreign sexual deviants. In one particularly repugnant example, African import, and urologist, Kwame Somuah-Boateng told one of his patients (suffering from Multiple Sclerosis) that sex with him would help cure her illness. The *Telegraph* reported: “The 43-year-old doctor told the woman that intercourse with him would stimulate the muscles in her legs and had sex with her in his hospital sleeping quarters saying: ‘Trust me I’m a doctor — it will help you to get your sensitivity back.’ He claimed having sex would help her ‘regain the feelings in her vagina’ and would ‘help her pelvic floor muscles because they were weak.’ He said it would help her ‘to feel normal — feel like a woman.’”

Another African, Adewale Lawrence, working as a doctor at a Lancashire hospital, is currently suspended but appallingly remains on the medical register despite dismissing his “sexually-motivated” harassment of a female junior doctor as merely “the African way.”

Britain’s female patients may well need to become accustomed to the ‘African way,’ but problems are not limited to physicians from that continent. Similar explanations for the sexual harassment of six female co-workers were offered by the Indian Dr Shiv Bagchi, who explained that he “had bachelor blood” when challenged on his behavior, which included groping medical students while telling them that he “gets urges like any man.”

Shiv Bagchi: “I get urges like any man.”

Further sexual abuse is in evidence in the case of Chizoba Christopher Uzoh, a Runcorn 'family doctor' who used classified patient records to obtain the cell phone number and home address of a female patient. Uzoh then "bombarded" the patient with "sexually motivated" messages. In an indictment of the tribunal process, this African pervert received a mere 12-month suspension and will soon have access to patients once more. A more assertive response was thankfully found in the erasure from the medical register of the Indian surgeon Sachiendra Amaragiri, who used medical records to obtain the home address of an anxious and depressed patient, to whom he subsequently sent a "love letter." Also struck off from the register was Ganeshmoorthi Arunachalam, who engaged in the persistent sexual harassment of two White female colleagues.

Prison sentences have sometimes followed. Zimbabwean family doctor Maxman Tembo sexually assaulted four female patients at his Liverpool clinic before he was struck off and given a suspended prison sentence. Heart surgeon Mohamed Amrani was struck off after a series of rapes and sexual assaults on his patients, while Mohammad Haq, a family doctor employed in Scotland, was struck off and sent to prison for fondling the breasts of a teenage girl and three other female patients. In a particularly horrific case, Indian consultant Pradeep Agarwal was struck off after it was reported that he had observed his unaccompanied female patients undressing before performing entirely unnecessary, painful, and intimate examinations. According to tribunal records these involved the entirely unnecessary digital penetration of one patient's vagina and simultaneous penetration of her anus with a scope — all for Agarwal's own perverted gratification.

Mohammad Haq

One of the most disturbing aspects of my analysis of the tribunal records was the number of foreign sexual deviants who were permitted to remain on the medical register or were restored to it following brief suspensions, and thus have continued access to patients. For example, Pakistani Riaz Raza is allowed to practice medicine unconditionally despite a history of sexual misconduct involving the inappropriate touching of female patients. African gynaecologist Olumide Yusuff has ongoing access to patients despite a history of clinical errors and the sexually motivated harassment of female colleagues. Pakistani Shah Said Shah currently has access to patients following the conclusion of his nine month suspension for "inappropriate and sexually motivated access to medical records and communication with a patient between September 2014 and November 2014. … In

December 2015, the panel found Dr Shah's fitness to practice to be impaired by reason of his misconduct. The panel considered that Dr Shah's actions constituted "grooming" of a vulnerable patient and were sexually motivated."

Indian psychologist Shekhar Chandra remains on the medical register despite grooming and engaging in sex with a mentally ill patient who subsequently took a drug overdose. Nigerian Babatunde Aranmolate has inexplicably been restored to the medical register despite a previous suspension for "working whilst suspended, inaccurate completion of application forms, sexually motivated behaviour towards three women in the course of your work (causing them all real and significant distress), inaccurate completion of three GMC Employer Details Forms, inaccurate information on a CV and the writing of a prescription for a family member using a prescription pad retained from your previous employment." Another African, Xavier Mmono, has now been restored to the medical register following a brief suspension for "groping a patient's breasts, conducting intimate examinations of her without a chaperone present, asking her to touch his 'd***', and sending her sexually suggestive text messages."

Xavier Mmono: "Touch my d***"

Indian, Pakistani, African, and Arab doctors have also been heavily implicated in the sexual abuse of female staff, medical students, and other vulnerable employees or volunteers within the National Health Service. Indian surgeon Pogolu Prasad received just a six-month suspension for the unwanted touching and repeated sexual harassment of one of his medical assistants. Another Indian, Vinesh Naraya, received a nine-month suspension for sexually motivated texts and inappropriate communications with three female medical students under his supervision. Egyptian Alaa Abdel-Rahman is now able to practice medicine in Britain despite a conviction for making a young female medical student unnecessarily remove all clothing from the upper half of her body for an unsupervised "breast examination." In a similar case, another Egyptian, Nooman Ahmed, has had his suspension revoked and once more has access to patients, despite inciting a seventeen-year-old girl on work experience at his clinic to submit to a 'chest examination' demonstration, during which he fondled her breasts for his own sexual gratification. The Nigerian Enyinnaya Anosike will have access to patients in a matter of weeks, when his

12-month suspension expires. He had been suspended for the sexually motivated touching of three female colleagues.

It is clear that the health and well-being of patients is being placed in danger by leaving them in the hands of poorly trained, deviant, and often unstable individuals who are poorly vetted and have cultural and ethnic backgrounds which render them wholly unsuitable for the work in which they are employed. The country's disciplinary bodies are also becoming increasingly lax, especially in cases involving foreign physicians. The needs of patients, and often the most vulnerable of them, appear secondary to the 'need' to permit the ongoing and untroubled influx of these 'essential' public service workers. That leniency has reached unthinkable levels should have been apparent in the *Daily Mail*'s report that "The number of doctors licensed despite convictions or cautions for sex and child pornography offences has almost trebled since 2007."

One wonders how many patients will be assaulted or killed before the problem is acknowledged and dealt with. What is not in doubt is that millions of British patients are at very real risk from the cadre of poorly trained and poorly vetted Third World imports now staffing a staggering proportion of UK medical facilities. How comforted should Britons be about the future of their health service while female African psychiatrist Temitope Oluwagbemisola Ademola remains on the medical register despite attacking one of her patients in a ward of a Scottish hospital, "kicking her on the body and covering her mouth to stop her breathing"? How much of a healthy doctor-patient relationship can be established when the cultural divides are such that the supposedly 'integrated' Pakistani heart doctor Gohar Rahman received a criminal conviction for assault with a weapon, stemming from the severe beating of his daughter for going to a sleep-over at a friend's house and thus "shaming" the family? Rahman, whose views on women appear to be in line with those of the Taliban, remains on the British medical register and continues to be paid by the British government to treat patients.

Gohar Rahman: Beat his daughter with a staff and called her a 'whore' and 'prostitute' for having a sleepover with friends.

Foreign doctors have also been responsible for a growing number of deaths and mutilations due to gross negligence and incompetence. It is truly remarkable that Nigerian Hazida Bawa-Garba remains on the medical register, having received a mere 12-month suspension for causing the death of a six-year-old boy through gross negligence. Indian Zubair Bajwa remains on the register unconditionally despite being responsible for the death of a gallbladder patient who succumbed to cardiac arrest as a result of internal bleeding which Bajwa failed to detect despite multiple examinations. In another case, the Pakistani Nadeem Azeez was responsible for the death of a 30-year-old teacher following a botched Caesarean section. African Lawal Haruna was struck off after a succession of surgical catastrophes which included removing healthy ovaries, fallopian tubes, and even a pad of fat, all of which he had mistaken for the appendix. Raghavan Kadalraja, who had been working at Bedford Hospital as a consultant pediatrician since 2006, was struck off after repeatedly failing to provide even the most elementary care and diagnoses to four children. In two notable instances Kadalraja was found sitting in his office ‘eating breakfast’ when he should have been attending to a three-week-old baby with severe fever and a nine-year-old with developmental problems who was having a seizure. Others are shown inexplicable leniency, such as the lazy African pediatrician Chinedu Bosah, who was given a 12 month suspension for leaving newborn babies with junior doctors and medical students so that he could take “unauthorized naps” and sudden absences spanning days.

It is a matter of documented fact that foreign doctors from India and Africa are responsible for more than 90% of tribunal cases involving incompetence. The details from some of these cases are stunning. For example, Indian junior doctor Sripathy Subramanian was struck off the medical register after it was discovered at one hospital that he was so lacking in basic skills that he “did not recognise that one patient had normal breathing,” and was unable to name any major bones or arteries. Another Indian, Vasudha Mashankar, was struck off after causing the death of a young boy by failing to identify an intracranial bleed. Nigerian gynecologist Benjamin Ogbonna botched his handling of six patients in such a fashion that he was struck off for having “an old fashioned approach to medicine; making premature judgements, overlooking relevant matters, and a persistent pattern of deficient professional performance.”

These are the people our governments tell us will solve the problem of our ageing society by ‘caring for us’ as we get older and more infirm.

Khashayar Ghaharian: “The patients are fuckers…
they’re pieces of shit.”

If the rampant sexual abuse and gross negligence weren't clear enough indications of the contempt with which British patients and female staff are regarded by these intruders, some foreign physicians have made it even more obvious. Iranian Khashayar Ghaharian was struck off the medical register after a litany of abuses which included referring to his patients as "fuckers" and "pieces of shit," his receptionists as "cockroaches" and "fat blobs," and engaging in unwanted discussions of a sexual nature with staff. Others appear to be fully cognizant of the fact they live among the hopelessly 'tolerant,' and have cynically attempted to further abuse the systems of political correctness for their own ends. For example, Pakistani ophthalmologist Farhan Zaidi was given a brief suspension for making 99 claims of race discrimination against 15 different NHS trusts (during a ten-month period) in an effort the medical tribunal concluded was "intended to elicit unwarranted financial reward."

In the aftermath of Charlottesville, Esther Choo, an Asian doctor at Portland's Oregon Health & Science University, received mass media attention for her claims that there were a lot of "white nationalists" in her state and that a few times a year "a patient in the emergency room would refuse to be seen by her because of her race." Leftist journalists throughout the West spilled a great deal of ink in apparent disbelief at such an occurrence. I believed Choo instinctively because on two occasions I, along with my wife, have refused care from a non-White doctor. These occasions were the births of my two sons. On the first occasion we were confronted with an individual who bore the closest resemblance to Osama Bin Laden I've seen anywhere. On the second occasion we were presented with a sub-Saharan African. Far from being explosive affairs, we calmly articulated our insistence that she be examined and treated by a "domestically-trained doctor," a subtle request which avoided serious drama and was acted upon surprisingly well.

While the media would like to portray such instances as irrational examples of the grossest bigotry, my position remains that a rejection of care from foreign elements is morally, intellectually, and factually defensible. Indeed, as we've seen, the records of the British medical tribunals indicate that sticking to a preference for White doctors will radically reduce one's likelihood of sexual abuse, mutilation, and death.

Go to Part 2.

[1] D. Murray, *The Strange Death of Europe: Immigration, Identity, Islam* (London: Bloomsbury, 2017), p.39.

[2] K. Paul, *Whitewashing Britain: Race and Citizenship in the Postwar Era* (Cornell University Press, 1997), p.134.

National Action, Islam, and Britain's Lamentable Terrorism Priorities

theoccidentalobserver.net/2017/09/21/national-action-islam-and-britains-lamentable-terrorism-priorities

Andrew Joyce, Ph.D. September 21, 2017

The failed improvised explosive device claimed by ISIS

The irony couldn't have been stronger, nor the despair it engendered more stinging. For ten days the British government, the media, and hostile anti-White social elements had binged on feigned panic and self-satisfaction following the *arrest* and charging of seven young ethno-nationalists for 'terrorism' and 'race hate' offences (see here and here). During the course of this Orwellian 'Ten Day Hate,' few paused to consider the fact that none of the alleged activities of these individuals met any dictionary definition of terrorism. They were allegedly members of the non-violent, and dubiously proscribed organization 'National Action.' They had allegedly engaged in 'racist' online conversations. It was claimed they had placed 'offensive' stickers around a university campus. But were they terrorists according to the Oxford Dictionary, and most legal understandings of the term? Had they engaged in "the unlawful use of violence and intimidation, especially against civilians, in the pursuit of political aims"? No such charges had ever been made by the British criminal justice system against National Action, and they have not been made against the recently arrested men.

But you wouldn't have guessed that from the hyperbolic government statements that poured forth in the hours and days after the arrests. We were told that jailing these young men was a matter of grave national security. The *Guardian* enthusiastically waded into the fray, reporting that, because some of those arrested were soldiers, the nation should beware a mass ‘neo-nazi’ infiltration of the British armed forces. Interested parties began agitating for yet more non-violent White advocacy groups to be banned. The nebulous threat of ‘racist extremists’ was everywhere and yet nowhere.

And then, just we were reaching peak hysteria about the ‘terrorism threat’ from the ‘Far Right,’ reality reasserted itself, and the stickers and pranks were forgotten. A Muslim terrorist, later claimed by ISIS, left an improvised explosive device on a busy London train at Parsons Green with the intention of causing mass death and destruction. A further rebuke to the delusions of the masses, and the manipulations of the elite arrived in the form of the growing realisation that the bomber may have been working with a former ‘child refugee’ from Syria, a man who had been taken into the home of an elderly and cartoonishly altruistic British couple.

In the final act of this Islamic plot, the device failed to activate as its designers had intended. But in the chaos which followed the burst of flame and rancid smoke, Britons received a perfectly-timed reminder of what terrorism really is, and from which quarters it truly emanates.

The question remains, however: How did we arrive at a situation in which the priorities of the British police and security services are diverted with appalling illogic away from Muslim terrorism into the pursuit of White, non-violent political activists? It is my contention that it is absolutely essential to place the failure of security services and police to prevent this attempt at mass murder within the context of their activity over the last couple of years and their activity in the preceding ten days in particular.

The first point of note is the apparently extensive and wasteful use of police, security service, and armed forces resources in order to chase the paper tiger of ‘far right extremism.’ This fixation and waste of resources can, at least in part, be attributed to the growing influence of bodies promoting multiculturalism within these spheres. As I noted in my analysis of ADL-police co-operation before, during, and after Charlottesville, such groups are very keen to pursue and promote a narrative in which the advocacy of White identity and ideas contrary to their interests and intentions are officially recognised as ‘extremist’ and even ‘terrorist’ by nature. Achieving such a scenario via legislative means has proven difficult, but by encroaching into the educational and policy-forming aspects of these non-governmental (but very powerful) bodies, pro-multicultural groups can advance their agenda quite effectively.

The most common pattern appears to be that existing Leftist multicultural groups will invite police and prosecution officials to conferences or seminars that they arrange, in order to promote their ideas about ‘hate crime,’ ’unconscious White privilege,’ or ‘institutional racism.’ Alternatively, these multiculturalist groups will form offshoot organisations that will adopt a more consciously academic veneer. This pseudo-academic offshoot then attempts to penetrate the formal educational apparatus of police departments or prosecution bodies, eventually gaining influence in the direction and formulation of policy on issues surrounding race and the protection and promotion of the multicultural idea. An excellent example in this regard is the Canadian Anti-Racism Education and Research Society, which is closely allied to the more informal, and avowedly Leftist, Stop Racism Canada. In Britain, the body most closely fitting this pattern is Hope Not Hate, which started as the side project of an editor of *Searchlight*, a self-styled 'anti-Fascist' magazine founded by the Jewish Communist Gerry Gable. If American nationalists don't have enough opposition already, in the form of the ADL and the SPLC, Hope not Hate has recently announced it plans to expand its activities to the United States.

Such developments can also be accelerated with the assistance of hostile elites. In April, London Mayor Sadiq Khan launched an "online hate crime hub," which brought various bodies together in order to attack free speech, promote the idea of 'thought crime,' and actively hunt for 'racist' transgressors on social media. Hope not Hate gleefully reported that "The Hub will be made up of five specially-trained Met police officers who will work with social media organisations, *academic hate crime specialists* and criminal justice partners to investigate online hate crimes in London [emphasis added]." 'Academic hate crime specialists' are invariably Leftist, often Communist, and frequently Jewish — an excellent example being Judy Katz, who formulated a program called 'White Awareness Training,' which was imbibed in true 'Kool Aid' fashion by American law enforcement and legal professionals. Katz's program was built on the premise that "racism is a pathological condition from which white people suffer, and by which they are subsequently immobilized. The program concentrates on enabling white people to take responsibility for tackling their own racism and that of other whites at a personal level, and to act on this in their subsequent lives." This is the kind of anti-White poison one can expect from Mr. Khan's 'academic hate crime specialists.'

Aside from direct intervention by hostile bodies in the policies and operations of law enforcement, another reason for the ongoing waste of terrorism resources is the prevalence of the 'myth of the right wing extremist' — the subject of my 2016 essay of the same name. In that essay I argued that although violent ethno-nationalists have existed, they are both extremely rare and often very much disengaged from the heart of the movement. Despite recurrent breathless claims, such as Kurt Eichenwald's Newsweek article claiming that right-wing extremists are more dangerous than ISIS, the reality is far different. FBI agent Michael German, who spent years undercover with White identity groups remarked that "There are millions of racists in the United States. There are hundreds of thousands of people who are with organized white supremacist groups. Very few actually commit acts of violence."

But the myth of the "right-wing extremist" is always greater than the sum of his parts. The 'danger' he poses is always said to have the implication of violence, but even a cursory analysis reveals that oppositional action is directed solely at his freedom of speech and his ideas. The ‘myth of the right wing extremist’ thus represents an attempt to take attention away from violent non-Whites, and also crucially to silence, discredit, and even criminalize White advocacy.

Disinformation is crucial to the maintenance of the myth. The Southern Poverty Law Center is one of the world’s leading producers of propaganda in this regard, primarily through its Intelligence Report and Year in Hate and Extremism. In the words of Alexander Cockburn, SPLC President Morris Dees “has raised an endowment of close to $100 million [now $302.8 million], with which he’s done little, by frightening elderly liberals that the heirs of Adolf Hitler are about to march down Main Street, lynching blacks and putting Jews into ovens. The fundraising of Dees and the richly rewarded efforts of terror mongers like Leonard Zeskind offer a dreadfully distorted view of American political realities.”

Such distortion is a defining feature of the myth of the right-wing extremist. Faced with increasing violence from immigrants and ethnic minorities, interested parties in government, the media, and academia have been forced to heighten the level of distortion still further, in order to maintain the pretense that a greater threat emanates from the Right. In Britain, this pretense led to the absurd banning of Richard Spencer on the same legislative grounds that had been developed to deal with Muslim preachers calling for jihad and the beheading of non-believers.

The myth of the right wing extremist has become ever more important because there is a palpable conscious straining by the government-police-academia-media nexus to present a narrative in which Muslims are not the sole terroristic threat on British soil — despite overwhelming evidence, in the form of body bags, suggesting that they are. Hope not Hate, and their friends at the Guardian, have been at the forefront in provoking a falsehood-fueled social panic about the Right in order to protect the image and status of multiculturalism and maintain the fashionable trend of being ‘tolerant’ — a task made more difficult when each new Muslim atrocity unhelpfully conflates the message of ‘tolerance’ with images of eviscerated children.

Faced with such a problem, the multiculturalists resort to lies. In the United States, the most egregious example was that of the Center for Investigative Reporting, which released a report in June claiming that there were more ‘right wing’ terrorists than Muslim terrorists in America [the Executive Director of that organization is one Robert Rosenthal, while its executive Chair is named Phil Bronstein].

In the UK, The Guardian led with a piece in November 2016 claiming that “a top counter-terrorism officer has said police fear the threat of far-right violence is growing and poses a similar danger to communities as other forms of extremism.” The officer made no such statement. In response to loaded questions in the wake of the murder of MP Jo Cox he had merely stated that “currently just under 10% of all Prevent [a government ‘anti-extremism’ education program] referrals relate to the extreme right-wing.” It is understood that these involved teenagers engaging in stickering and handing out pamphlets. Far from posing a "similar danger to communities as other forms of extremism," the officer further elaborated that "the overriding threat remains from Daesh-inspired groups," that is to say, groups derived predominantly from the Guardian's much-cherished immigrant populations.

In late 2016 I made a prediction:

> Faced with a White identity movement that remains, frustratingly for its opponents, law-abiding and peaceful, we can expect an elaboration on existing tactics. The meaning and definition of words like 'terrorism' and 'extremism' will themselves be expanded to encompass non-violent entities and individuals in an effort to drag them into hastily constructed spheres of illegality and, thus, deeper social opprobrium and even prison sentences.

Unfortunately, in the wake of the 'National Action arrests' my prediction appears to be coming true much faster than I imagined. Young men who might once have been taken into the Orwellian 'Prevent program' (to have their capacity for independent thought annihilated) are now more likely to be summarily arrested, charged, and jailed as 'terrorists' — their innocence of any form of terrorism being inconsequential in the context of their assumed political beliefs. Influenced by the above-mentioned 'educational' efforts of hostile groups, charging and sentencing procedures are likely to be much harsher for those identified as 'racists.' [See the London Court of Appeal's recent admission that the four year sentence of nationalist Lawrence Burns for Facebook comments had been "manifestly excessive."]

An excellent example of the disparity between the treatment of nationalists and Muslims in alleged cases of terrorism concerns possession of the bomb-making manual The Anarchist Cookbook. Although available for purchase in the UK via Amazon, the British police have developed a habit of going on 'fishing exercises' whereby they raid the home of a 'Far Right' activist on the slightest available suspicion, in the hope that the individual will have been curious enough to have this publication in his possession. They then use the context of the individual's political beliefs in order to construct a terrorism narrative.

Consider the case of EDL supporter Ryan McGee, a British soldier, whose home was raided "in an unrelated matter" before police found The Anarchist Cookbook — enabling them to arrest him under terrorism legislation and subsequently jail him for two years. Now consider that when two young Muslims were found with copies of "Anarchist Cookbook, 3.5kg of potassium nitrate and a quantity of calcium chloride," as well as documents glorifying 9/11 and an apparent plot to "blow up" members of the British National Party, they were released without conviction after complaints of racism and Islamophobia.

Such events provide all the context and precedent required to understand how Britain could indulge in a week of arrests targeting Whites while simultaneously sleepwalking into an attempted Muslim-perpetrated atrocity.

Despite lingering material comfort, Europeans are currently experiencing warfare in both direct and abstract forms. Muslim terrorists continue to plan and perpetrate acts of large-scale violence against Whites. This is the visible war, the one that impacts most obviously and directly in our lives. But Whites are also under attack from another form of warfare — warfare waged in the realm of ideas and concepts. This latter form of warfare interacts with the former, making the violence more digestible or 'tolerable' for the host population. This abstract ideological warfare offers an unsophisticated but effective set of apologetics for Islamic violence — 'not all Muslims,' 'don't look back in anger,' 'beat violence with kindness,' and yes, 'Hope not Hate.' And perhaps most effectively, this set of apologetics has come to offer an alternative, if entirely fictional boogeyman — the White advocate. The White advocate as 'folk devil' has been decades in the making, of course. But he is now undergoing a further evolution — becoming a true social leper, a criminal, a 'terrorist.' He has had to undergo this discursive transformation because of the prevalence of real terrorists and murderers. In a way, he is made to atone for their sins.

It is unlikely that Britain will learn from Parsons Green, or see the irony in the Nationalist Action panic of the ten days previous to it. Most Britons will carry on with their lives, and will probably be untroubled even if the two Muslims suspects are released while the seven nationalists remain jailed for years to come. Altruistic old British couples will continue to adopt and nourish 'child refugees' from Syria. People will continue to believe that 'right wing extremists' are a dire threat to their safety. The masses will continue their failure to question how stickering, and talking with friends, became 'terror offences.'

This is what happens when a people confuses full stomachs and nice cars with freedom. This is what happens when a people allows its narrative of self to be dictated by foreign tribes and treasonous psychopaths. This is what happens when all checks and balances fail.

I leave the last word to Alex Deakin, the young graduate who, when charges of terrorism were put to him days ago, replied: “I believe I am innocent. I am a prisoner of conscience.”

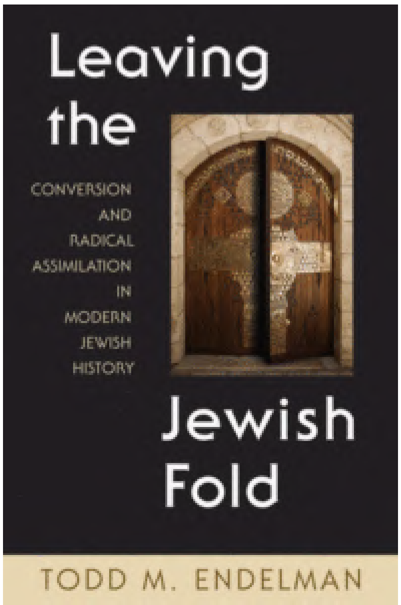
Review: Leaving the Jewish Fold: Conversion and Radical Assimilation in Modern Jewish History by Todd M. Endelman

theoccidentalobserver.net/2017/10/09/review-leaving-the-jewish-fold-conversion-and-radical-assimilation-in-modern-jewish-history-by-todd-m-endelman

Andrew Joyce, Ph.D. October 9, 2017

Leaving the Jewish Fold: Conversion and Radical Assimilation in Modern Jewish History
Todd M. Endelman Princeton University Press, 2015

"A Jewish question would still exist, even if every Jew were to turn his back on his religion and join one of our major churches." Karl Eugen Duehring, 1881


Leaving the
CONVERSION AND RADICAL ASSIMILATION IN MODERN JEWISH HISTORY
Jewish Fold
TODD M. ENDELMAN

At the heart of the Jewish Question lies an extraordinary level of ethnocentrism. The tremendous capacity of Jews for mutual co-operation and the reinforcement of group identity is one of the behavioral markers that set them apart from most other human populations. This is the case even in comparisons with other populations that, like the Jews, have historically performed roles as 'middle man minorities.' Jewish ethnocentrism has thus deservedly been the major focus of attention when scholars or activists have decided to investigate Jewish group behavior. In general these investigations have rested on the obvious expressions of ethnocentrism — clannishness in business, Jewish endogamy, group political strategies, and the manifestation of Jewish group allegiance even in secular cultural contexts ('Jews without Judaism').

By contrast, the story of those Jews who ostensibly left both Judaism and their community, apparently cutting all ties with their ethnic group, has been little explored or discussed in explorations of Jewish ethnocentrism. This story is, however, an important one, and it becomes even more important in a contemporary context in which Jewish intermarriage, particularly in the United States, is reaching unprecedented levels.

Key to understanding Jewish ethnocentrism should be an assessment of its strength, not just in terms of its obvious successes and manifestations, but in terms of its failures — when did it fail, how often did it fail, and why? I chose to read Todd Endelman's *Leaving the Jewish Fold* as part of my own deeper investigation into this issue — to probe the weaknesses of Judaism as a group evolutionary strategy for a future book project on that theme. However, rather than being surprised, I found that it largely confirmed my pre-existing theoretical framework. Endelman merely confirms that Jewish conversions to religions other than Judaism have historically been extremely rare and, despite the title of the book, the author provides very little evidence to suggest that the 'assimilation' undertaken by those Jews who 'left the fold' was radical, or even genuine. To use Endelman's terminology, 'drift and defection' has always been a small, though passionately resisted phenomenon on the periphery of Jewish populations, serving paradoxically at times, like anti-Semitism, *to reinforce group cohesion at the core*. But in the overwhelmingly majority of cases an extremely high level of ethnocentrism is a constant feature of Jewish history.

The book is neither entertaining nor intellectually stimulating. *Leaving the Jewish Fold* is the third book by Endelman that I've read, following his *Radical Assimilation in English Jewish History, 1656–1945* (1990) and *The Jews of Britain, 1656 to 2000* (2002). His histories tend towards the type of overview perspective that can be useful when trying to get to grips with major events and personalities, but which lack insight or real interest even on a potentially oppositional level — his stances and arguments are often so weak (or non-existent) that they are difficult to detect. This makes his work slightly more factually correct than, for example, the work of the late ethnic activist Robert Wistrich, but ultimately less 'fun' to engage with or argue against. The fact that Endelman continues to be published by elite academic publishing houses like Princeton University Press should be regarded as a symptom of ongoing Jewish influence in Western academia [discussed further here] rather than being suggestive of the quality of his work. Like earlier examples of his work, *Leaving the Jewish Fold* is for the most part a collection of anecdotes and statistics, derived almost exclusively from published secondary sources, and often involving very little or no original research. The structure and narrative cohesion in this instance, where the material concerns Jews who ostensibly abandoned Jewish life, is haphazard and often confusing. As just one example, during his weak first chapter on the medieval period Endelman inexplicably plucks anecdotes from the eighteenth century.

The potentially interesting subject of renegade or ex-Jews is for the most part wasted in Endelman's hands. His writing is dry and lacking in creativity, but more importantly Endelman is very much the typical Jewish historian. By this I mean that his oeuvre can be read as part of the 'lachrymose history' school that dominates Jewish historiography. Accordingly, Endelman's histories take place in a framework in which Jews are blameless victims of the irrational and unrelenting hatred of Whites. A curious aspect of all such histories is that they tend to focus more on the alleged injustices perpetrated by Whites than the actual historical actions of Jews. Such examples of ‘Jewish history’ are therefore more often histories of an alleged ‘European evil.’ Although it takes extremely careful reading to discern, the confused and contorted premise underpinning *Leaving the Jewish Fold* is that, historically, Jews have only left the Jewish fold due to material or psychological torture by the surrounding population. While the majority of Jews were somehow able to withstand such putatively awful treatment, weak Jews on the margins — poor, isolated, or somehow psychologically ‘different’ — ultimately drifted away or defected among ‘the nations’ in search of reprieve. Resource competition between Jews and Europeans, perhaps the defining factor in the development of anti-Semitism, simply doesn’t feature anywhere in *Leaving the Jewish Fold* as a subject of serious analysis.

Endelman’s first chapter, concerning ‘Conversion in Medieval and Early Modern Europe,’ sets the tone for the central premise of Jewish victimhood. In common with the vast majority of Jewish historians, Endelman appeals to psychoanalytic terminology and themes in order to explain both the origins of anti-Semitism (as he sees them) and the nature of European society. As such, Endelman employs the canard that Christianity bears the responsibility for creating anti-Semitism and ‘infecting’ the European population with it. Placing Europeans ‘on the couch,’ he writes that the early Church’s “failure to convince the Jews that their own scripture substantiated Christian belief was a source of anxiety,” and that Church leaders needed, “for both psychological and theological reasons, to assert Christianity’s uniqueness.”[1] In a similar vein, Endelman argues that “by the thirteenth century, the medieval Western church was at the height of its powers. It was self-confident and expansionist, keen to combat *a Jewish enemy that was by and large a product of its own imagination* [emphasis added].”[2] Jews are thus presented as the innocent victims of a strange kind of psycho-theological ‘virus.’ The only two redeeming elements of the first chapter are references to early examples of Jewish crypsis, and the fact that Endelman inadvertently concedes the role of resource competition in the fate of the Jews.

On a personal level I find crypsis to be one of the most interesting aspects of resource competition between Jews and Europeans, and indeed of the Jewish Question more generally. To date, the only comprehensive and convincing academic treatment of this phenomenon is contained within the sixth chapter of Kevin MacDonald’s *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism* (“**Jewish strategies for combatting anti-Semitism**”). MacDonald notes (2004, 218) “there is a long tradition within Judaism that highly prizes the tradition of crypto-Judaism.” Crypto-Judaism is essentially the process by which Jews persist in following the Jewish religion and/or traits associated with it after an ostensible ‘conversion’ to another religion. While Endelman does not discuss crypsis as such, he nevertheless makes reference to instances of the phenomenon. For example, he writes:

> The Visigoths, who conquered Spain in the mid-fifth century, belonged to the Arian sect, in contrast to the majority of the Spanish population, which was Roman Catholic. In 587, the Visigoth king embraced Catholicism and he and his successors pushed relentlessly to unify the kingdom religiously. In 613, Sisebut ordered the forced conversion of all the Jews in the kingdom. In a foretaste of the well-known event centuries later, the policy was a failure. The converts were not absorbed into the Catholic population but instead remained a clearly defined group, often loyal to their old creed.[3]

Crypsis was a strategy most frequently employed when the prospects for ongoing group cohesion looked relatively positive. In more turbulent circumstances, for example during the Crusades, the break-up of communities was a real possibility (making a group cryptic strategy less viable) and, as a result, the most common and extreme reaction to the prospect of conversion was mass communal murder-suicide. Jews would rather die than be absorbed culturally and genetically into the surrounding population. Such spectacles were both surprising and horrifying to European witnesses. It has been astutely speculated that the sight of Jewish men butchering their own families, in order to avoid baptism, played an important role in the development of the Jewish ritual murder accusation (My deeper thoughts on this particular subject, discussed on the *Third Rail* podcast, can be accessed here).

Endelman notes that "From the Crusades on, most Ashkenazim chose martyrdom (or exile, if it was an option) over conversion when faced with the choice."[4] This is obviously indicative of an extraordinary level of ethnocentrism and commitment to the group. Indeed, it is an excellent marker of group selection among Jews: Defection is not an option no matter what the consequences to the individual (**here**, 73–74). Endelman cites one Jewish historian as remarking that Jews viewed the prospect of genuine conversion as "a betrayal of communal values, a rejection of Jewish destiny."[5] Even the English word 'conversion' doesn't adequately convey how strongly-identified Jews view the prospect of leaving Judaism/Jewry and becoming part of another group, since it merely refers to the process of *leaving and becoming*. In English then, conversion implies a future. By contrast, Endelman explains "the Hebrew word for convert in premodern Ashkenazi usage — *meshumad* — reflects the loathing with which conversion was regarded, for its root (*sh-m-d*) means *utter destruction* [emphasis added]."[6] (At this point in the text I was left wondering about the potentialities of a scenario in which Europeans possessed, instead of the anodyne "mixed marriage," integration," or "immigration," a vocabulary that was intrinsically hostile to racial and cultural dilution.)

The insincerity of Jewish conversions, together with the widespread involvement of Jews in usury, contributed to the growing belief that Jews could not, and should not be allowed to, function in European societies. The result was a wave of expulsions: in 1182 (Île-de-France), 1223 (Normandy), 1253 (French royal domains), 1288 (Gascony), 1289 (Naples, Sicily, Anjou and Maine), 1290 (England), 1306 (French royal domains — again), 1322 (French royal domains — for the third time), and 1492 (Castile and Aragon). Given the strength of Jewish ethnocentrism during the medieval and early modern periods, and the intensity of resource competition between Jews and Europeans, it is unsurprising that Endelman finds that even cryptic conversions and assimilations were extreme rarities.

Endelman's second chapter, 'Conversion in the Age of Enlightenment and Emancipation,' is more interesting than the first. In the post-Enlightenment context, the barriers of religion were weaker than in the medieval and early modern periods, and the focus on Jewish self-definition shifted to the sphere of civic life or being a 'citizen.' This was necessarily complicated by the fact Jews, a collectivist and corporate Levantine people oriented toward collective behavior and rights, were presented with opportunities to join societies based on idiosyncratically European precepts of individual freedom and personal responsibility. During this period, Jews 'left the fold' more frequently than in prior ages, but the manner in which they did so was guided by what Endelman describes as "strategic reasons."[7] Rather than converting to save one's life (e.g. Glückel of Hameln describes a Jewish thief in Norway who converted to avoid being hanged), Jews now converted to obtain social, economic or political privileges or advantages. The period witnessed the birth of "Jews without Judaism." These were Jews who abandoned belief in the Jewish god but who cultivated different forms of 'Jewishness.' (For more on this shift, see my discussion of the role of Spinoza as a secular Jewish god.)

Endelman's second chapter is largely concerned with anecdotes of wealthy Jews who found themselves in "despair" at not being able to reach the heights of European society. A small minority decided that undergoing baptism or campaigning for full legal equality, irrespective of their personal piety or sense of patriotism, would be a means of removing some of the stigma of Jewishness. Few of these societal or confessional changes brought the desired effect, and even at the highest and ostensibly most integrated levels Jews continued to socialize *almost exclusively with other Jews*. Endelman cites the English politician Thomas Babington Macaulay has having written to this sister following a costume ball at the home of Jewish financier Isaac Lyon Goldsmid (1778–1859): "A little too much of St. Mary Axe [a Jewish district in London] about it — Jewesses by dozens, and Jews by scores…The sound of fiddles was in mine ears, and gaudy dresses, and black hair, and Jewish noses were fluctuating up and down before mine eyes."[8]

The quiet contempt felt for Jews in European society was a significant obstacle to their entry into European power structures. However, it was increasingly rare in the post-Enlightenment period for this contempt to be translated into fully articulated legal obstructions. Although it was common to discuss issues of 'blood' during this period, systematic racial understanding was relatively weak compared with the century that would follow. Entry to positions of power was thus, by the 1820s at least, largely a bureaucratic affair. A certificate of baptism, acting like a kind of proto-Green Card, was more or less sufficient for Jewish entry into politics and the professions. Endelman writes that “baptism was a prerequisite for a public career,” and cites Heinrich Heine as remarking “the baptismal certificate is the ticket of admission to European culture.”[9]

If these quotes convey a purely strategic, mechanical view of the process of conversion then they are truthful to their context. The majority of ‘converts’ in the period remained Jews in every meaningful sense, and many carried an open contempt for the Christian religion they professed to join. Very often they also possessed a barely concealed contempt for the naivety of the society that set such a weak and ultimately meaningless (but nevertheless irritating) barrier to their personal or tribal ambitions. The Jewish Hegelian Eduard Gans remarked to a friend that “if the state was so stupid as to bar him from devoting his talents to it unless he confessed to believing something that he did not believe, it would have its wish.”[10] In another example, Heinrich Heine found it incomprehensible that Felix Mendelssohn-Bartholdy (grandson of Enlightenment celebrity, and promoter of ‘tolerance’ and ‘pluralism,’ Moses Mendelssohn) was apparently a sincere Christian (having been baptized as a child on the instructions of his father, who renounced Judaism) despite having a personal fortune and thus experiencing no obstacles to career advancement. Heine, an adult ‘convert,’ was particularly disdainful of Mendelssohn-Bartholdy’s decision to compose Christian music, writing to the composer: “If I had the good fortune to be the grandson of Moses Mendelssohn, I would never employ my talents to set the urine of the Lamb to music.”[11] The gospel of his new religion was thus, to Heine, nothing more than ‘piss.’

Heine was no exception. Endelman cites cases of Jews writing to pastors and priests requesting ‘dry baptisms’ in which they would merely have to subscribe to vague universal principles rather than study Christianity or profess belief in its central tenets. David Friedländer, the Jewish banker and disciple of Moses Mendelssohn, became infamous for his ‘**dry baptism initiative**,’ in which he requested the development of a special form of conversion for Jews in which baptism was reduced to “a mere form…necessary for the admission of a member into a society.”[12] Thousands of similar requests came from Jewish students, academics, and those with political aspirations. At the lower end of the social scale, Jews often abused the naive missionary zeal of Christian societies eager to procure Jewish converts. The period saw the rise of the ‘professional convert,’ who would travel from church to church, undergoing tens of baptisms in order to reap the monetary gifts often associated with them. Reading such accounts can be infuriating not only in terms of the Jewish behavior described, but also that of one’s own hopelessly gullible, endlessly altruistic forebears.

Endelman’s third chapter, ‘Conversion in the Age of Illiberalism,’ covering the period 1860–1914, details more strategic conversions. Particularly notable is Leopold Kronenberg (1812–78), the Prussian Jewish banker, who later moved to Warsaw and converted to Catholicism in order to obtain a tobacco monopoly.[13] Endelman struggles with the unpleasant nature of Jewish history in Poland and Russia at this point, noting that the May Laws of 1882 were introduced in “the interest of protecting the peasantry from Jewish ‘exploitation.’”[14] The fact that this Princeton-published academic should feel the need to place ‘exploitation’ in scare quotes is indicative of the problematic nature of the Jewish academic monopoly on the writing and publishing of Jewish history and the history of anti-Semitism. Endelman presumably finds it very difficult to accept that his ethnic group, hitherto described in his text as blameless victims, were in fact exploiters — a historically verifiable fact clearly articulated in John Klier’s Cambridge-published *Russians, Jews, and the Pogroms of 1881–1882* (2011), and well-attested in Kevin MacDonald’s *Separation and Its Discontents*.

One searches in vain for the genuine convert, or even the genuine secular ‘world citizen’ in Endelman’s text. Moving into the early twentieth century, he discusses ‘institutional integration’ and ‘social mixing.’ These developments did little to change the texture of Jewish social life:

> In recalling his upper-middle-class youth in late-Imperial Berlin, the fashion photographer Erwin Blumenfeld (1897–1969) noted that his freethinking, atheist parents contentedly lived within “invisible walls,” associating exclusively with other Jews, and “were probably not even aware of it themselves.” Very rarely “a stray goy happened to find his way into our house,” and when one did “we had no idea how to behave.” The absence of Gentile visitors also characterized the Berlin home of Gershom Scholem (1897–1982). Despite his father’s allegiance to liberal integrationism, “no Christian ever set foot in our home.”

The example of Gershom Scholem was so striking that Kevin MacDonald discussed him extensively in **Chapter 8** (249–252), on self-deception among Jews. For example:

> Scholem may have developed his self-deception in his family, which, if it is at all representative of assimilating German Jewry, illustrates the self-deception involved for many Jews in establishing personal identity in a modern Western society. His father Arthur was an ardent assimilationist who forced his son to move out of the house when Gershom was charged with treason for demonstrating against Germany’s war effort in World War I. However, Arthur’s assimilation was perhaps not as complete as he conceived it to be.
>
> [Gershom] should have been used to incongruities: his mother owned a kosher restaurant, but his father had renamed himself Siegfried in honor of Wagner’s opera. In the Scholem house, customs were similarly mixed up. Arthur forbade Jewish expressions, but his wife used them anyway. Friday night was a family night when prayers were said but only partly understood, and Arthur scorned Jewish law by using the Sabbath candles to light a cigar after the meal.

> On Passover, the family ate both bread and matzo. Arthur went to work on Yom Kippur and did not fast. He praised the Jewish mission to spread monotheism and ethics, and he disparaged conversion. But the family celebrated Christmas as a German national festival and sang “Silent Night.” Arthur insisted on his German identity, but almost all his friends were Jews, and no Christian ever set foot in his home. And when Gershom became a Zionist, his parents bought a portrait of Herzl and put it under their Christmas tree. (Rubin 1995a, 32–33) p. 252

Despite the very low level of conversions, their strategic nature remained common. Conversion remained a ‘Green Card’ to the urban professions. The Semitics scholar Daniel Khvolson (1819-1911) is reported to have replied, when asked if he converted out of conviction, that “yes, he was convinced that it was better to be a professor in St. Petersburg than a melammed in Eyshishok.”[15] The Berlin theater critic and philosopher of language Fritz Mauthner (1849–1923) wrote in 1912 that he had never witnessed a genuine Jewish conversion and that “in the vast majority of cases the convert is brought to profess a creed in which he does not believe out of higher or lower reasons of expedience.” This understanding was so widespread among Jews that some Jewish communal organizations even permitted Jewish ‘Christians’ to obtain office in them — a perfectly reasonable policy given that these individuals remained, in every meaningful way, Jews.[16]

Endelman’s discussion of the period 1945–present, which takes up the remainder of *Leaving the Jewish Fold*, is moderately interesting but under-developed, and continues to take the form of successive anecdotes/brief biographies. This format, and the fact that Endelman refuses to contextualize such cases within the obviously relevant framework of Jewish ethnocentrism, lends the book a very tedious air. Endelman’s habit of treating every fake conversion or strategic intermarriage (often into European aristocracies) as if it were genuine and worthy of Jewish lamentation also becomes unbearably irritating. Citing steadily increasing intermarriage statistics, Endelman begins to imbue his narrative with a kind of weary moralism that would perhaps be admirable if the European right to survival was also indulged. Endelman writes at his conclusion, “I value Jewish tradition and continuity.” One envies the ability of Jewish scholars, and other ethnics, to voice such sentiments. We can only too well imagine the suspicion or open hostility that might follow a European academic who chose to state, in a book published by an elite press, that he valued European tradition and continuity.

Endelman’s book is, for the most part, about something that never really occurred. Very few Jews in history have ever truly ‘left the Jewish fold.’ Some converted for convenience, for money, and for opportunity. In the secular age an even larger number developed new methods to continue group association and achieve group interests. Throughout, the strongly committed and highly cohesive core of the Jewish population has always remained stable, powerful, and influential, and even those Jews at the fringes have always been relatively safely within its orbit.

This hasn’t prevented panics. Indeed, the high level of demographic concern among Jews, emblematic in Endelman’s book and often alluded to, is itself a key indicator of the unusual strength of Jewish ethnocentrism. In a very recent example, *Arutz Sheva* ran an article titled “**The Disappearing Jews**” in which it was argued:

> We are killing ourselves. It’s called “assimilation” and we can no longer turn a blind eye to what is happening. Let me share a few facts from an article I saw recently on Aish.com. In American today, 71% of non-Orthodox marriages are intermarriages. 71%!!! According to Aish.com, 83% of the children from these marriages will intermarry as well. You need to stop and think about that for a moment. Simply put, it means that our non-religious brothers and sisters are in a process of self-destruction. They are disappearing. By the way, the US intermarriage rate in 1950 was 6%. By 1974 it had risen to 25%. And today? Simply out of control. The numbers get even worse when you read about fertility rates. The general US population has a fertility rate of 2.1 but the Jews are different: Orthodox Jews are 4.1, Conservative Jews are 1.8, Reform Jews are 1.7 and Jews of no religion are 1.5. You realize that when 2 parents have less than 2 kids, they are vanishing. …There are 5.5 million Jews in America today and experts believe that in 20 years, that number will be 2.5 million — a loss of 3,000,000 Jews!!! …The first thing we need to do is figure out a way to cure this epidemic. It’s an emergency call to save lives because if not, the number 6,000,000 will pale in comparison to what we did to ourselves.

However, as I noted in my 2015 blog post **‘The Myth of Jewish Population Decline’**, the global picture of the Jewish Diaspora’s demographic is one of growth. For example, the Pew Research Center notes that Germany is now home to **35,000 more Jews** than in the 1930s. Jews, of course, now also possess an ethnostate in the form of Israel. The global picture for Whites looks bleak by comparison, and it is quite perversely ironic that Jews, who have done a great deal to engineer White demographic decline, should entertain such fanciful extinction narratives.

To conclude, I might also point out that Jewish influence has very rarely relied on the power of numbers or the size of the Jewish population. Jewish influence operates much more in terms of networking and co-operation among a relatively small number of cohesive and capable players. Judaism as an ecological strategy, as Kevin MacDonald points out in chapter seven of *A People that Shall Dwell Alone*, is also heavily reliant on high-investment parenting — relatively small numbers of children receiving high levels of care and education. Worries about Jewish birth-rates, as expressed in the *Arutz Sheva* thus seem redundant in light of historical trends. In the past I have used the analogy of the onion to explain that extreme outer layers of the Jewish community may at times peel away, but for the most part the entity remains whole and intact. ‘The Jewish Fold’ retains its power.

[1] Endelman, *Leaving the Fold*, pp.20-21.

[2] Ibid, p.24.

[3] Ibid, p.23.

[4] Ibid, p.26.

[5] Ibid, p.26.

[6] Ibid, p.26.

[7] Ibid, p.51.

[8] Ibid, p.79.

[9] Ibid, p.69.

[10] Ibid, p.68.

[11] Ibid, p.70.

[12] Ibid, p.64.

[13] Ibid, p.97.

[14] Ibid, p.103.

[15] Ibid, p.118.

[16] Ibid.

Banned in America…A Sequel

theoccidentalobserver.net/2017/10/11/banned-in-americaa-sequel

Andrew Joyce, Ph.D.

October 11, 2017

Too White for Weimerica

I was pretty excited this morning. After weeks of preparation, and months of discussions, I was getting ready to leave Europe for the United States. My purpose of travel was a week of talks and co-operation with the leadership of the National Policy Institute, with a view to significantly expanding the output of Washington Summit Publishers. I was also looking forward to socializing with some old acquaintances, and forming new friendships and alliances. My last visit to the D.C. area, two years ago, was extremely memorable. One serendipitous moment that will always stay with me was watching a Congressional debate with Kevin MacDonald, as three Ultra-Orthodox Jews took their seats in the public gallery directly behind us. You couldn't have scripted it better.

I was chuckling to myself this morning as I recalled that incident and, with my bags packed and beside the door, I went to grab some breakfast. As I started to eat, it occurred to me to quickly check my email before I set off for the airport. There were two new emails in my inbox, but one immediately caught my eye. It was from Customs and Border Protection, and the headline immediately made my heart sink. The last time I had heard of the phrase "Your ESTA status has changed" was in Chris Dulny's post-Charlottesville video, during which he explained that immediately on returning to Sweden both he and Daniel Friberg had received just such an email indicating that their travel privileges to the United States had been revoked. I clicked on the provided link, entered my details, and there it was: "Travel Not Authorized."

I've been travelling to the United States for more than ten years now, without issue. I've lived there for extended periods of time, and was planning to do so again in the near future. My children are U.S. citizens, descended on their mother's side from the earliest settlers of South Carolina. The revocation of my travel authorization is therefore a deeply personal issue, as well as a social and professional one.

It's also a perplexing one. I have no criminal convictions or history of immigration violations. I've spent thousands over the last decade making sure that any paperwork necessary for my often mobile family was appropriately dealt with. Indeed, we were willing to play the game of the modern globalist state — to go along with the idea that citizenship and belonging were purely bureaucratic matters. At times this was deeply irritating, if not infuriating. I remember at least two occasions on which my blonde, blue eyed wife was thoroughly questioned/harassed on entry into Europe by African and Pakistani immigration officials. A young woman whose family origins stretched deeply into the British Isles, Germany, and Sweden, thus found her ability to enter her ancestral homelands placed in the swarthy hands of Third World newcomers. Today, “Border Protection” seems to mean nothing more than limiting the ability of law-abiding, documented Whites to travel freely, safely and comfortably, while turning a blind eye to floods of illegals, rapists, vandals, and welfare claimants.

Will America be safer by preventing my entry? Perhaps. The America slowly morphing into a coffee-colored mass of Walmart shoppers will be slightly safer. The America of bloated, parasitic capitalism will be slightly safer. The America dominated by foreign interests, and subject to the victimhood fantasies of a dangerously paranoid international clique, will be slightly safer. The interests opposing us are only too aware that in communication lies our great strength. Our ideas are powerful, primal. They move people. The exchange and spread of our ideas is thus viewed with alarm. They must get us off the internet. They must prevent us from meeting in real life. Our marches and rallies are treated as signs of the apocalypse. They desperately seek to muzzle us while simultaneously parroting the lie that we are weak and irrelevant; nothing more than an echo of a dying America — the America they *don’t* want to be made safe. In truth, it is open season on this America, the one created by the nation’s founding stock. In truth, “Homeland Security” and “Border Protection” offer protection only for the multicultural globalist project (America 2.0) while subjecting America 1.0 to an endless onslaught of demographic displacement and interracial rape and violence. The horrifying reality is that the dystopia we are seeing unfold is less *1984*, and more *Turner Diaries*.

Over a century ago, a Jewish intellectual from Europe arrived at a New York harbor. Sigmund Freud stood on the deck with Carl Jung, and as he scanned the horizon of surging skyscrapers he turned to his disciple, whom he referred to as ‘the Aryan,” and whispered, “They don’t realize we’re bringing them the plague.” I find it ironic that one of the most important questions featured in modern U.S. immigration paperwork is whether the traveler has any “communicable diseases.” The border officials of a century ago may have succeeded in the quarantine of tuberculosis and affiliated diseases, but they had no defense against the ‘plague’ brought by Freud and others like him. They were ineffectual at preventing the spread of the contagion of Cultural Marxism, the mendacity of Boasian anthropology, or the insidious and warped calculation of psychoanalysis. By the 1960s these “communicable diseases” had weakened America 1.0 sufficiently for it to abandon its sense of self and throw its doors open to the world.

Today’s borders are even more porous, although it appears that the Deep State has now designated the desire for White survival to be a “communicable disease.” In the eyes of the corrupt status quo, therefore, it is I, and those like me, who bring “the plague.” We carry with us a ‘contagion’ that might help awaken White America to its impending destruction, that might help it to remember that it was once called to a higher task, and a future better than that offered by being a soulless, deracinated consumer.

Have our overlords succeeded today? Perhaps. But only in the way that an antibiotic may, for a time, offer some resistance to a virulent and adaptive pathogen. Our ideas, as I said, are powerful. The status quo has become bloated, its tactics tired. We are mobile, determined, and tactically agile. We are resilient. We came back to Charlottesville.

And I’ll see you in D.C. yet.

Agobard of Lyon and The Origins of the Hostile Elite

theoccidentalobserver.net/2017/11/02/agobard-of-lyon-and-the-origins-of-the-hostile-elite

Andrew Joyce, Ph.D. November 2, 2017

As part of the introduction to my forthcoming volume of essays, *Talmud and Taboo*, I've included an overview of key developments in the historical relationship between Jews and Europeans. During the course of this overview I emphasize the historical suppression of European responses to Jewish group behavior, an important and perennial aspect of Jewish-European interactions. This suppression/taboo, as a thing in itself, tends to be less explored and understood when compared to the attention devoted to more obvious manifestations of Jewish influence (e.g. assertive action in influencing immigration control), but consideration of it is crucial to a complete understanding of Jews as a hostile elite. A working theoretical definition of what is meant by "Jews as a hostile elite" is of course also necessary, and is taken here as the implication not only that Jews have historically been opposed/hostile to the interests of the European masses, but also that Jews have had direct access to political power, or significant levels of influence over European elites in possession of it. While writing the introduction to *Talmud and Taboo* I was primarily concerned with the origins of the Jewish acquisition of this power or influence in Europe, the mode of its expression, and its evolution over the course of centuries. Due to restrictions of space in the introduction to *Talmud and Taboo*, I want to take the opportunity here to expand on one such example.

To date, our best understanding of modern Jewish political strategies in the context of the "taboo" can be found in Chapter 6 of Kevin MacDonald's *Separation and Its Discontent: Toward an Evolutionary Theory of Anti-Semitism*, titled "**Jewish Strategies for Combatting Anti-Semitism**." One section deals with "Political Strategies for Minimizing Anti-Semitism." MacDonald notes that Jews have been flexible strategizers in the political arena, buttressed by an IQ substantially above the Caucasian mean, and argues that the foundations for Jewish influence are wealth, education, and social status.[1] Today, Jews apply this influence in order to stifle negative discussion of their group, and at times to stifle any discussion of Jews at all. MacDonald points out that this is normally done via extensive communal support for "self-defense committees," which are a feature of every Diaspora population. These committees invariably lobby governments, utilize and influence legal systems, produce pro-Jewish and pro-multicultural propaganda, and fund pro-Jewish candidates or initiatives. Another of their vital functions has been to monitor and expose "anti-Semites," and to use legal systems in order to exact individual punishments, thereby making an example of individuals and thereby imposing a deterrent atmosphere on the rest of the population.

It almost goes without saying that in the modern era Jews have been very successful in making anti-Semitism a disreputable and unsavory enterprise. Perhaps more than any other shaming device, accusations of anti-Semitism can be socially and professionally devastating. Academic studies which argue that anti-Semitism has a rational and understandable basis, such as MacDonald's work, are monitored and excluded from scholarly discourse in an unceasing effort to maintain Jewish control over narratives concerning their group and deflecting antagonism to it. A foundational idea underpinning the creation of this most modern taboo is that anti-Semitism is a personal flaw indicative of psychiatric disorder and a social aberration, epitomized by the writing of the **Frankfurt School of Social Research**. Despite achieving an almost monolithic position in the public mind of most European populations, it is particularly noteworthy that such conceptualizations of anti-Semitism as an irrational and inexplicable form of psychosocial illness are extremely recent, having been developed only in the last sixty years by a cast of Jewish intellectuals—particularly those at the nexus of psychoanalysis and the Frankfurt School.

This reframing of European understandings of anti-Semitism has been due not only to Jewish influence in academia, the media, and the development of social policy, but also to a general ignorance among Europeans of the historical experiences of their ancestors. Europeans cannot come to terms with the issue of Jewish influence purely by confronting its contemporary manifestations – they must engage with the experiences of their forebears, and understand how and why they viewed Jews as a hostile elite.

All of these considerations led me to one question: when and how did this "hostile elite" begin? Although Jewish influence was noted during the life of the Roman Empire, I excluded this period from my deliberations for a number of reasons. The first was that I wanted a close contextual proximity to present conditions; in other words, as a bare minimum I felt it necessary that I should find an early example of Jewish influence that still mirrored enough features of the modern experience to be broadly valid in comparison. Despite a proliferation of expatriate communities, during the Roman Empire, or at least until the sack of Jerusalem by Titus in AD 70, Jews could be considered as predominantly a national people rather than a Diaspora. It could thus be argued that relations between the Roman Empire and Jewish populations could on some level be understood within the framework of traditional diplomacy and power relations.

It was only after Rome's demolition of the **Second Jewish Commonwealth** in the first century that the Exilic period ushered in significantly novel forms of Jewish political activity. These political activities also became uniform, with Amichai Cohen and Stuart Cohen noting of the new Diaspora: "Notwithstanding variations dictated by vast differences of location and situation, all Jewish communities developed and refined a remarkably similar set of broad [political] strategies."[2] The second reason is related to the first in the sense that this set of Jewish political strategies had to be present in a broad geographical area of Europe. This breadth of geographical dispersion, and the subsequent extension of Jewish interactions with European populations, only occurred after the fall of the Roman Empire. A third and final reason for omitting the period of the Roman Empire was that my precondition of close contextual proximity required that the nation states of today, at least in their prototypical form, should be broadly recognizable. Finally, the Jews of Visigothic Spain, although wealthy, powerful, and incredibly hostile, have been discounted due to their failure to establish a relationship with Visigothic elites. This failure most notably resulted in the Jews providing assistance to a replacement elite — Muslim invaders.[3]

The set of "broad political strategies" referred to above requires further elaboration. Lacking a state, and insistent on remaining apart from their host nations, Diaspora Jewish populations developed an indirect and at times highly abstract style of politics in order to advance their interests. In Jewish sources it became known as *shtadtlanut* ("intercession" or "petitioning"), and represented a personal and highly involved form of diplomacy or statecraft that, in the words of the Cohens, "prioritized persuasion."[4] In the modern era we are familiar with such *shtadlans* as the Anti-Defamation League, and AIPAC. These bodies claim to represent all Jews, and the interests of all Jews, and do so when interacting with, interceding with, or "persuading" host nation governments or other arms of the White elite. However, the *shtadlan* as a large formal body or committee is a relatively modern development, and was a necessary response to the end of absolute monarchy at the beginning of the nineteenth century (and the corresponding rise of parliamentary democracy and the modern state). Prior to c.1815, Jews often pursued their interests via a small number of very wealthy and "persuasive" individual *shtadlans* who would form personal relationships with a king, prince, or other powerful members of the European elite. This was most pronounced during the Early Modern period when *Hofjuden*, or Court

Jews, negotiated privileges and protections for Jews with European monarchs. An excellent example is that of Daniel Itzig (1723–1799), the Court Jew of Kings Frederick II the Great and Frederick William II of Prussia, who used his wealth and influence to persuade these monarchs to abolish many restrictions on Prussian Jews and grant them a succession of privileges. Put simply, the concentration of power in individuals meant that Jewish interests could also be negotiated by individuals.

However, although we may still see echoes of the old *shtadlans* in individuals like George Soros or Sheldon Adelson, the dispersal of political power following the collapse of the absolute monarchies required a greater number of Jewish "persuaders," thus necessitating the development of the modern Jewish "diplomatic" organization. Of course, the majority of these modern bodies vigorously deny their "diplomatic" or political function, preferring to style themselves as "self-defense" bodies or similar abstractions. Writing on the subject of *shtadtlanut* Samuel Freedman has argued that Jews have "become wedded to a "crisis model" in community-building, in which either Holocaust commemoration or opposition to anti-Semitism are the *raison d'etre* for the largest communal organizations, from the Simon Wiesenthal Center to the American Jewish Committee." This masking of deeper political interests should be seen as combining deception (of Europeans) and self-deception (among some Jews) in the broader Jewish strategy, or at least as a device designed to boost the recruitment of "persuaders." Jews (at least those not consciously engaged in deception) and Europeans are thus led to believe that such bodies are necessary to defend and protect a vulnerable community in crisis, when in fact their primary function is to advance the interests of an extremely wealthy, culturally invulnerable, and politically powerful community — a hostile elite.

In searching for the origins of the hostile elite I was therefore looking for the earliest possible example of a Diaspora Jewish community in which *shtadtlanut* was in evidence — the obtaining of privileges and protections from a European elite, contrary to the interests of the masses of a given European population. Although I would very much welcome further suggestions from readers, the earliest convincing case that I have come upon concerns that of the Carolingian dynasty during the lifetime of Archbishop Agobard (c. 779–840).[5] Agobard was a Spanish-born priest and archbishop of Lyon during the Carolingian Renaissance. A fearless controversialist, Agobard gained fame and notoriety during his lifetime — and a place in posterity — by expressing his opposition to Jewish political influence in the Frankish kingdom. Agobard's Spanish origins are important. Bernard Bachrach notes that Agobard would have been very much aware of the scale and impact of Jewish influence, writing that "Agobard was born and raised in the Spanish March and Septimania where the Jews were extremely powerful. … He was aware of the power that the Jews of the Narbonnaise had exercised for centuries."[6]

The Frankish context in which Agobard found himself also contributed to an inevitable clash at Lyon. Although some of the early Carolingians had passively tolerated the steady expansion of Jewish economic activity in the Frankish kingdom, Emperor Louis the Pious (778–840) “systematized” a “pro-Jewish policy” by eliminating or disregarding earlier restrictions on Jews, and issuing a charter granting them a number of privileges and protections.[7] Kenneth Stow remarks that “the charters of privilege that Louis the Pious granted to Jewish merchants were the forerunners of all others the Jews in medieval Europe would receive.”[8] Essentially, what we see here is the birth of the formal, symbiotic relationship between Jews and self-interested European elites. The charter of Louis the Pious enacted laws that protected Jews and also developed an administrative apparatus to enforce his policies — mainly via the office of the *magister Judaeorum*. Louis encouraged Jewish economic activity in the belief that he would be personally enriched by doing so.

This “encouragement” involved some very dark aspects. In particular, it involved turning a blind eye to the incredibly hostile and often illegal behavior of the Jews in his realm. Bachrach describes the Jews of Lyon as “militant, aggressive, and powerful,” and notes that Louis and his officials “apparently ignored gross violations of the law by Jewish slave traders who bought and sold Christian slaves and kidnapped and castrated Christian youths for the Muslim markets in Spain.”[9] Jewish slave trading was of course nothing new, nor was it unusual for European elites to permit Jews to trade in slaves. Pope Gelasius (reigned 492–496) had formally allowed Jews to bring slaves into Italy from Gaul, and Charlemagne had also allowed Jews to engage in slave trafficking during the middle of the eighth century.[10] The Spanish Jews of the tenth century made most of their wealth selling Slavonian slaves to the Caliphs of Andalusia.[11] William Phillips argues that by the time of Louis the Pious, Jews “predominated” among the slave traders supplying Muslim Spain.[12] What truly set this period apart from earlier tolerances, however, was the fact that it had become common knowledge that Jews under Louis were actively kidnapping, castrating, and selling Christians with impunity — something that was not only nominally illegal in Frankish lands, but throughout Christendom. And it is here that Agobard enters the stage.

According to Jeffrey Cohen, around the year 822 Agobard began a campaign in Lyon against the Jews based on his “horror over indications that Jews enjoyed a social status superior to that of Christians.”[13] His primary focus from the start was the issue of Jewish trading in Christian slaves. In a letter titled “On the Insolence of the Jews,” sent to Louis the Pious in 826/7, Agobard explained:

> A certain man from Cordoba arrived, fleeing from Spain. He said that he had been stolen as a little boy by a certain Jew of Lyon 24 years before and sold, and that he had fled this year with another boy from Arles who had been likewise stolen by a Jew six years earlier. When we sought out those known to the man who was from Lyon and found them, some said that others had been stolen by this same Jew, others bought and sold, and that this year another boy was stolen and sold by a Jew. At that moment it was discovered that many Christians are sold by Christians and bought by

> Jews and that many unspeakable things are perpetrated by them which are too foul to write.

Agobard goes on to stress that his campaign involved preaching “to Christians that they should not sell Christian slaves to [Jews]; that they should not allow these Jews to sell Christians to Spain nor to possess them as paid domestics.”

Agobard and his associates apparently also began to purposefully seek out and baptize Jewish slaves in order that they may come under the nominal protection of the law and be freed from Jewish slavery.[14] Agobard’s crucial error was in believing that the law would be enforced. Although aware of Jewish wealth and power, he was confronting something very new — the birth of the hostile Jewish elite. Jews had forged an alliance with Louis the Pious via a prototypical form of *shtadtlanut*, and their immediate response on hearing of the commencement of Agobard’s campaign (and in particular that Agobard had baptized and was protecting a slave belonging to a Jew) was to turn to their royal ally. Louis, fearing that the economic basis of his mutual arrangement with the Jews would be undermined by the renegade priest, readily obliged, and dispatched the *magister Judaeorum* to bring Agobard into line.

Agobard’s difficulty in coming to terms with the spiritual and ethnic treason of the emperor is evident in his letter, and for some time he seems to have sought multiple explanations for the failure of Louis to side with his own people. Reading this recently, I became quite emotional upon reflecting that we Europeans still struggle to come to terms with the scale of treason among our elites over a thousand years later — Agobard’s words read as both tragically naive and ominously prophetic. Beginning with his incomprehension that Louis would issue the Jews a formal charter, Agobard writes:

> When the Jews first arrived, they gave me a message in your name and another one to the man who rules the district of Lyon in place of the court; [this message] ordered him to offer aid to the Jews against me. *We absolutely did not believe that such messages as these issued from your judgment*, although they were read out in your sacred name and sealed with your ring. The Jews began to rage with a certain odious insolence, threatening that we would be afflicted with every sort of injury by the agents whom they had obtained to take vengeance upon Christians. After them, Evrard [the magister Judaeorum] arrived and repeated the same thing and said that your majesty was truly angry with me because of the Jews. Then the aforementioned agents arrived, holding in their hands a tax code(?) (*stipendialis tractoria*) and a capitulary of sanctions which *we do not believe exists by your command*. [Emphasis added].

Unfortunately for Agobard, he was summoned to the Court at the instigation of the Jews. Bernard Bachrach comments that “The Jews…were forcefully represented by a powerful advocate. They also had influential friends at court. … The court not only found against

Agobard, but the emperor added the personal humiliation of dismissing him from the palace in a preemptory manner. Louis provided the Jews with a diploma bearing the imperial seal that bore witness to their victory."[15] Persisting in his conviction that the emperor couldn't possibly side with the Jews over his own people, Agobard continued to deliver sermons against Jews and to write to Louis explaining himself (as seen in the above extracts from one such letter). He insisted that Louis had been misinformed or that the edicts bearing his seal were forgeries.[16] Bachrach writes that Agobard believed Louis and other elites at court "were either pawns of Jewish interests or acting from a misunderstanding of the situation."[17] What he failed to consider was the possibility these figures were willing accomplices of the Jews, together comprising a hostile elite.

The patience of the hostile eventually wore thin. As the *missi dominici* [envoy of the ruler] set off for Lyon "with a plethora of pro-Jewish documents and a plentitude of power to enforce government policy, Agobard fled."[18] Agobard noted from his exile "the Jews were made joyful beyond measure." He added that many of his associates "fled or hid or were detained." Priests loyal to him were threatened by Jews and royal agents, and, as a consequence, "did not dare to show their faces." Subsequent efforts to confront Jewish influence in the Frankish lands were forced into more abstract and indirect forms rather than "opposing imperial policy overtly or by attacking the Jews directly."[19] Jeffrey Cohen remarks that, in the end, Agobard utterly failed to alter Carolingian Jewish policy, or prevent its further evolution.[20] Despite this failing, Agobard entered the Jewish consciousness as an emblematic hate figure, with the nineteenth-century Jewish activist and historian Heinrich Graetz comparing him to the "villainous Haman" of the Book of Esther.[21] He was only dislodged from the bitter expanse of Jewish memory when the twentieth century provided Jews with a new "Haman," and a new chapter in their lachrymose self-authored history.

The story outlined here is important in the history of the Jewish Question for a number of reasons. The first is that it is a very early Western European example of non-religious clashes of interest, by which I mean that although we see two religious communities in confrontation the basis for that confrontation is not rooted in the spiritual. As Jeffrey Cohen concedes, Agobard's "well-known complaints regarding the Jews hardly amounted to a systematic theological exposition." Rather than theology, his complaints "address an array of specific, practical issues."[22] These "specific, practical issues" concerned Jewish hostility towards Europeans, the abuse of Europeans by Jews, and the extent of Jewish wealth, privilege, protections, and political influence in European societies. These issues, more than the putative "prejudices," "neuroses," or "religious pathologies" posited by Jewish intellectuals, have been the perennial elements underpinning the Jewish Question for more than a thousand years. They provoked an entirely rational response — European efforts to fight back, or, as it would eventually come to be known, "anti-Semitism."

Perhaps the most important aspect of Agobard's tale is that it exposes the origins of one of the most uncomfortable aspects of Jewish influence — its reliance on cooperation with our own elites. Only by engaging in a symbiotic relationship with our own corrupt rulers can Jews gain full access to power and an impunity when wielding it. As such, we should grow in the understanding that answering the Jewish Question will by necessity involve a reckoning with the issue of how we govern ourselves and by what qualifications we select our elites. If Whites possess a weak sense of ethnocentrism and high sense of individualism (certainly when compared with Jews and other non-Whites), then this should provoke a discussion on how to tie the fate of our rulers or governments to our people. In ancient times, both Celtic and Nordic societies took this idea to an extreme, sacrificing their kings in times of famine or hardship (see for example, the ***Ynglinga Saga***). The fate of the king was quite literally tied to the people — if the people suffered, the king would suffer more than anyone. As time progressed, kings became ensconced in their hierarchy, their palaces ever larger and ever more distant. Then came the parliaments and the politicians, they too ever more distant from the needs of the masses and the direction of their interests. Accountability in all instances was reduced to nothing.

To conclude, as I write this news arrives from Austria. The boy wonder Sebastian Kurz issues a statement: "The battle against anti-Semitism and our policy of zero tolerance against all anti-Semitic tendencies is very important to me. It is a clear pre-condition for the formation of any coalition under my leadership."

Oh Agobard, my brother from centuries past, I would share your feelings of disbelief, had I not seen the same treachery played out for a thousand years and more.

[1] K. MacDonald, *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism* (2004), p.227.

[2] A. Cohen & S. Cohen, *Israel's National Security Law: Political Dynamics and Historical Development* (New York: Routledge, 2012), p.31.

[3] P. Johnson, *A History of the Jews* (London: Weidenfeld & Nicolson, 1987), p.177.

[4] A. Cohen & S. Cohen, *Israel's National Security Law: Political Dynamics and Historical Development* (New York: Routledge, 2012), p.31.

[5] There has been some suggestion that Jews enjoyed close relationships and acquired protections in Merovingian Gaul, but details are too vague for any firm conclusions to be reached on the extent of Jewish influence in this period. See, I. Moreira, *Dreams, Visions, and Spiritual Authority in Merovingian Gaul* (Ithaca: Cornell University Press, 2000), p.101.

[6] B. S. Bachrach, *Early Medieval Jewish Policy in Western Europe* (Minneapolis: University of Minnesota Press, 1977), p.102.

[7] Ibid, p.104.

[8] K. Stow, *Alienated Minority: The Jews of Medieval Latin Europe* (Cambridge: Harvard University Press, 1992), p.59.

[9] Bachrach, *Early Medieval Jewish Policy in Western Europe*, p.104.

[10] I. Abrahams, *Jewish Life in the Middle Ages* (London: Began Paul, 2005), p.114.

[11] Ibid.

[12] W. D. Phillips, *Slavery in Medieval and Early Modern Iberia* (Philadelphia: University of Pennsylvania Press, 2014), p.59.

[13] J. Cohen, *Living Letters of the Law: Ideas of the Jew in Medieval Christianity* (Berkeley: University of California Press, 1999), p.133.

[14] Bachrach, *Early Medieval Jewish Policy in Western Europe*, p.99.

[15] Ibid, p.100.

[16] Ibid.

[17] Ibid, p.101.

[18] Ibid.

[19] Ibid.

[20] Cohen, *Living Letters of the Law: Ideas of the Jew in Medieval Christianity*, p.133.

[21] Ibid.

[22] Ibid, pp.123 & 132.

Thoughts on “Decolonization” as an Anti-White Discourse

theoccidentalobserver.net/2017/11/10/thoughts-on-decolonization-as-an-anti-white-discourse

Andrew Joyce, Ph.D. November 10, 2017

DECOLONIZE
THIS
INSTITUTION
#BLACKLIVESMATTER

Take up the White Man’s burden And reap his old reward, The blame of those ye better, The hate of those ye guard

Rudyard Kipling, *The White Man’s Burden*

Along with ‘Whiteness Studies’ and ‘Black Lives Matter,’ the concept of ‘decolonization’ is currently rampant in Western institutions of higher education. In the most recent example, academics at England’s University of Cambridge are considering how to implement a call from a small group of Black and leftist undergraduates to “decolonize” its English literature syllabus by taking in more Black and ethnic minority writers and bringing ‘post-colonial thought’ (a branch of critical theory) to its existing curriculum. Seen in the context of similar agitation at Yale last year, ongoing “Rhodes Must Fall” agitation in South Africa, the removal of portraits of White founders from King’s College London, and attacks on statues of prominent White historical figures in the United States, the ‘decolonization’ effort is clearly part of an escalating craze for removing White presence and reducing White space throughout the West. This reduction of White space is occurring in demographic, cultural, and even historical areas; the latter involving a ludicrous ‘Blackwashing’ of periods of

European history which were overwhelmingly monocultural, with **g**ross exaggerations of non-White presence in places like Roman Britain.

Today, White nations are being demonstrably colonized by non-Whites, White culture is increasingly marginalized (or dismissed as non-existent), and White history is being rewritten to support and advance the agenda of contemporary multiculturalism. Whites are thus abused as colonizers while simultaneously being subjected to an unprecedented and multifaceted colonization. This jarring incongruence between rhetoric and reality requires an interrogation of what is meant by terms like “colonize,” “empire,” and even “genocide,” particularly in regard to the political uses they have come to acquire, and also an interrogation of what we understand by historical processes of colonization. It is argued here that the growing clamor for ‘decolonization,’ like Whiteness studies, exists only to encourage and facilitate an aggressive anti-White discourse.

Several years ago I had the opportunity to attend a conference on ‘genocide studies,’ during which I was introduced to the work of the leading academic in this field, the Australian scholar A. Dirk Moses. Despite his last name (which apparently is also English and Welsh as well as Jewish), Moses evidences no discernible Jewish ancestry, his father John Moses being a notable Anglican priest and his mother Ingrid a full-blooded German from Lower Saxony. Moses has built his career around broad explorations of the themes of colonialism and genocide, and the relationship between the two. Although he wasn’t present at this particular conference, I was very much interested in those presentations concerning his work, which I have since come to regard as being generally of a very high quality and, most importantly, wide-ranging and devoid of the mawkish (not to mention mendacious) moralism that often saturates Jewish academic treatments of these themes. To my mind Moses remains one of the most essential writers on colonialism, conquest and genocide as perennial features of the human existence, and I would have a difficult time engaging in discussion on these subjects with someone unfamiliar with his work. Importantly, Moses argues that terms like “colonization” have fluid rather than fixed definitions, especially in their discursive usage, and stresses that the meaning of such terms as “colonization” and “imperialism” have rather been adapted in recent decades in order to facilitate a political agenda — to condemn European nations and to question Western moral legitimacy.

For example, in his introduction to *Empire, Colony, Genocide: Conquest, Occupation, and Subaltern Resistance in World History* (2008), Moses contends that conquest and occupation are human universals rather than the preserve of uniquely evil European peoples and their culture. He writes that “‘Empire,’ ‘colony,’ and ‘genocide’ are keywords particularly laden with controversial connotations,” but that “few are the societies that were not once part of empires, whether its core or periphery. Few are the societies that were not the product of a colonization process, whether haphazard or planned.”[1] Despite the universal presence of conquest, displacement, and domination in human history, Moses notes that the usage of the terminology of these themes has come to focus inordinately on the recent European past:

> ‘Empire’ and ‘colony’ are viewed through exclusively nineteenth- and twentieth-century lenses and have become words of implicit opprobrium because they connote European domination of the non-European world. … ‘Imperialism’ was coined in the middle of the nineteenth century to criticize ambitions for domination and expansion. A century later, to accuse a country of colonialism was to condemn it for enslaving and exploiting another.[2]

When utilizing these keywords then, modern ethnic activists strategically take the European expansionism of the nineteenth century as their starting point, excluding many prior centuries during which non-White participation in conquest, slavery, expansion, and imperialism was at least equally in evidence. Colonialism has thus ceased to be regarded in modern social and academic discourse as a human universal, easily explained by evolutionary impulses, and has instead come to be regarded as a dynamic in which uniquely exploitative Whites disturb the putatively utopian existence of non-Whites (a myth bolstered and promoted by **Boasian anthropology**), before subjecting them to unimaginably horrific treatment. Because of the lop-sided nature of contemporary discourse on colonialism and empire, Moses notes that nothing less than “the moral legitimacy of Western civilization is at stake” when defining and utilizing these keywords.[3]

One of the most interesting, and frustrating, aspects of this questioning of Western moral legitimacy is that Whites have allowed themselves to be subjected to it, sometimes even encouraging it. On some levels it would be comforting to attribute this self-flagellation exclusively to very recent alien influences, but the truth is more complex. Europeans may have had unprecedented success in the nineteenth and twentieth centuries in expanding their spheres of material interest and cultural influence, but they also engaged in an unprecedented level of self-critique because of it. Moses suggests that White participation or co-operation in the questioning of the moral legitimacy of Western civilization is in part a “culmination of a long tradition of European legal and political critique of colonization and empire. … European theologians, philosophers and lawyers have been debating the morality of occupation since the Spanish conquest of the Americas in the sixteenth century.”[4]

This “long tradition of European legal and political critique of colonization and empire” could be read as evidence in support of Kevin MacDonald’s theory of ‘**pathological altruism’** in European society, or the idea that Europeans have uniquely constructed their societies to place extreme emphasis on moral conformity and the rights of the individual. Whites (and the legitimacy of their civilization) are thus especially vulnerable in modern discussions of colonization, slavery, and empire, not because their actions in these areas were particularly nefarious, but because they are the only successful ethnic group in these spheres willing to subject itself to such a critique, not only by others within the ethnic group, but also by ethnic outsiders claiming moral superiority. Perhaps best encapsulated in Kipling's poem "**The White Man's Burden**"(1899), written in response to the Philippine-American War, the European experience of expansion and empire has always been double-sided, combining a love of exploration and glory with uneasy introspection prompted, as Kipling put it, by "the judgment of your peers." It is particularly telling that in the course of hundreds of conversations with figures at all levels of the Alt Right (according to all media hype, a bastion of aggressive ethnic chauvinism), I have yet to come across a single individual advocating an expansionist or colonial policy — the preferred option being a total segregation from non-Whites and a policy of non-interference in their affairs.

Of course, one of the main reasons for our contemporary aversion to colonialism is that the collapse of empire has been catastrophic for us as a people — not in terms of lost resources, but because we immediately became subject to reverse colonization. Although accelerated by hostile alien influences, it remains indisputable that Europeans conducted their empires, particularly in their latter bureaucratic stages, in accordance with the principle that the colonized acquired a status nominally indistinct from each other as well as the conquering national/ethnic group. As Enoch Powell expressed it in relation to the British empire:

> From the middle of the eighteenth century onwards, notwithstanding the loss of the American colonies, there occurred a striking expansion outside the United Kingdom of the dominions of the Crown, until those born within a quarter of the land surface of the globe were born within the allegiance, and were subsequently British subjects undistinguishable from one another in the law of the United Kingdom.[5]

In Britain, this led to an initial mass influx of non-Whites from the colonies between the passage of the British Nationality Act (1948), which defined British citizenship in accordance with the principle outlined by Powell, and the Commonwealth Immigration Act (1962), which only moderately slowed the tide. An almost identical scenario **played out in France** between 1945 and 1974, and in the Netherlands, which took in, between 1945 and 1990, around 730,000 migrants from the former Dutch colonies of Indonesia, Surinam, and the Dutch Antilles. It should be stated that the principles outlined by Powell were almost certainly always intended to remain just that — principles, but the vulnerability was nonetheless made available for exploitation in the form of mass non-White adoption of European citizenships. A similar vulnerability of principle may be observed in the *jus soli* interpretation of citizenship employed by the United States, which has been equally subjected to countless exploitations.

Another reason why even ethnocentric Whites have developed a strong aversion to colonial ambitions is that our culture has intensively absorbed and internalized the anti-imperialism of leftist intellectuals like Sartre and Fanon, for whom all empires (excluding of course the Communist ones) entailed the exploitation and degradation of indigenous peoples. Even those of us who may not necessarily believe this to be the case, and in fact see many positives for indigenous peoples in their subjugation to European rule, fail to confidently articulate such a position because of the overwhelming social and cultural success of the leftist argument. This is despite often incongruous pockets of support for European imperialism, notably that of Raphael Lemkin, the Jewish coiner of the term ‘genocide,’ who asserted that empire enabled the diffusion of culture, enabling weaker societies “to adopt the institutions of more efficient ones or become absorbed by them because they better fulfil basic needs.”[6]

Scholarly titles offering a full-blooded apologetic for European imperialism, such as *The Triumph of the West* (1985) by J.M. Roberts, would struggle to get published in today’s academic climate, but Roberts’s honest comments on the dualistic nature of European colonialism, and ultimate rejection of perpetual guilt, bear repeating:

> If we wish to reassure ourselves about our own moral sensibility, we need only to recognize that the bearers of western civilisation have often behaved with deliberate cruelty and ruthlessness towards other peoples, that some of them plundered their victims of wealth and their environment of resources, and that still others, even when more scrupulous or well-meaning, casually released shattering side-effects on societies and cultures they neither understood nor tried to understand. For centuries, many Europeans and many European peoples outside Europe showed astonishing cultural arrogance towards the rest of humanity. In doing so, they behaved much as men of power have always behaved in any vigorous civilization. What was different was just that they had so much more power than any earlier conquerors, and even more convincing grounds for feeling they were entitled to use it. All that said, if we are seriously concerned about our own sensitivity to ethical nuance, we ought also to recognize that administrators, missionaries, teachers were often right in thinking that they brought valuable gifts to non-Europeans. Those gifts included gentler standards of behavior towards the weak, the ideal of a more objective justice, the intellectual rigor of science, its fruits in better health and technology, and many other good things.[7]

It goes without saying that the “good things” mentioned by Roberts are excluded entirely from current discussions of colonialism, which forfeit honest confrontation with the past in favor of pursuing the promotion of ‘White guilt,’ excusing the failures of predominantly African populations (non-African former colonies like Singapore appear to have succeeded greatly both during and after their experience of European empire), and facilitating ethnic revenge. These ambitions have of course been nurtured in the West’s non-White populations for some time by the same cliques in academia, the media, and the wider culture. In just one particularly egregious example, in *The Strange Death of Europe: Immigration, Identity, Islam* Douglas Murray cites the Jewish academic, novelist, and journalist Will Self as telling one television audience that British identity was nothing more than “going overseas and subjugating black and brown people and taking their stuff and the fruits of their labours. That was a core part of the British identity, was the British Empire."[8]

There is of course a substantial overlap not only in the self-comforting content of Jewish and African revenge fantasies, but also in their narrative structure. Just as narratives of Jewish victimhood rely on strict definitions of anti-Semitism (perpetrated by irrational Whites against innocent Jews), and a cropped timeline of events (often starting 'spontaneously' in 1933, Tsarist Russia, or the Crusades), the colonial grievance industry relies on strict definitions of colonialism (perpetrated by Whites and universally exploitative and abusive) and a cropped history of imperialism that begins only with the European age of expansion. The similarity may be regarded as due to the fact that Jews have been dominant in the production of 'White guilt' academic literature on empire and slavery (an excellent example being Peter Kolchin's *American Slavery, 1619–1877*), as well as popular cultural products of the same timbre (e.g. Steven Spielberg's *Amistad*). Also, just as Jews are often portrayed as uniquely innocent, Blacks are today said to be incapable of 'racism.'

Such simplified narratives of both colonialism and anti-Semitism imply that Blacks and Jews are incapable of ambition, greed, cruelty or hostility toward outgroups — an intellectual position worthy of ridicule were it not for the fact it enjoys substantial, if logically inexplicable, status and influence in modern culture and academia.

Equally understated in contemporary discussions of colonial scenarios is the role of native elites, an area that I am particularly interested in. I've long regarded the Jewish presence in Europe and European societies as a unique form of colonialism (though without the "good things" mentioned by Roberts), and this presence has been demonstrably reliant from its very early beginnings on co-operation with native European elites, as well as being very tenuous during times of political instability. Similarly, A. Dirk Moses warns against the adoption of narratives of colonialism which "regard the encounter between European and Indigene as grossly asymmetric, thereby playing down both indigenous agency and the often-tenuous European grip on power, particularly in the early stages of colonization. In German Southwest Africa, for instance, the German governor was initially reliant on local chiefs."[9] Moses has stated elsewhere that Germans during the Weimar Republic "regarded themselves as an indigenous people who were being slowly colonized by foreigners, namely Jews."[10] Even Raphael Lemkin himself once stated that colonialism involved a situation whereby the subjugated group was "a majority controlled by a powerful minority," perhaps missing entirely the profundity of such a statement when applied to the activities of his own people.[11] The power of the minority often intermingled with the power of self-interested native elites. Thus, just as European understandings of the Jewish Question would be woefully incomplete without a confrontation of the issue of venal and treasonous European elites, so the attempts by post-colonial ethnic groups to place exclusive blame for their grievances on Europeans are equally inadequate.

Similarities between the European experience under Jewish influence, and the African experience under European empire are of course limited. As stated above, European influence in Africa was a net benefit, bringing manifold cultural, social, and technological benefits to African societies. No similar claim could be made about Jewish influence at any point in European history. Nor should Europeans get into the contemporary African habit of engaging in a morality-based 'blame game' as a means of trying to 'decolonize' our own nations — either of Jewish influence, or the presence of millions of newcomers from all corners of the earth. Unlike Africans, our people are remarkably successful, often against all odds and despite the negative machinations of outsiders and the corruption of their own elites. If we accept Moses's assertion that colonization and imperialism represent a kind of pinnacle in the universal human participation in competition, then we should be wary of imbuing that competition with too much redundant moralism.

The avoidance of moralism is perhaps even more necessary for a people such as ourselves, for whom moral concerns are primary; a kind of racial Achilles heel. Simply put, we are unlikely to find success in wielding a weapon to which we are uniquely vulnerable. Our struggle against invaders, both old and new, should be based on the obvious truth that it is quite simply in our interests to defend the homogenous nature of our territory as a means of promoting a safe and successful future for our children. This is where our 'moral' code should begin and end.

Finally, it is worth remarking upon the rhetorical bankruptcy and transparent agenda of slogans calling for the 'decolonization' of academia, English literature, and our public spaces. Decolonization, by almost any definition, implies that a 'thing' existed in some state prior to colonization. Looked at bluntly, a complete decolonization of African society would entail a total return to the pre-imperial state of the African tribes, stripped of the positive cultural 'diffusions' described by Lemkin, affirmed by Moses, and praised by Roberts. There is almost certainly not a single African alive today, either in Africa or living among other peoples, who would willingly engage in such a total 'decolonization.' For one thing, it would imply an enormous loss in population given that the recent **dramatic upsurge in African population** has been fueled by Western technology and medicine.

Applied within White societies or to academic subjects of White origin such as English literature, 'decolonization' is technically impossible, at least from the Black perspective, because both the prior and existing state of the 'thing' is White, technologically and culturally advanced, etc. What Blacks truly mean, whether they understand the dialectical tricks devised by those inciting them or not, is that they want a *colonization*. They want to colonize White nations, White spaces, White literature with a Black or multi-ethnic presence that was never there at any prior time. Efforts to invent or exaggerate, for example, a sub-Saharan presence in Roman Britain are intended to construct a mythical multicultural 'prior state' that 'decolonization' will return us to. But these are malicious fictions. The discourse of 'decolonization' is simply a mask for the ongoing colonization of the West.

[1] A.D. Moses (ed), *Empire, Colony, Genocide: Conquest, Occupation, and Subaltern Resistance in World History* (New York: Berghahn, 2008), p.3.

[2] Ibid, p.4.

[3] Ibid, p.5.

[4] Ibid, p.9.

[5] Quoted in M. Cross and M. Keith (eds), *Racism, the City and the State* (London: Routledge, 1993), p.181.

[6] Moses (ed), *Empire, Colony, Genocide: Conquest, Occupation, and Subaltern Resistance in World History*, p.11.

[7] J.M. Roberts, *The Triumph of the West* (London: Guild Publishing, 1985), p.430.

[8] D. Murray, *The Strange Death of Europe: Immigration, Identity, Islam* (London: Bloomsbury, 2017), p.33.

[9] Moses (ed), *Empire, Colony, Genocide: Conquest, Occupation, and Subaltern Resistance in World History*, p.16.

[10] A. D. Moses, 'Colonialism,' in P. Hayes & J.K. Roth, *The Oxford Handbook of Holocaust Studies* (Oxford: Oxford University Press, 2010), p.72.

[11] Ibid, p.9.

Thoughts on Jews, Obscenity, and the Legal System

theoccidentalobserver.net/2017/11/27/thoughts-on-jews-obscenity-and-the-legal-system

Andrew Joyce, Ph.D. November 27, 2017

“Moral techniques are policies ‘to weaken the spiritual resistance of the national group.’ This technique of moral debasement entails diverting the ‘mental energy of the group’ from ‘moral and national thinking’ to ‘base instincts.’ The aim is that ‘the desire for cheap individual pleasure be substituted for the desire for collective feelings and ideals based upon a higher morality.’ [Raphael] Lemkin mentioned the encouragement of pornography and alcoholism in Poland as an example. **Dirk Moses, *Empire, Colony, Genocide: Conquest, Occupation, and Subaltern Resistance in World History***

I first encountered the above comment by Australian academic A. Dirk Moses several years ago, during the course of his discussion of Raphael Lemkin’s eight ‘techniques’ of genocide. Along with political, social, cultural, economic, biological, physical, and religious assaults, Lemkin argued that a targeted population can also come under moral siege, with the goal of destroying its sense of itself as a collective. I remember being struck by the last sentence of Moses’s summary of this technique, even though my reading of it involved a radically different interpretation than that offered by its author. Both Lemkin and Moses were referring specifically to policies enacted in post-invasion Poland by the National Socialist regime, with Lemkin remarking in his own enunciation of the eighth technique: “Therefore the [National Socialist] occupant made an effort in Poland to impose upon the Poles pornographic publications and movies. The consumption of alcohol was encouraged, for while food prices have soared, the Germans have kept down the price of alcohol, and the peasants are compelled by the authorities to take spirits in payment for agricultural produce. The curfew law, enforced very strictly against Poles, is relaxed if they can show the authorities a ticket to one of the gambling houses which the Germans have allowed to come into existence.”[1]

The pertinence or veracity of this claim that National Socialists enacted such policies as a means of *exterminating* the Poles was of only secondary concern to me. Much more pressing, in my reading, was the obvious fact that the National Socialists were merely copying and expanding upon what they understood to be the pre-existing tactics of cultural domination in that country (and others in Europe). Indeed, Jews were widely understood by both Poles and Germans as having been intimately involved in the alcohol industry of Poland prior to the invasion of 1939, with the *Tablet* even affirming in a 2014 article that Jews “**ruled Poland’s liquor trade for centuries**” in a system in which Polish peasants were compelled to purchase Jewish alcohol (also, see here for a podcast I recorded with Patrick Slattery last year on the nature of the Jewish tavern system in Eastern Europe). Jews have also long been associated with dominating the gambling industry (Israel is currently the **global center** for online gambling). In those areas of nineteenth century

Poland where local nobles granted tax exemptions to Jewish communal institutions, Jews continued to sell liquor and run inns and taverns, in which they established gambling facilities to further squeeze the Poles. And in the sphere of obscenity, in 1913 a "filthy press" in Warsaw "belonging to a certain Zimmerman," was confiscated by Polish police after it was discovered disseminating pornography throughout the Russian Empire — activities described by the newspaper *Przegląd Katolicki* as a "Jewish atrocity."[2]

My question then, on considering the remarks of Moses and Lemkin, was both simple and stark: If, by promoting vice, the National Socialists were employing a genocidal technique against the Poles, what had the Jews been doing?

Along with discussions of Jewish influence in finance, and more recently Jewish ideologies or intellectual movements, the nature and meaning of Jewish involvement in, and promotion of, vice/obscenity/immorality may be considered one of the cornerstones of the Jewish Question. Jewish involvement in, or association with, the obscene is well-attested in the historical record, both in Jewish and European sources, and across wide geographical areas. In particular, Jews have often been regarded by host cultures as both inherently obscene and as promoters of the obscene — a corrosive force acting against group morality, and therefore group cohesion. In *Unclean Lips: Obscenity, Jews, and American Culture* (2014), Josh Lambert points out that in the ancient Mediterranean Jews were referred to as "an obscene people."[3]

Such comments may have been as much observations as aspersions, since we know that in later centuries obscenity became an integral part of Jewish linguistic culture. For example, Bernard Dov Weinryb writes that in eighteenth- and nineteenth-century Poland, "many erotic or obscene expressions and metaphors appear in Hassidic writings. …They reflect the way the average Jew in those times used obscene language, mainly of an erotic character, in his conversation."[4] On more recent contexts, Jonas E. Alexis has written that,

> Jewish actors tend to gravitate towards shows with sexual themes. … Israeli-American Natalie Portman tells us in the movie *No Strings Attached* that "monogamy goes against our basic biology." And [Jewish singer] Adam Lambert says, "When I'm on stage there's definitely a sexual energy that goes into it." In 2009 Lambert performed 'For Your Entertainment' at the American Music Awards. During the performance Lambert dragged a female dancer by her ankles and pushed "a male dancer's head into his crotch and simulated oral sex."[5]

As well as being represented, and self-representing, as having an intrinsic relationship to the obscene, the historical record is also replete with examples of Jews involving themselves heavily in the trade in obscenity. In his pseudonymously-published *Letters from England* (1808), the English Poet Laureate Robert Southey remarked on Jewish peddlers who wandered nineteenth-century England hawking "miserable and obscene prints."[6] In

1886 **Édouard Drumont** warned of a "pornographic war" being waged on France by Jews.[7] Estonian police raided a building in 1909 belonging to the Jewish Benjamin Mikhailovsky, one of the richest merchants in Narva. One of Mikhailovsky's side projects, apart from the trade in precious metals, was printing, and during their search police seized "11,119 cards they considered pornographic."[8] And in Poland in 1910, three decades before the Jewish Raphael Lemkin would describe the German pushing of alcohol and pornography on the Poles as a "genocidal" tactic, the Polish Archbishop Pelczar would write, "I consider it my duty to warn Christian society against those Jews who intoxicate our people in the tavern and destroy them with usury; against those who maintain houses of debauchery in the towns; who trade in live goods [i.e. selling women into prostitution], who poison our young people with pornographic prints and periodicals."[9] In the U.S, it is **well established** that Jews have had a prominent role in the porn industry since the late nineteenth century (see also "**Research on pornography and the Sexualization of Culture**").

These are just a few of many thousands of available examples. The historical record contains a wealth of evidence suggesting that the combination of the perennial Jewish association with obscenity and more general Jewish social and political influence has led to very significant changes in the social mores of host populations.

Recently I've been devoting some time to the study of Jewish ethnic networking in legal cases involving obscenity. These legal cases may be regarded as acting as tactical 'fulcrums' upon which relatively small numbers of influential individuals can 'tilt' the social mores of a host population in directions perceived to benefit Jewish interests. In one remarkable but highly demonstrative example from *Unclean Lips*, Josh Lambert cites the 1961 seizing of Henry Miller's notorious 1934 novel *Tropic of Cancer*, by a Chicago police chief:

> A few weeks later, a Northwestern University professor named Franklyn Haiman, acting with the support of the American Civil Liberties Union, sued the local police for infringing on what he considered to be his right to read Miller's novel. The book's American publisher, Barney Rosset of Grove Press, described the resulting trial as 'the most dramatic' of sixty such legal cases nationwide that contested the suppression of Miller's *Tropic of Cancer*. Edward de Grazia, a lawyer and legal historian, singles out that Chicago trial as "one of the best examples" of how lawyers and judges together transformed a few statements from a 1957 obscenity decision, *Roth v. United States,* into a widely applicable First Amendment defense of so-called dirty books, a defense that had profound consequences for the representation of sex in American culture and literature.
>
> What goes unmentioned in accounts of this crucial trial is the prominence of Jews among the advocates for Miller's novel. Haiman, the plaintiff who initiated the suit was Jewish, and so was his lawyer, the veteran First Amendment advocate Elmer

> Gertz. The book's publisher, Rosset, considered himself half Jewish. The paperback of Miller's book contained an introduction by the poet Karl Shapiro, whose most recent collection of verse was titled *Poems of a Jew*. Gertz called as the first expert witness to testify on behalf of the novel Northwestern University literary scholar and James Joyce biographer Richard Ellman, son of Jewish immigrants from Romania and Ukraine. The presiding judge, Samuel B. Epstein, was, like Ellman, a first generation American whose father had trained at the famed Slobodka yeshiva in Lithuania and had come to Chicago in 1911 to lead one of the nation's largest Orthodox Jewish communities.[10]

The Miller case is of course illustrative not only of a relationship between Jews and the defense or promotion of obscenity, but also of the nature and expression of Jewish influence more generally. It is often enquired by those skeptical of our arguments on Jewish influence *how* Jews are capable of altering or determining the social, cultural, or legal trajectories of host societies. Very often the alleged requirements for such transformations are presented by sceptics as being very large in scale, and the premise that Jews could be capable of undertaking such transformative actions is dismissed, or even ridiculed, on the grounds of apparent impossibility. However, the sceptic in such cases errs by misunderstanding the manner in which social trajectories are 'plotted,' and by subsequently over-estimating the level of Jewish activity required to affect change.

Just as Martin Heidegger pointed out that the individual spends much of his or her time in a state of preoccupied 'everydayness' or 'inauthenticity,' so societies (mirroring the nature of its largely 'inauthentic' components) also spend the majority of their time operating mechanistically, unconscious of their existence *as a society*.

Today, the everyday business of government and politics is replete with the same kinds of procrastinations and preoccupations that bog down the life of the individual. Congress and Parliament often give the appearance of ceaseless debate and activity. And yet, against the backdrop of this ceaseless noise, society stagnates or even regresses. It may be considered an axiom that singular occasions on which a society or culture acts decisively in a manner in which *its course as a society or culture will progress or change course* are relatively rare. These occasions can include matters of war, or social questions such as slavery, abortion, and myriad issues of morality. Jewish activists, who merely require a subtle and even unassuming understanding of their group identity and interests rather than a 'master plan' or grand conspiracy, need only act to acquire socially influential positions, and then act corporately and decisively in particular societal 'moments' in such manner as they deem in accordance with these interests. Such opportunistic patterns of activism correspond very closely with the periodic episodes of 'refusal, protest, and subversion' prescribed by Herbert Marcuse in his *One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society*, one of the key texts of Cultural Marxist theory.

Of course, it goes without saying that Jewish interests in many instances conflict with those of less ethnocentric host populations. In the case of the Miller trial outlined above, a relatively small number of Jews were demonstrably able to interrupt, obstruct, or "refuse" as Marcuse would put it, the host society's ability to self-police an infringement of its group morality. Every society produces its share of perverts, renegades, and malcontents, but not all societies are inhibited in their policing of such anti-social elements by the presence of oppositional third parties masquerading as 'concerned' natives.

The key here is the crucial occupation of influential positions during influential 'moments', bolstered by high levels of ethnic cooperation. Such combinations of positioning, opportunity, and ethnic networking can of course be replicated by oppositional elements across a number of societal 'moments,' bringing equally profound consequences to national trajectories involving immigration, demographics, economics, communications, free speech, and even the way a society views itself. The courts, where decision-making is often narrowed to a handful of individuals or even a single individual, are a very significant arena in which such 'moments' are not only played out, but are also especially vulnerable to interference and networking (see also my **article** 'Jews are Leading the Legal Fight Against Brexit').

Jews also had a decisive influence on the law in several other areas. Church-state relations in the U.S. is an area where Jews saw a clear Jewish interest in eradicating public displays of Christianity: "The Jewish effort in this case was well funded and was the focus of well-organized, highly dedicated Jewish civil service organizations, including the AJCommittee, the AJCongress, and the ADL. It involved keen legal expertise both in the actual litigation but also in influencing legal opinion via articles in law journals and other forums of intellectual debate, including the popular media. It also involved a highly charismatic and effective leadership, particularly Leo Pfeffer of the AJCongress" (**here,** p. 254–255, 255). Another area of the law that was decisively influenced by Jews is litigation under the Anti-Terrorism Act of 1992 which was reinterpreted so that American Jews could sue foreign organizations that could be linked to terrorist acts in foreign countries, such as Israel. In this case a network of Jews in reshaping the law encompassed "a multifocal approach, involving not only the American judicial system but Congress, which enacts anti-terrorism laws and whose individual congresspersons advocate on behalf of Jewish ATA plaintiffs, and the Executive Branch, which enforces these laws and also promulgates politicized lists of countries and organizations that sponsor or engage in terrorism."11

The question remains as to how and why the defense or promotion of obscenity would be seen by Jews as being in Jewish interests. What, in the actions of figures like Haiman, Gertz, Rosset, Shapiro, Ellman, and Epstein, can be discerned in terms of more specific Jewish motivations? It is interesting that Lambert, having just illustrated a clear case of Jewish group behavior, takes great pains to avoid reaching any logical conclusions about it. Lambert writes that it would be a "mistake to explain [their participation] in the defense of *Tropic of Cancer* by saying that as Jews they were predisposed to favor obscene language. That would mean endorsing a venerable, deplorable, and ignorant anti-Semitic tradition that has understood Jewish speech and writing as obscene."[12] Lambert casts such aspersions of 'anti-Semitism' on **Anthony Comstock** (1844–1915) the remarkable Victorian-era New York YMCA activist, U.S. Postal Inspector, and founder of the New York Society for the Suppression of Vice. Comstock's apparent failing was that he was unashamed to publicly note that most of his opponents, including vast numbers of abortionists, pimps, and pornographers, were Jews. Moreover, Comstock argued that Jews were working corporately in the legal system to thwart his efforts. Lambert writes, "Comstock did not regard these Jews as acting as individuals but as conspiring with other Jews."[13] In the case of one prosecution against a Jewish abortionist named Bass, "Comstock believed that a [Jewish] district attorney and judge had corruptly colluded to place onto the jury six Dutch Jews who were opposed to the [Society for the Suppression of Vice], thus winning the case for Bass, who was a Dutch Jew, too."[14] Despite stunning similarities between Comstock's complaint and the manner in which the Miller trial played out some six decades later, Lambert's position, like many Jewish apologists for Jewish group behavior, is that it is factually and morally (!) wrong to assert that any kind of group activity had taken place in either of these instances. The actors in all of these events were merely individuals who "just happened to be Jewish," and it is presumably just a tremendous series of coincidences that Jews recurrently congregate in societal 'moments' of this nature.

For Lambert to maintain such a position is demonstrative of an extraordinary level of deception or perhaps self-deception, particularly as his text is apparently based on the theory that the most authoritative and socially influential American obscenity trials all involved Jews — **Winters v. New York** **(**1948), **Burstyn v. Wilson** (1952), **Roth v U.S.** **(**1957), **Mishkin v. New York** **(**1966), **Ginzburg v. U.S.** (1966), **Ginsburg v. New York** (1968), and **Cohen v. California** (1971). Unfortunately, the presentation of 'anti-Semitic' arguments as morally beyond the pale renders even the most fanciful belief in endless sequences of coincidences like these somehow legitimate by comparison. The result is a scenario in which evidence-based critiques of Jewish influence are marginalized in favor of ideas of Jewish behavior which require an almost religious leap of faith — a kind of 'Creationist' view of Jewish involvement in causes associated with the radical Left, and White decline more generally.

Aside from this kind of 'Creationist' thinking, a more common phenomenon among non-Jewish scholars discussing obscenity, many of whom presumably find it difficult to continuously resort to "coincidence" when constructing their narratives, is that they simply remain in cowardly silence on Jews, leaving in their wake a lacuna which is as telling as it is jarring. Lambert himself concedes that "Jewishness is typically mentioned in the finest books on this subject only when it is raised unavoidably by the participants themselves, and scholars then typically eschew any commentary. … The most sophisticated studies of obscenity in American law and culture to date have remained silent on the subject of participants' Jewishness."[15]

But what explanation does Lambert offer for the Jewish engagement with obscenity? He argues that Jews "engaged with obscenity — produced it, defended it, wrote about it — for precisely the same reasons that many of their Protestant, Catholic, and nonreligious peers did so: to make money, to seek sexual gratification, to express antisocial rage."[16] In terms of factuality, this probably ranks somewhere alongside defining a dog as a four-legged mammal — it is technically truthful but is so insufficient and incomplete as to be almost worthless. Most interesting of these proffered reasons is 'antisocial rage,' which is left hanging in tantalizing fashion without further elaboration. Indeed, lest readers begin to ponder the fact that, numerically speaking, Jews appear to have a disproportionate amount of 'antisocial rage,' Lambert hastens to clarify that he means his subjects are merely "expressing anger about their *individual* lives[emphasis added]." Speaking through one of his characters in *The Anatomy Lesson* (1983), the filth-peddler Philip Roth seethes "With me money is not the paramount issue. The defiance is. The hatred is. The outrage is." Lambert takes this comment and avoids asking who Roth is defying, or who his hatred and outrage is directed towards. Roth's hatred, like that of Lambert's other subjects, is simply abstracted into what Lambert describes in anodyne fashion as a purely "personal, apolitical rage."[17]

I've reached different conclusions from Lambert. Evidence in the field of obscenity suggests that Jews have long possessed a disproportionate surplus of 'antisocial rage,' and that the expression of this rage is rather more political than apolitical, and rather more communal than purely personal or individual. In the careful, consistent, and persistent use of our legal systems, one detects a hatred that is more focused than abstract, more contrived than spontaneous. To return to the quote that opened this essay, the systematic encouragement of vice is an inherently political act, designed 'to weaken the spiritual resistance of the national group.' The technique of moral debasement entails diverting the 'mental energy of the group' from 'moral and national thinking' to 'base instincts.' The aim is that 'the desire for cheap individual pleasure be substituted for the desire for collective feelings and ideals based upon a higher morality.'

It is demoralizing to a people. It is debasing to a nation. It is a weapon wielded in ethnic warfare. Lemkin, like Lambert, was good with his facts, but insufficient and incomplete in his definitions. Deceiving or self-deceiving, he omitted a crucial context. What he ascribed to a few years of National Socialist policy in Poland remained, and still remains, unattributable to centuries of Jewish behavior.

The courts will play an important role in the future trajectories of our people. It is, however, almost certain that they cannot be reclaimed in the manner in which they were first seized. It is infinitely easier for a cohesive, ethnocentric group to infiltrate the institutions of an individualistic group than vice versa. Until we regain our ability to control the outcome of our ‘societal moments,’ we can however be certain that our trajectory will be downward. The ‘refusals, protests, and subversions’ prescribed by Marcuse will continue to be played out, our society rendered, in the terminology of Zygmunt Bauman, increasingly “liquid.”

Even now, as I finish here, news trickles in that Donald Trump’s attempt to ban transsexuals from serving in the military had been scuppered by federal judge Marvin Garbis. He is the “**grandson of Jewish immigrants**.” The ban is of course seen by its opponents as standing in the way of a new societal ‘moment’ — one in which sex/gender is reduced to a matter of identity and personal choice, and in which society is further atomized. I sigh on learning that the lawsuit was brought by the ACLU’s senior staff attorney **Joshua Block,** also Jewish. He **remarked** after the Garbis decision: “Today is a victory for transgender service members across the country. We’re pleased that the courts have stepped in to ensure that trans service members are treated with the dignity and respect they deserve.” The truth of course is that “the courts have stepped in” because they are no longer our courts.

Either that, or we are just witnessing another one of those remarkable coincidences.

[1] Quoted in J. G. Heidenrich, *How to Prevent Genocide: A Guide for Policymakers, Scholars, and the Concerned Citizen* (London: Praeger, 2001), p.45.

[2] R. Blobaum, ‘Criminalizing the ‘Other’: Crime, Ethnicity and Antisemitism in Early Twentieth-Century Poland’ in R. Blobaum, (ed.), *Antisemitism and Its Opponents in Modern Poland* (Ithaca: Cornell University Press, 2005), p89.

[3] J. Lambert, *Unclean Lips: Obscenity, Jews, and American Culture* (New York: New York University Press, 2014), p.3.

[4] B. D. Weinryb, *The Jews of Poland: A Social and Economic History of the Jewish Community in Poland, from 1100 to 1800* (Jewish Publication Society of America, 1972), p. 387.

[5] J. E. Alexis, *Christianity and Rabbinic Judaism: Surprising Differences, Conflicting Visions, and Worldview Implications—From the Early Church to our Modern Time* (Bloomington: WestBow Press, 2012), p.217.

[6] R. Southey, *Letters from England: Volume Two – Third American Edition* (Philadelphia: Benjamin Warner, 1818), p.179.

[7] R. Blobaum, ‘Criminalizing the ‘Other’: Crime, Ethnicity and Antisemitism in Early Twentieth-Century Poland’ in R. Blobaum, (ed.), *Antisemitism and Its Opponents in Modern Poland* (Ithaca: Cornell University Press, 2005), p89.

[8] A. Weiss-Wendt, *On the Margins: About the History of Jews in Estonia* (Budapest: Central European University Press, 2017), p.43.

[9] B. A . Porter, *Faith and Fatherland: Catholicism, Modernity, and Poland* (Oxford: Oxford University Press, 2011), p.303.

[10] Lambert, *Unclean Lips*, p.2.

[11] Kyle Bristow, "THE USE AND ABUSE OF THE ANTI-TERRORISM ACT," *The Occidental Quarterly, The Occidental Quarterly,* vol. 15, no. 1, Spring 2015, 12.

[12] Lambert, *Unclean Lips*, p.2.

[13]Ibid, p.4.

[14] Ibid.

[15] Ibid, p.10 & 12.

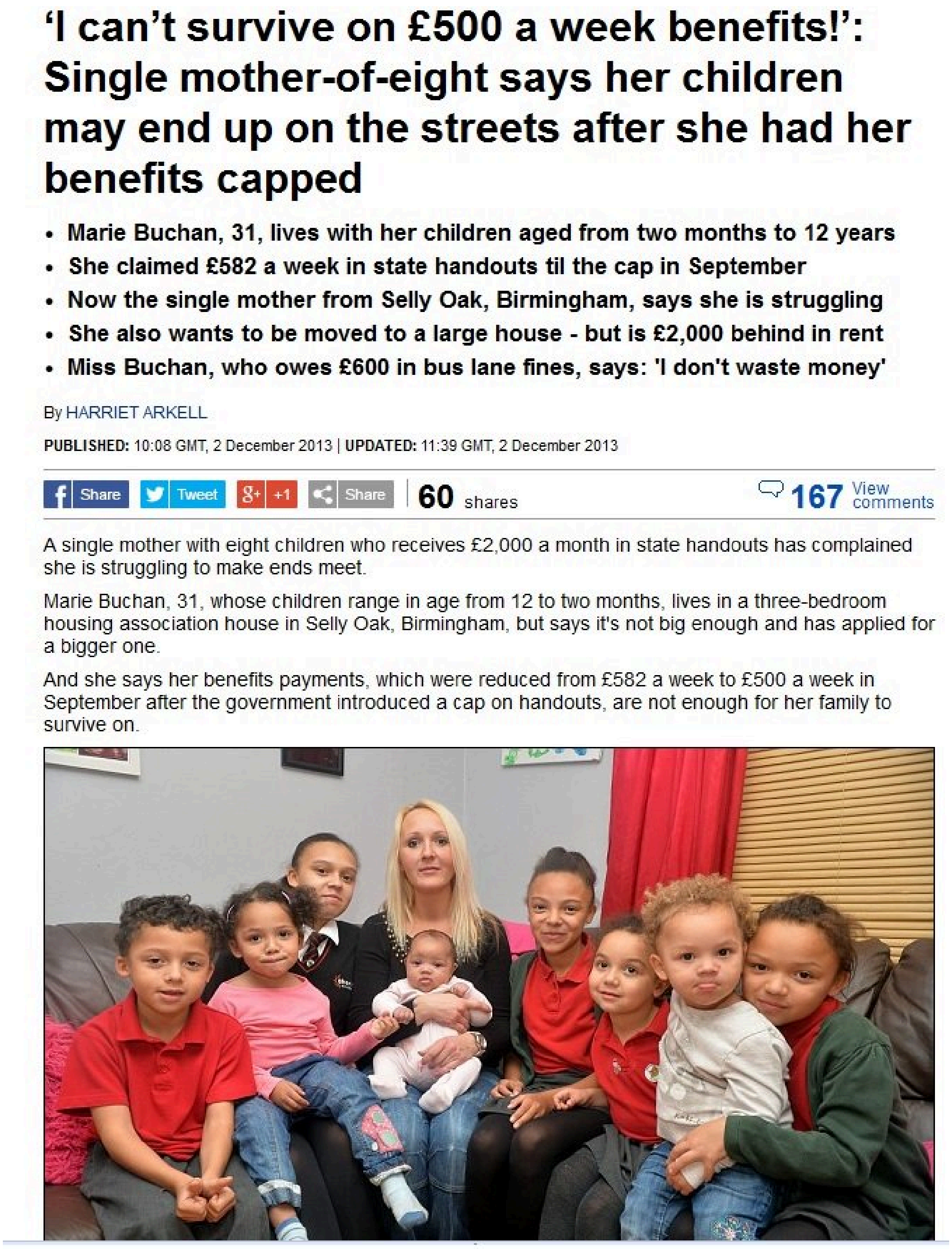
[16] Ibid, p.14.

[17] Ibid, p.15.

On the Rise of Mixed-Race Britain

theoccidentalobserver.net/2017/12/08/on-the-rise-of-mixed-race-britain

Andrew Joyce, Ph.D. December 8, 2017



‘I can’t survive on £500 a week benefits!’: Single mother-of-eight says her children may end up on the streets after she had her benefits capped

- **Marie Buchan, 31, lives with her children aged from two months to 12 years**
- **She claimed £582 a week in state handouts til the cap in September**
- **Now the single mother from Selly Oak, Birmingham, says she is struggling**
- **She also wants to be moved to a large house - but is £2,000 behind in rent**
- **Miss Buchan, who owes £600 in bus lane fines, says: 'I don't waste money'**

By HARRIET ARKELL

PUBLISHED: 10:08 GMT, 2 December 2013 | **UPDATED:** 11:39 GMT, 2 December 2013

A single mother with eight children who receives £2,000 a month in state handouts has complained she is struggling to make ends meet.

Marie Buchan, 31, whose children range in age from 12 to two months, lives in a three-bedroom housing association house in Selly Oak, Birmingham, but says it's not big enough and has applied for a bigger one.

And she says her benefits payments, which were reduced from £582 a week to £500 a week in September after the government introduced a cap on handouts, are not enough for her family to survive on.

“The intermarriage of nations gradually extinguishes the characters, and is, despite any pretended philanthropy, not beneficial to mankind.”

Immanuel Kant

The recent engagement of Britain’s Prince Harry to a mixed-race actress of Black and Jewish origins has delivered something of a propaganda coup to the promoters of miscegenation. It’s been hailed as a “great day for interracial relationships and mixed race girls everywhere.” It’s been claimed that it will “change Britain’s relationship with race forever.” The *New York Times* has even suggested it will “save the monarchy.”

While hyperbole saturates each one of these statements, they all betray the truism that, in a ‘celebrity culture,’ such events can spark ill-informed attempts at imitation among the dedicated and dim-witted followers of fashion.

The excitement over the racial status of Meghan Markle is all very reminiscent of similar propaganda in the wake of London’s 2012 Olympic Games, when a number of mixed-race athletes, Jessica Ennis in particular, were singled out and promoted as the ‘new face of Britain.’ According to a celebratory report published shortly after the Olympics by British Future, a ‘think-tank’ funded by George Soros’s Open Society Foundation, Ennis and other mixed-race celebrities had “helped to change perceptions about interracial relationships.” This seemed to have been largely borne out by the 2011 census, which revealed “the mixed race population is the fastest growing in Britain with more than one million people born of interracial parentage.” British Future point out, probably with good justification, that this figure “is only half the story of the rapid growth of mixed Britain. Twice as many people have ethnically mixed parentage – but over half of them choose other census categories, such as black or white.” Ennis, in some senses the precursor to Markle as the darling of miscegenation propagandists, was chosen by British Future to grace the front page of its report, The Melting Pot Generation: How Britain Became More Relaxed About Race, and opened it with the line: “Jessica Ennis was not just the face of the Olympics this summer; she could stake a fair claim to be ‘the face of the census’ too.”

One of those most concerning aspects of the report, if accurate, concerns the statement that “it is Britain, not America, which has the stronger claim to be a “melting pot” on race.” The rationale here is that those of mixed racial parentage tend not to marry or reproduce with American Whites — those of mixed race normally become absorbed into the minority ethnic group. By contrast, those of mixed race in Britain marry heavily into the White majority. We might therefore state that while America currently has the more pressing demographic concern in terms of the White share of the population, miscegenation may be considered a greater concern in Britain. The report explains:

> “On no other country on earth is my story even possible,” said Barack Obama, a product of Kenya and Kansas, as he burst onto the US political scene in 2004. His is a great story, but he was wrong about that. Mixed marriages are more likely in Britain, where the dynamics of mixing are different too, and accelerate faster in Britain. That is because most Americans from mixed parentage marry somebody from a minority group, as Obama himself did. By contrast, three-quarters of Britons from mixed parentage marry somebody from the majority white group (it does contain over three-quarters of the population, after all)…10% of African Americans are in mixed marriages [with Whites]…compared to over 40% for British born black Caribbeans.

It is difficult to make a full assessment of the true scale of the problem because the Black population of Britain (including those described as “African/Caribbean/Black British”) is roughly 3% of the overall population of England and Wales. One might be tempted to conclude that, while the number of Black men marrying or reproducing with White women is very high, their relatively small percentage of the overall population means that the number of White women entering relationships with Black men is also relatively small. However, these relationships are almost exclusively forming at the lower end of the socio-economic scale, and often at the very bottom.

This is crucial because those at the bottom of the socio-economic ladder, rather than the middle classes, are a key driver of national fertility. The same phenomenon is of course also apparent in the United States, where author and demographic expert Jonathan Last observes in *What to Expect When No One's Expecting*: "The bearing and raising of children has largely become the province of the lower classes. It's a kind of reverse Darwinism where the traditional markers of success make one less likely to reproduce." Similarly, with the rise of the welfare state and the contemporary squeeze on the middle class, anthropologist David Lawson of University College London has argued that "poorer households have relatively little to gain by limiting fertility." The result, as one article in *The Economist* put it, is that "mixed-race children are now about as common in Britain as in America—a country with many more non-whites and a longer history of mass immigration."

Britain thus finds itself in a situation where White, middle class couples are numerically far superior to the number of mixed race couples, but this balance is radically offset in demographic terms by significant differences in fertility — the White couple have no children, or very few, and the mixed couple produce several children. In other possible scenarios, the Black father sires a number of children with several low-status, low-IQ White women. It is very likely that this is the dynamic driving the increase in mixed-race children in Britain. Indeed, the Runnymede Trust argues that at least "61% of mixed race children are being raised in single mother households. … African Caribbean fathers are twice as likely as white fathers to live apart from their children." Black men are also the demographic least likely to enter into marriage, which accounts well for the fact that despite the rising number of mixed-race births, "interethnic marriages account for only 2% of all marriages in England and Wales. … Caribbeans have very low partner rates by comparison with other ethnic groups." The overwhelming tendency then is for very short-term, low-commitment, sexual relationships between Black males and White females, resulting in high numbers of mixed-race children being raised in low-income single mother households. This is of course just one of the dark aspects of miscegenation that is left out of the panegyrics of its promoters.

The nature of Britain's social housing arrangements, combined with a lower-class "TV culture" in which celebrity interracial relationships are incessantly portrayed as fashionable, exciting, and successful, make the lowest socio-economic strata of the White population particularly prone to entering into mixed relationships. The *Economist* reported in 2014 that "mixed black-African and white children are particularly common in working-class suburbs and commuter towns such as Croydon and Southend-on-Sea, possibly because black

Africans are rarely tied to city centres through social-housing tenancies." Further suggesting that housing and immediate cultural factors are important in the behavior of lower-class White women, it is interesting to note that Black men have also reproduced to a significant degree with White immigrants from continental Europe. The *Economist* notes that "most of the 21,000 children born to Polish mothers in 2012 had Polish fathers; but of the rest, 23% had African or Asian fathers." Remarkably then, almost one in four "Polish" births in Britain involve a Black or Indian/Pakistani father.

These are of course far more likely to be Black fathers given that 'British Asians,' the term used mainly for Muslims from the Indian subcontinent, are the population most reluctant to engage in the production of mixed-race children, the main reasons being, in the politically correct terminology of **British Future**, "parental resistance to mixing, influencing marriage choices across either faith or ethnic boundaries; or more limited contact between some minority groups and others." For this explanation one may simply substitute "Islamic cultural practices." Another study found that "British Asians are five times less likely to marry outside their race than their white population." Interestingly, British Jews also demonstrate a relatively low rate of intermarriage, roughly half that seen among Jews in the United States. The future of Britain, should present trends continue, will therefore be that of a mixed-race population, punctuated, and perhaps dominated, by endogamous Muslim and Jewish communities.

It goes without saying that the grubby origins of the rise of mixed-race Britain do not feature in the growing number of panegyrics devoted to the biracial population. In 2011 the BBC had a "mixed race season" to celebrate the 10th anniversary of the category "mixed race" being added to the census. It included a three-part documentary titled Mixed Britannia, praising the 'tolerant values' of the British and presenting an image of miscegenation stripped of its statistical realities. Joseph Harket, a journalist at the *Guardian*, wrote of a new "love of mixedness." In the scientific sphere, dubious studies have promoted the idea that mixed-race individuals are seen as more beautiful and healthy, apparently ignoring existing research indicating that adolescents "who self-identify as more than one race are at higher health and behavior risks." Suggestions that mixed-race individuals would be seen as healthier and more attractive because of the genetic process of heterosis, or hybrid vigor, (i.e. that cross-bred offspring have greater genetic fitness than pure-bred offspring), also seem to be flatly contradicted by evidence showing that, while mixed-race adolescents perform better than their purely Black counterparts, they have a lower birth weight, lower intelligence, and greater disposition to promiscuity than their White counterparts.

It would thus be extremely maladaptive for a White woman desiring healthy offspring of optimal intelligence to reproduce with someone of African origin. In an age before Cultural Marxism took hold in academia, Herbert Spencer Jennings, the Harvard professor of experimental biology, was able to advocate the idea that the mixing of two different but genetically similar ethnic groups (e.g. the Celt and the Saxon) would produce very strong offspring, but the mixing of two very diverse groups would mean “a lowering of quality” — a distance theory of hybridity.[1]

Really there is only one way in which the mixed-race individual is ‘superior’ or best adapted, and that is entirely due to the cultural environment we currently find ourselves in. We happen to live in an age in which the development of ‘technological man’ is almost complete, by which I mean that we are racing headlong into an era in which man himself is viewed almost exclusively as technology, a tool, a resource. This is the age of the ‘human resources’ department, and the predisposition of individuals and governments to encounter human beings in a technocratic way. In today’s environment, the best ‘human resource’ is the man or woman most flexibly able to deal with shifts in the marketplace (able to cross borders and move where the jobs are), capable of existing among pluralities of cultures (loyal to none, and open to all), and content with changes in social norms. In ‘fluid’ environments, those orchestrating things, and profiting from them, require ‘fluid’ people. Ideas of nationhood, of rootedness to the land, of fixed sexual identity, of coherent ancestry, and future destiny, are all viewed as obstructions to the rush of ‘progress’ and globalized, usurious capital. The mixed-race individual ultimately possesses a plurality of origins and consequently a loyalty to none. He or she is the ultimate *tabula rasa* upon which may be written the fevered dreams of Cultural Marxism; the apex global citizen, and the final destination in the search for a ‘technological man.’ The first casualty, other than native birth-rates, will be individual White national identities. *The Economist* opines with the greatest of under-statements, that “Englishness, which has remained distinctly a white identity for many, may become less exclusive.” The truth is that it will cease to exist in any manner commensurate with its historical form. Englishness, as a centuries-old sense of defined peoplehood, will have made its last entry in the annals of Man.

In this context, and at this crucial point in the history of the British, it is highly symbolic that Prince Harry should take a mixed-race woman as his bride. The Royal Family, along with the entirety of the British aristocracy, is a dying breed, now a mere parody of what it once was. Forced by modern capitalism to compete for resources rather than derive wealth from ancestral rights, many of the landed gentry have collapsed into bankruptcy. Since 1900, 1,200 country houses once owned by Lords have been demolished in England. A significant proportion of those remaining are kept alive only via the renting of the property for weddings or other gatherings, with many listed on dedicated websites.

The self-styled aristocrat is thus reduced to proffering his wares to the ‘commoner’ in order to maintain even the semblance of dignity and continued refinement. In much the same way, the Royal Family in recent decades, perhaps with the exception of the Queen herself, has taken to trading in its dignity in order to appear more user-friendly and accessible (again, we are in the age of ‘technological man’) to the masses. Part of this approach has been the intermingling of the Royals with the *cause célèbres* of the multicultural age, including but not limited to the appearance of Prince William on the cover of a gay magazine and an accompanying interview in which he issued the apparently obligatory statement that homosexuals and transsexuals are “truly brave.” Prince Charles has apparently shown an interest in having his coronation reflect “the religious diversity of the country that he will be ruling,” by having a multi-faith ceremony — leading *The Spectator* to ask if he will be “the first multicultural monarch.”

A nation overseen, even symbolically, by stagnant aristocracy is like a lion pride overseen by a toothless, old, former alpha male. It has outlived its purpose. Aristocracy assumed its power through competition and violence, and grew stale in comfort and peace. If it can be said that the Alt Right is an elitist movement in the sense that it believes in inequality and the will to power, then it must be clarified that this does not necessitate an acceptance of those currently holding elite positions. In many cases these positions are unearned or sustained through corruption, and it should be an essential principle of our thinking that meritocracy is the only means by which we select our elites. Uniquely of course, we face a scenario in which our current leaders have “failed the pride” by essentially inviting rival factions to share in our resources and territory.

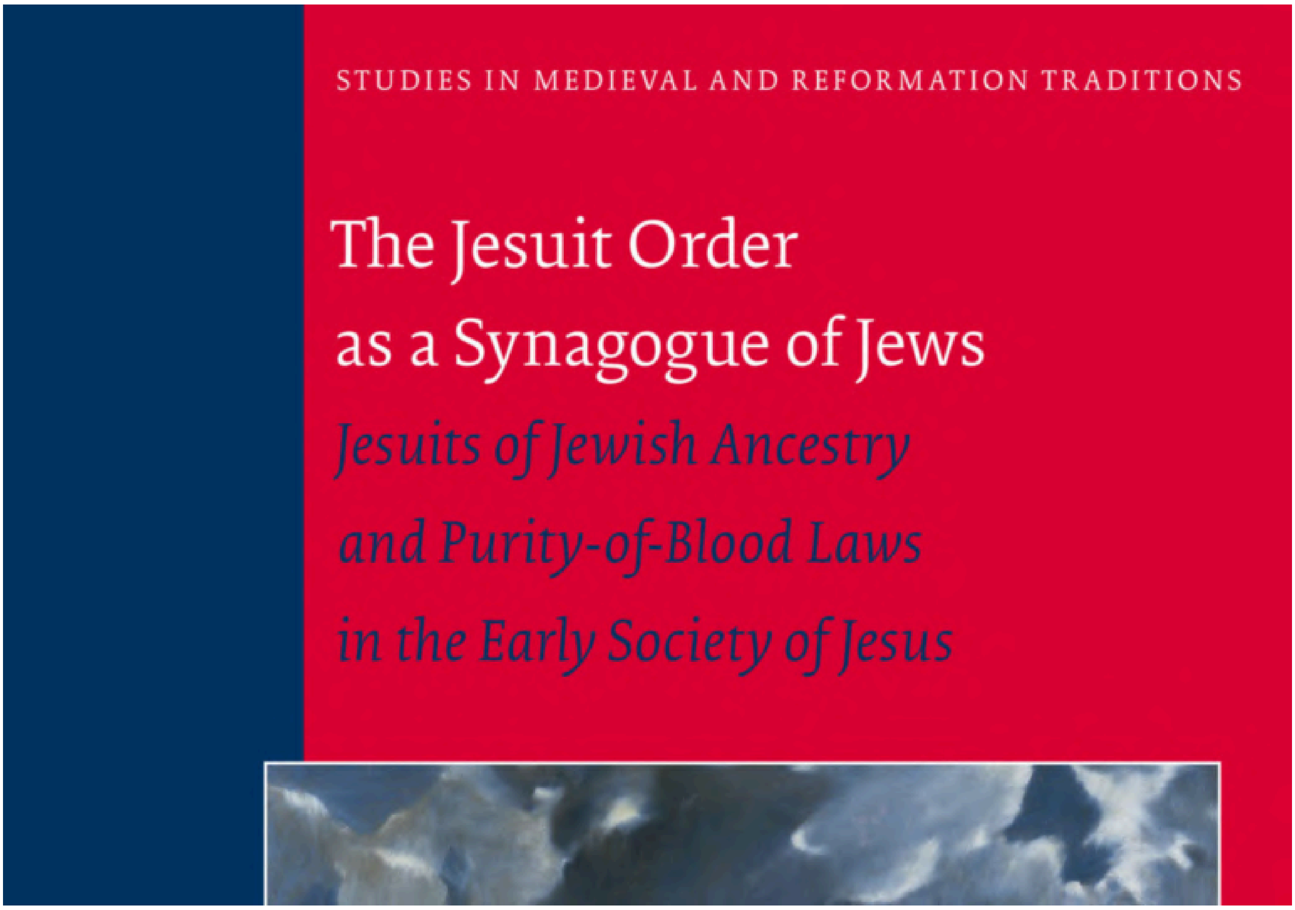
Young lions have risen up for less.

[1] H.S. Jennings, *The Biological Basis of Human Nature* (1930), p.287. For a useful, if flawed, discussion see T. Teo, ‘**The historical problematization of ‘mixed race’ in psychological and human-scientific discourses**’ in A.S. Winston (ed.) *Defining difference: Race and racism in the history of psychology* (Washington, D.C., American Psychological Association, 2014), pp. 79–108.

Review: The Jesuit Order as a Synagogue of Jews – Part One

theoccidentalobserver.net/2017/12/26/review-the-jesuit-order-as-a-synagogue-of-jews-part-one

Andrew Joyce, Ph.D. December 26, 2017


STUDIES IN MEDIEVAL AND REFORMATION TRADITIONS
The Jesuit Order as a Synagogue of Jews
Jesuits of Jewish Ancestry and Purity-of-Blood Laws in the Early Society of Jesus

The Jesuit Order as a Synagogue of Jews: Jesuits of Jewish Ancestry and Purity-of-Blood Laws in the Early Society of Jesus
Robert Aleksander Maryks
Brill, 2010.
Free Download

"Those from the circumcision subverted the entire house of the Society. As sons of this world who are shrewd in dealing with their own, and avid of new things, they easily excite disorders and destroy the unity of souls and their bond with the government."
Lorenzo Maggio, Jesuit Curia in Rome, 1586.

One of the more interesting aspects of Jewish group behavior is the presence of subversive strategies employing crypsis, often facilitated by a combination of deception and self-deception. To date, the most forthright and convincing theoretical framework for understanding cryptic forms of Judaism is found in Kevin MacDonald's groundbreaking *Separation and Its Discontents: Toward and Evolutionary Theory of Anti-Semitism.* A substantial portion of the **fourth chapter** of the text (1998/2004: 121–132) is devoted to

‘Reactive Racism in the Period of the Iberian Inquisitions.’ Here MacDonald puts forth the view (147) that the blood purity struggles of the Spanish Inquisition during the 15th and 16th centuries should be seen as “an authoritarian, collectivist, and exclusionary movement that resulted from resource and reproductive competition with Jews, and particularly crypto-Jews posing as Christians.” The historical context lies predominantly in the forced conversion of Jews in Spain in 1391, after which these ‘New Christians’ or c*onversos* assumed (or indeed retained) a dominance in the areas of law, finance, diplomacy, public administration, and a wide range of economic activities. MacDonald argues (148) that despite superficial religious conversions, the New Christians “must be considered a historical Jewish group” that acted in such a way as to continue the advance of its ethnic interests. An integral aspect of this was that Wealthy New Christians purchased and endowed ecclesiastical benefices for their children, with the result that many prelates were of Jewish descent.

Indirectly, and almost certainly unintentionally, MacDonald’s arguments find much in the way of corroboration in *The Jesuit Order as a Synagogue of Jews* (2010) by Boston College’s Robert Aleksander Maryks. Examining the same geographical area during the same period, Maryks presents an account of the early years of the Society of Jesus, during which a fierce struggle took place for the soul, fate, and control of the Order; a struggle involving a highly influential crypto-Jewish bloc and a competing network of European Christians. In this unpolished but interesting book, Maryks illuminates this struggle with reference to previously undiscovered material, in the process shedding light on some of the most important recurring themes of reactive anti-Semitism: Jewish ethnocentrism, nepotism, the tendency to monopoly, and the strategic use of alliances with European elites. Perhaps most fascinating of all, Maryks makes significant reference to Jewish responses to European efforts to stifle their influence, some of which are remarkable in the close manner in which they parallel modern examples of Jewish apologetic propaganda. As such, *The Jesuit Order as a Synagogue of Jews* is highly recommended for anyone seeking to understand, via an easily-digested historical case study, the dynamics of the ethnic conflict between Jews and Europeans.

Maryks divides his text into four well-paced chapters. The first provides readers with ‘The Historical Context of Purity-of-Blood Discrimination (1391–1547),’ a detailed standalone introduction to the nature of the ‘New Christian’ problem in Iberia but which should be read in conjunction with MacDonald’s work on the same theme. The second chapter concerns ‘Early Jesuit Pro-Converso Policy (1540–72),’ which demonstrates the intensive manner in which crypto-Jews infiltrated key positions in the Society of Jesus, adapting its ideological positions in accordance with their interests, and eventually establishing a monopoly on top positions that extended to the Vatican. The third chapter, ‘Discrimination Against Jesuits of Jewish Lineage (1573–93),’ concerns the establishment of a movement acting against the crypto-Jewish strategy, with an analysis of the key figures and their rationale. The fourth chapter, ‘Jesuit Opposition to the Purity-of-Blood Discrimination (1576–1608),’ examines the efforts of crypto-Jewish Jesuits to fight back against the European counter-strategy, often involving the employment of tactics and stances that are now familiar to us as the hallmarks of a Jewish intellectual movement.

This sequence parallels the processes that led to the Inquisition—New Christians establishing themselves in top positions in Spanish politics, business, and culture, provoking a reaction by the Old Christians aimed at regaining power, followed by Jewish counter efforts against the Inquisition and the against the Spanish government generally, the latter typically played out on the international scene.

One of the key strengths of this fascinating book is that Maryks can rely on relatively recent genealogical discoveries to prove beyond doubt that many of the individuals once merely "accused" of being crypto-Jews were undeniably of Jewish lineage. Maryks can thus cut through a clouded period in which ancestry was vital and yet fogged with accusations, denials, and counter-accusations, with tremendous clarity. In the author's words (xxix), "racial tensions played a pivotal role in early Jesuit history."

Opening his book, Maryks recalls delivering a paper on *converso* influence in the Jesuits, and afterwards receiving an email from a man with origins in the Iberian peninsula. The email concerned the remarkably long survival of crypto-Jewish behaviors in the sender's family:

> From Friday evening through Saturday evening, his grandfather would hide the image of baby Jesus from a large framed picture of St. Anthony that he kept in his home. It was, in fact, a wind-up music box. On Fridays he would wind up the mechanism and push a button, so that Jesus would disappear out of St. Anthony's arms, hidden in the upper frame of the picture. On Saturdays he would push the button, so that Jesus would come back out from hiding into St. Anthony's arms. As eldest son in his family, my correspondent was told this story by his father, who also asked him to eat only kosher food. (xv)

The survival of such eccentric, and in this case apparently trivial, forms of crypto-Judaism into what one assumes to be the early twentieth century, might appear to be little more than a socio-historical curio. In actual fact, however, it is a small but memorable vestige of what was once a very powerful means of continuing the Jewish group evolutionary strategy in the Iberian peninsula after 1391 — an overwhelmingly hostile environment. In a political, religious, and social context devoid of the synagogue and many of the most visible aspects of Judaism, small reminders of group difference, even otherwise trivial ones like hiding images of Jesus or adhering to discreet dietary rules, became vital methods for retaining group cohesion.

For some time, these methods were largely successful in facilitating the continuance of Jewish life 'under the noses' of the Christian host society. During this successful period, *conversos* were able to expand nepotistic monopolies of influence in a wide range of civic and even (Christian) religious spheres. When it failed, however, the consequences could be catastrophic. Maryks points out (xxii) that from its founding in 1540 to 1593, the Society of Jesus had no discriminatory legislation against individuals of Jewish heritage, and that during this period *converso* Jesuits “held the highest administrative offices, and defined the Society’s institutional development and spirituality.” However, significant resistance to this crypto-Jewish monopoly had developed by the latter date, and from 1593 to 1608 a power struggle resulted in the defeat of the crypto-Jewish element and the introduction of laws prohibiting the admittance of members of ‘impure blood.’ From 1608 until 1946 this involved a review of the ancestry of any potential member of the Society of Jesus, up to the fifth generation.

The Jewish Origins of the Jesuits

On 15 August 1534, Ignatius of Loyola (born Íñigo López de Loyola), a Spaniard from the Basque city of Loyola, and six others, all students at the University of Paris, met in Montmartre outside Paris, in a crypt beneath the church of Saint Denis, to pronounce the religious vows of poverty, chastity, and obedience. Ignatius’ six companions were: Francis Xavier from Navarre (modern Spain), Alfonso Salmeron, Diego Laínez, Nicolás Bobadilla from Castile (modern Spain), Pierre Favre from Savoy, and Simão Rodrigues from Portugal. At this point they called themselves the Compañía de Jesús, and also Amigos en El Señor or “Friends in the Lord.” The Spanish “company” would be translated into Latin as *societas,* deriving from *socius*, a partner or comrade. This soon evolved into the “Society of Jesus” (SJ) by which they would later be more widely known.In 1537, the seven travelled to Italy to seek papal approval for their order. Pope Paul III gave them a commendation, and permitted them to be ordained priests. The official founding of the Society of Jesus occurred in 1540.

The presence and influence of *conversos* in the Society of Jesus was strong from the beginning. Of the seven founding members, Maryks provides categorical evidence that four were of Jewish ancestry — Salmeron, Laínez, Bobadilla, and Rodrigues. In addition, Loyola himself has long been noted for his strong philo-Semitism, and one recent PhD thesis[1] has even advanced a convincing argument that Loyola’s maternal grandparents, (his grandfather, Dr. Martín García de Licona, was a merchant and financial advisor at court), were full-blooded *conversos* — thus rendering the ‘Basque nobleman’ halachically Jewish. Jewish scholar of the Inquisition, Henry Kamen, who had earlier argued that the Inquisition was “a weapon of social welfare” used mainly to obliterate the *conversos* as a distinct class capable of offering social and economic competition to ‘Old Christians,’ once voiced his own personal view that Loyola was “a deep and sincere spiritual Semite.”[2]

Straightforward assessments of the reasons for Loyola’s philo-Semitism are, as Maryks admirably elucidates, complicated by the ubiquitous presence of *converso* propaganda. More specifically, Loyola’s reputation as an ardent admirer of the Jews rests predominantly on a series of anecdotes and remarks attributed to him — and many of these derive from biographies penned shortly after his death by *converso* Jesuits aiming to promote and defend their interests. For example, the only source for the argument that Loyola had an overwhelming desire to be of Jewish origin so that he could "become a relative of Christ and his Mother" is the first official biography of Loyola — penned by the *converso* Pedro de Ribadeneyra. Ribadeneyra is described by Maryks as "a closet-converso" who distorted many now-established facts about Loyola's life, including a concealment of the fact that "the Inquisition in Alcalá had accused Loyola of being a crypto-Jew." (43) An important aspect of Ribadeneyra's biography was thus the promotion of the idea that being Jewish was desirable and admirable — Loyola's philo-Semitism (real or imagined) was intended to be emulated. Meanwhile the sinister aspects of crypto-Judaism, and their suppression by the Inquisition, were excised from the story altogether.

Whether Loyola was in fact a crypto-Jew, or whether he indeed was a European but possessed a strong desire to be a Jew, remains unconfirmed at time of this writing. However, it is certain that Loyola surrounded himself with many *converso* colleagues and that he opposed any discrimination against *converso* candidates within the Society of Jesus. Maryks argues that, issues of crypsis and philo-Semitism aside, Loyola was probably "motivated by the financial support that he had sought from their [*converso*] network in Spain."(xx) In this reading then, Loyola was fully aware of the elite position of the *conversos* within Spanish society and was prepared to accept their money to establish his organization in exchange for adopting a non-racial stance in its governance.

The question of course remains as to why the crypto-Jewish elite in Spain would back, both financially and in terms of manpower, a Christian religious order. The important thing to keep in mind is that religion and politics in Early Modern Europe were intimately entwined, and that, through spiritual confraternities and their relationships with local elites, even poverty-espousing religious orders like the Franciscans could exert a strong form of socio-political influence. This was often made even more sharply evident when religious orders engaged in missionary work in foreign lands, often taking pioneering roles in colonial regimes, and even assisting with their economic enterprises. William Caferro notes that in Renaissance Italy "the Florentine political elite was closely tied to the church. Government officials often held high church office and benefice, which aided their local political power."[3] Involvement in religious orders was thus a necessary aspect and extension of political, social, and cultural influence.

Unsurprisingly then, it can be demonstrated that crypto-Jews straddled the interconnected networks of royal administration, the civic bureaucracy, and the Church. Citing just some examples, Michael Baigent and Richard Leigh note in their history of the Inquisition:

> In 1390 the rabbi of Burgos converted to Catholicism. He ended his life as Bishop of Burgos, Papal legate and tutor to a prince of the blood. [Burgos's son would later become an important pro-converso activist and will be discussed below]. He was not alone. In some of the major cities, the administration was dominated by prominent

> converso families. At the very time the Spanish Inquisition was formed, King Ferdinand's treasurer was converso in his background. In Aragón, the five highest administrative posts in the kingdom were occupied by conversos. In Castile, there were at least four converso bishops. Three of Queen Isabella's secretaries were conversos, as was the official court chronicler.[4]

For the crypto-Jewish elite of early modern Spain, the founding of an influential religious order headed by a philo-Semite (if not a fellow crypto-Jew), staffed predominantly by a *converso* leadership, and constitutionally tolerant of *converso* applicants, would undoubtedly have been an attractive prospect. That a bargain of some form existed between Loyola and his crypto-Jewish sponsors is suggested, as noted above, by the nature of the early Jesuit constitution and by early correspondence concerning the admission of candidates of Jewish ancestry. The founding of the Jesuit order had coincided with the rise of a more general Spanish anti-converso atmosphere that reached its peak in 1547, "when the most authoritative expression of the purity-of- blood legislation, *El Estatuto de limpieza* [*de sangre*], was issued by the Inquisitor General of Spain and Archbishop of Toledo, Silíceo (xx)." Pope Paul IV and Silíceo's former pupil, King Philip II, ratified the archbishop's statutes in 1555 and 1556, respectively, but Ignatius of Loyola and his converso successor, Diego Laínez (1512–65) vigorously opposed the Inquisitor's attempts to preclude conversos from joining the Jesuits. In fact, in a letter addressed to the Jesuit Francisco de Villanueva (1509–57), Loyola wrote that "in no way would the Jesuit Constitutions accept the policy of the archbishop (xxi)."

Seeking to quell rising tensions over the issue, in February 1554 Loyola sent his plenipotentiary emissary, Jerónimo Nadal (1507–80), to visit the Inquisitor. Nadal insisted that the Jesuit Constitutions did not discriminate between candidates of the Society on the basis of lineage, and even personally admitted a number of converso candidates during his visit to Iberia. In a heated debate with the Inquisitor over the admission of one of them, Nadal replied: "We [Jesuits] take pleasure in admitting those of Jewish ancestry." In what would become a striking pattern, most of the pro-converso arguments were made by crypto-Jews claiming to be native Spaniards. Maryks notes that his historical investigations suggest that Nadal was "most probably a descendant of Majorcan Jews (77)."

Jewish attempts to alter Christian thinking about Jews, from within Christianity, were already well-established by the date of Nadal's intercession with the Inquisitor. An excellent example is the classic work of Alonso de Santa María de Cartagena (1384–1456) — *Defensorium unitatis christianae* [*In Defense of Christian Unity*] (1449–50). Alonso de Cartagena had been baptized (at the age of five or six) by his father Shlomo ha-Levi, later renamed Pablo de Santa María (c. 1351–1435), who— as chief rabbi of Burgos— converted to Christianity just before the anti-Jewish riots of 1391 and later was elected bishop of Cartagena (1402) and Burgos (1415). The fact that the wife of this Bishop of

Burgos remained an unconverted Jewess does not appear to have impeded the latter's career in the Church is interesting to say the least.

Meanwhile his son, Cartagena, like many other conversos, studied civil and ecclesiastical law at Salamanca and went on to a highly influential career straddling royal, civic, and religious spheres. He served as apostolic nuncio and canon in Burgos. King Juan II appointed Cartagena as his official envoy to the Council of Basel (1434–9), where he contributed to the formulation of a decree on "the regenerative character of baptism without regard for lineage (4)." Like other examples of pro-converso propaganda, however, Cartagena's arguments always went beyond mere appeals for 'tolerance.' According to Cartagena, "the faith appears to be more splendid in the Israelite flesh," Jews naturally possess a "civic nobility," and it was the duty of rough and uncouth native Spaniards to unite with the "tenderness of the Israelite meekness." (14, 17)

Conversos thus emerge in the works of the earliest crypto-Jewish activists as more special than ordinary Christians, as naturally deserving of an elite status, and, far from being the worthy objects of hostility, were in fact uniquely blameless, 'tender,' and 'meek.' One is struck by the regular use of similar arguments in our contemporary environment, a similarity that only increases when one considers Cartagena's attribution of anti-Jewish hostility solely to "the malice of the envious." (20)

Against this backdrop of crypto-Jewish apologetics, Maryks demonstrates, whether he intends to or not, that the early Jesuits were largely a vehicle for converso power and influence (both political and ideological). Loyola continued to be "surrounded" by conversos throughout his leadership (55). Enrique Enríques, the son of Portuguese Jews, even authored the first Jesuit manual of moral theology, *Theologiae moralis summa,* in 1591. (65) Maryks describes Loyola as having an unlimited "trust" in candidates of Jewish heritage, citing his decision to "admit in 1551 Giovanni Battista Eliano (Romano), the grandson of the famous grammarian and poet Rabbi Elijah Levita (1468–1549) …. He entered the Society at the age of twenty-one, just three months after his baptism (66)."

In explaining Loyola's lax requirements for converso applicants, and resultant acquiescence in flooding the Society with crypto-Jews, it is strange that Maryks should abandon his own prior suggestion that the founding of the Jesuits may have rested on a quid pro quo with the converso elite in favor of a less convincing theory based on a putative and ill-explained "trust" that Loyola possessed for Jews. Unfortunately this is a common theme throughout Jewish historiography, where the facts and conclusions presented in the same text are often on entirely different trajectories. In a similar vein, Maryks's skeletal explanation that crypto-Jews flooded the Jesuits simply because Loyola had "numerous contacts with the converso spiritual and merchant network" before he founded the Society of Jesus, seems woefully inadequate and lacking in context.

Despite the best laid plans of Loyola and his colleagues, and just 32 years after its founding, the Society of Jesus would undergo a revolt from below against a rapidly expanding crypto-Jewish elite. The features of this revolt represent a fascinating case study in the reactive nature of anti-Semitism. Maryks narrative of how two competing ethnic groups struggled for the future of the Jesuit Order, outlined in his second and third chapters, is certainly the greatest strength of the text. It is to this European counter-strategy that we now turn our attention.

Go to Part 2.

[1] See Kevin Ingram, *Secret lives, public lies: The conversos and socio-religious non-conformism in the Spanish Golden Age*. Ph.D. Thesis (San Diego: University of California, 2006), pp. 87–8.

[2] Quoted in Maryks, *The Jesuit Order as a Synagogue of Jews*, p.xx.

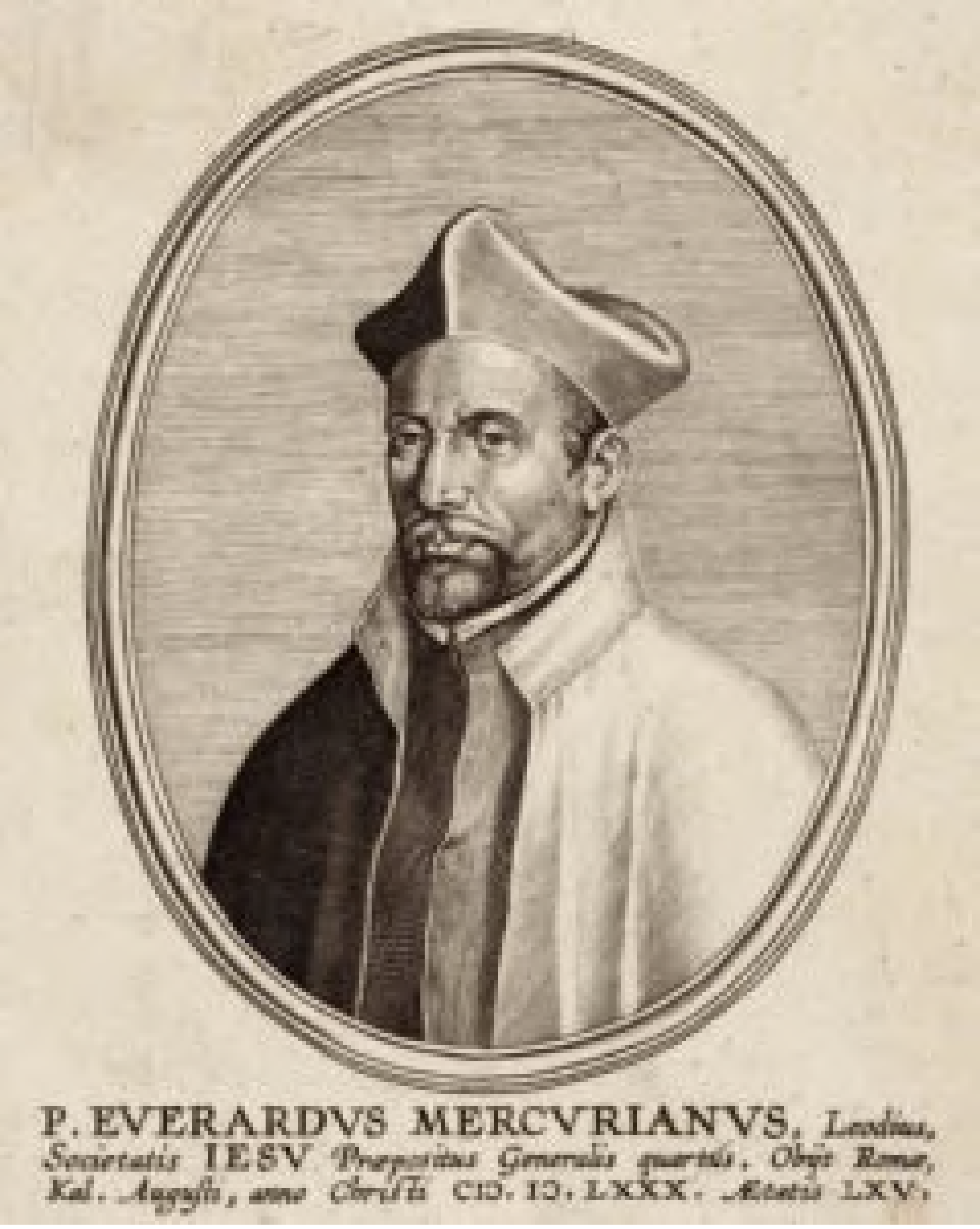
[3] W. Caferro, *Contesting the Renaissance* (Oxford:Wiley-Blackwell, 2010), p.158.

[4] M. Baigent & R. Leigh, *The Inquisition* (London: Viking Press, 1999), pp.75-6.

Review: The Jesuit Order as a Synagogue of Jews — Part Two

theoccidentalobserver.net/2017/12/27/review-the-jesuit-order-as-a-synagogue-of-jews-part-two

Andrew Joyce, Ph.D. December 27, 2017


P. EVERARDVS MERCVRIANVS, Leodius,
Societatis IESV Praepositus Generalis quartus. Obijt Romae,
Kal. Augusti, anno Christi CIϽ. IϽ. LXXX. Aetatis LXV.

Everard Mercurian (1514-1580)

"Being children of this world, pompous, cunning, fake, self-seeking, etc., it is certain that they fit religious life very badly and that it is impossible to maintain union with them. If those of this blood are made superiors, they employ almost all their government in external things: they promote genuine mortification and solid virtues very little, and seem to be merchants, seeking first seats and being called rabbis; they are hardly eager to seek perfection that is described in the parts 5 and 6 of the Constitutions; and readily admit others of the same blood who are very unworthy." Manuel Rodrigues, Jesuit curia in Rome.

Go to Part 1.

The Racial Struggle for the Jesuit Order

The complaints of native Spanish members of the Society of Jesus, regarding the crypto-Jewish Jesuit elite, are remarkably uniform. Predominant among their concerns was the Jewish tendency towards monopoly, nepotism, arrogance, aggressive ambition, and an air of insincerity in the practice of Christianity. Of particular concern was the fact that the Spanish Jesuit Order was becoming an exclusive enclave of influential Jews that stretched out even into the heart of Rome.

The epigraph above, from Manuel Rodrigues, highlights all of these themes, some of which have been empirically demonstrated. For example, the body of research compiled by Maryks and other scholars, and discussed in Part 1, more than provides sufficient evidence in support of the accusation that crypto-Jews were "readily admitting others of the same blood." Moreover, Benedetto Palmio, an Italian assistant to two native European Jesuit Superior Generals (Francisco de Borja and Everard Mercurian), complained of the "multitude and insolence of Spanish neophytes," whom he described as a "pestilence (133)." Stressing that "where a New Christian was found, it was impossible to live in peace," he added that "those who governed in Rome were almost all neophytes. … This sort of people and almost no other were being admitted in Spain (133)." King Phillip II of Spain had by the 1570s taken to describing the Jesuits as a "Synagogue of Hebrews." (133)

The method of leadership employed by this crypto-Jewish elite was further described by Palmio as despotic. The crypto-Jewish elite in Rome was behaving "not as fathers but as masters (135)." Reflecting age-old Jewish ethnic networking, there were gross ethnic disparities in promotions to high office, with Palmio stressing that "the neophytes want to dominate everywhere and this is why the Society is agitated by the tempest of discords and acrimonies (138)." Conversos were "overly ambitious, insolent, Janus-faced, pretentious, despotic, astute, terrible, greedy for power, and infamous." (142) Lorenzo Maggio, an Italian Jesuit curia in Rome, complained that "those from the circumcision subverted the entire house of the Society." (117)

Regardless of the actual origins of the Jesuit Order, which were heavily Jewish and intertwined with the search for political influence from the beginning, many native European members seem to have perceived the Society of Jesus as an essentially good religious movement that had been founded on idealist and pious terms, but had been corrupted along the way by the infiltration of power-seeking crypto-Jews. It is of course essential to note that such perceptions were not unique to the Society of Jesus. Around the same time that agitation was building within the Jesuit Order, Bishop **Diego de Simancas** of Zamora urged his parishioners to combat the machinations of the conversos and their activities in "deceiving the pope and his ministers (31)." Simancas, like Rodrigues, Palmio, and Hoffaeus, concluded that conversos were prone to “ambition, conspiracy, and greed for power” as demonstrated by the fact they had “infiltrated the offices of importance in the Church of Toledo.” (34–5)

In order to combat crypto-Jewish nepotism and extensive ethnic networking, native European Jesuits developed very interesting counter-strategies that in many respects mirrored their Jewish counterparts. Again, the patterns seen here should be regarded as broadly supportive of Kevin MacDonald’s analysis of the reactive nature of anti-Semitism in *Separation and Its Discontents*, where one of the **key chapters concerns National Socialism as a mirror image strategy**. What non-Jewish Jesuits essentially did in the early stages of the revolt from below, was, like their crypto-Jewish opponents, to establish *their own secretive networks based on racial exclusion, and the selection of their own preferred candidates based on ethnic preference*.

The stage for this clash was set following the death of the third Superior General, Francisco de Borja, in 1572. Until this date, non-Jewish Jesuits had endured the philo-Semitic leadership of Loyola and the rampant ethnic nepotism of the converso Diego Laínez. Borja was himself described as a “protector of conversos” during periods of rising tension (115). After Borja’s death, it was readily apparent that the crypto-Jewish Jesuit elite had already contrived to select the converso Juan Alphonse de Polanco as his successor. (xxv) Polanco had already been appointed Society secretary by Loyola in 1547, before becoming senior administrator in the general curia in Rome. Incredibly influential, and “the most prominent figure in the Society of Jesus,” his selection should have been “open and shut.” However, as Maryks discusses, by this date “a close-knit anti-converso party [composed mainly of the Jesuit representatives from outside Spain] gained ground within the society.” (xxv)

> In spite of the significant pro-converso presence at General Congregation 3 [General Congregations are “the **supreme legislative body** of the Society of Jesus consisting of major (‘provincial’) superiors and locally elected representatives”], the close-knit Italo-Portuguese lobby gained ground in the assembly and was crafty enough to successfully conspire against Polanco’s election and his pro-converso supporters. (120)

As well as forming a close-knit group based on ethnicity, the counter-strategy mirrored Jewish tactics by appealing for support from elites. The Portuguese delegation led by Leão Henriques “secretly carried to Rome a letter that Henriques’s penitent, Cardinal Infant Henry of Portugal (1512–80), had written to Pope Gregory XIII on 22 January 1573. In it, the Grand Inquisitor of Portugal and future king (1578–80) demanded that neither a converso nor a pro-converso candidate be elected superior general of the Society of Jesus, and he warned that if no measure against the converso evil is taken, the Society would risk destruction.” (121)

Pope Gregory XIII soon disclosed his support for a non-Spanish alternative to Polanco, who, in turn, indicated that he would step aside but refused to prohibit other “Spanish” candidates from being elected superior general. After the congregation opened, Gregory XIII inquired about the procedures of the congregation, about the number of Spaniards among the voters, and about the national background of the previous superiors general. Gregory “remarked that somebody should be chosen from a nation other than Spain, and, in spite of Polanco’s protest against limiting freedom of conscience of the electors, the pope specifically suggested the name of the Walloon Everard Mercurian, then dismissed the delegation with his blessing (122).” Consequently, while the converso Antonio Possevino was “addressing the congregation with an opening discourse, Cardinal Gallio of Como arrived and informed the congregation that he was representing the pope’s will to prevent the election of any Spanish candidate.” (122) The next day the assembly chose Everard Mercurian as the next superior general on the first ballot by a majority of 27 votes.

From the very first years of his office Mercurian proceeded, in his own words, to “cleanse the house.” He “removed from Rome (and possibly from Italy or even Europe) many converso Jesuits.” (123) Polanco, after almost three decades in office, “was moved away from Rome and sent to Sicily, a measure that seemed too harsh even to his major enemy, Benedetto Palmio.” (123)

However, in the aftermath of the removal of crypto-Jews from influence throughout the upper echelons of the Society of Jesus, a new movement emerged within the Spanish Jesuits called the *memorialistas* or memorialists. The group got its name from ‘memorial,’ which was a literary genre consisting of a written statement of facts presented in conjunction with a petition to a royal or religions authority. The *memorialistas* gained their name by sending “secret memorials to the Spanish Court and Inquisition, and the Holy See, asking for the reform of the Jesuit Institute, and, especially, for the autonomy of the Spanish Jesuit provinces.” (125–6) These memorials were highly divisive and destructive, seeking essentially to fracture the Society and to allow the conversos to recoup their power base in Spain.

This movement was little more than a damage-limitation exercise by the crypto-Jewish elite. Ousted from Rome, and suspected by the Portuguese, the goal was to consolidate their power in Spain and prevent further anti-converso measures from encroaching on their long-held power positions. As Maryks points out, “it must be admitted that many of its members, if not the majority, were of converso background.” (125) The memorialist movement was certainly widely perceived by contemporaries as a Jewish revenge movement, and Maryks clearly agrees with this perception. One of their key leaders was the converso Dionisio Vázquez, and Maryks remarks that “one could argue that Vázquez’s active role in the *memorialistas* movement was a sort of revenge for the discriminatory policy of Mercurian.” (126).” The anti-converso Benedetto Palmio “never doubted that conversos were behind the vindictive *memoralistas* movement.” (128)

As the struggle began to intensify, in 1581 another Italian anti-converso, Claudio Acquaviva, was elected as Mercurian's successor. Acquaviva appointed a number of leading anti-converso Jesuits (including Manuel Rodrigues, Lorenzo Maggio, and the Rhinelander Paul Hoffaeus) to key positions in Rome, tasked with extending the anti-converso measures employed by Mercurian beyond the Roman power structure and into the wider Jesuit network. Maryks writes that the decade-long activities of Hoffaeus, Maggio, and Rodrigues, "effectively led to gradual restrictions in the admission into the Society of candidates of Jewish ancestry." (146)

It is particularly interesting that much of this activity was carried out in a cryptic and secretive manner in which the ethnic aspect of the struggle was always kept just out of view — again mirroring the nature of the converso strategies to gain and extend influence. For example, in 1590 Acquaviva sent "secret instructions" to Spanish provincials operated by native Spanish, or 'Old Christian,' Jesuits in which he made clear the necessity of secrecy:

> In regards to the offices of government, we should be careful not to give them to these people [conversos] in certain key places.… In what regards the admission of this people in order not to give occasion of bitterness to many in the Society, we have judged to be inappropriate to prohibit universally the admission of those who somehow have this defect. It is necessary to use more selectivity and diligence in the admission.… At any rate, [genealogical investigations] should be done quietly and when somebody has to be excluded, it would be convenient to give some other apparent causes and reasons for his dismissal, so that it could not be understood or affirmed with certainty that a person is barred from admission because of his lineage (147*).*

Faced with bitter responses from within the Spanish Jesuit Order, a few years later Acquaviva's stance had hardened further, prompting him to issue a decree that those

> who are descendants from parents who are recent Christians, routinely and habitually inflicted a great deal of hindrance and harm on the Society (as has become clear from our daily experience)…The entire congregation then decided to decree, as is affirmed by this present decree, that in no case may anyone of this sort, that is to say, one of Hebrew or Saracen stock, be admitted to the Society in the future. And if by error any such person is admitted, he should be dismissed as soon as the impediment is revealed, at whatever time before profession this occurs, after first notifying the superior general and awaiting his reply. (149)

Maryks states that at this point "the lineage-hunting season began," and the removal of all persons of Jewish ancestry from the Society of Jesus commenced in earnest.

Early Modern Jewish Apologetics

Defeated and marginalized, the crypto-Jewish elite turned to issuing a long series of memorials that in many respects resemble prototypes of modern Jewish apologetics/propaganda of the kind issued by the ADL. For example, in a previous essay I noted the importance of the modern tactic of rhetorically displacing 'foreignness' away from Jews and onto the hostile movement itself:

> Jews have regularly relied upon a fall-back tactic of presenting the troublesome movement as a foreign import…An excellent example of this, of course, would be Hillary Clinton's ludicrous claim that the Alt Right has somehow been spawned by Putin's Russia. Since most of her speech originated with the SPLC, we may assume that this particular accusation may be traced to a Hebraic hand. Another bizarre theory of the Alt Right's foreign origins originating with the SPLC: Mark Potok has weighed in with the strange contention that the Alt Right "began as an anti-Muslim movement in Europe and has been spreading in this country since about 2008."
>
> And the list goes on. UK-based Jewish journalist Jonathan Freedland, who has a long history of activism against Whites, has penned an article titled "Donald Trump's achilles heel is that he is truly un-American." Freedland argues that America's founding principle is "the belief that national identity did not reside in blood or soil, but in loyalty to the nation's constitution and its bill of rights"—a clear indication that he has little acquaintance with American history. He continues that, "these moves by Trump are not just reactionary or bigoted or dangerous. They contradict the ideals that all Americans are meant to regard as sacred. Perhaps this is the way to attack Trump: as truly un-American. He says he wants to make America great again. The truth is, he would stop America being America."
>
> Further Jewish participants in the effort to portray Trump as un-American include but are not limited to: the editorial board of the Washington Post led by the Jewish Martin Baron; the Jewish journalist Franklin Foer; and Jewish talk show host Jerry Springer. Jewish businessman Josh Tetrick also purchased a number of expensive full-page ad spaces in the New York Times aimed at pushing the 'Trump as un-American' meme…In all cases, both Trumpism and the Alt Right are portrayed by Jews as a foreign incursion into American political life. As with other tactics, these have a long lineage. Kevin MacDonald writes that "Jewish organizations in Germany in the period 1870–1914 argued that anti-Semitism was a threat to all of Germany because it was fundamentally 'un-German.''"[1] In nineteenth-century Germany, anti-Semitism was often described by Jews as a French import. Conversely, Paula Hyman writes that, faced with a rise in anti-Jewish feeling in nineteenth-century France, Jews spread the message that anti-Semitism was "un-French" and a "German import."[2] Thorsten Wagner reports that it was a common refrain among Jews in Denmark that anti-Semitism there was "a German import — without autochthonous roots and traditions."[3]

> There are countless more examples from countless other countries. The tactic therefore relies on convincing the population that Jews are not the foreign threat but rather that it is the growing volkisch movement that is the foreign entity threatening the nation. Although it's an absurdly perverse claim, and hard to imagine as being successful, Jews are able to spread the message because of their superior media and political power (as seen with Tetrick's efforts). This power has ensured that portrayals of nationalist movements as 'foreign' have been tactically effective in the past.

Crypto-Jewish Jesuit responses to the European counter-strategy are strikingly similar to these modern instances in that they also heavily relied on attempts to displace the sense of foreign threat away from themselves and onto the movement hostile to their interests. For example, the most ferocious and prolific written responses to the ousting of the conversos were penned by the converso and high-ranking Italian diplomat Antonio Possevino, who had been removed from office by Mercurian and sent to remote Sweden. Isolated and powerless in the cold north, Possevino declared that it was figures like Benedetto Palmio who were truly 'un-Christian' and in fact little more than "pagans (164–5)." Remarkably, and with much chutzpah, Possevino attributed all of the disruption within the Society of Jesus to the "overweening ambition of the Portuguese Jesuits (171–2)." Possevino blatantly lied in his propaganda about the nature of the *memorialistas*, suggesting the movement was part of a "Portuguese conspiracy" to undermine Jesuit unity (171–2). Maryks comments bluntly on Possevino's text that the majority of memorialists were in fact "undeniably conversos." (172) Finally, Possevino's apologetics also contain another aspect that prefigures modern propaganda — the idea that Jews are a natural and moral elite, typically combined with contempt for the rural masses. Possevino blamed "envious and talentless men from poor, rural backgrounds" (168) for the agitation against the conversos, while asserting that "in terms of their virtue and dedication, [conversos] represent an elite within the Society." (172)

Conclusion

The Jesuit Order as a Synagogue of Jews is an important contribution to the study of religion and ethnic conflict in early modern Spain. Although not suited for beginners to any of the themes under discussion, the book is concise, and its four chapters are filled with new information sure to fascinate the reader with some prior knowledge of the Jesuits, Spanish history, or the Jewish Question in Europe.

My only real criticisms rest on matters of style and structure. Maryks' writing style is often mechanical, and one sometimes feels that, while the material lends itself to a dramatic narrative, that potential is lost amid bland observations and repetitive recourse to lamenting the "bias" and "discrimination" of the "Old Christians." Certainly this is a book in which the facts, rather than the author's analysis, lead the way. As regards structure, the text has an irritating habit of repetition, particularly in terms of persistently re-introducing characters we would already be familiar with. I found this especially disappointing because of a normally high quality of editing from Brill.

These minor irritations aside, *The Jesuit Order as a Synagogue of Jews* was a page-turner. Perhaps best of all, it's now been made available to download for free as part of Brill's open source initiative. Enjoy.

[1] K. MacDonald, *Separation and Its Discontents: Toward and Evolutionary Theory of Anti-Semitism* (1st Books, 2004), 232.

[2] A. Lindemann & R. Levy (eds.), *Antisemitism: A History* (Oxford University Press, 2010), 136.

[3] T. Wagner,'Belated Heroism: The Danish Lutheran Church and the Jews, 1918-1945,' in K. Spicer (ed), *Antisemitism, Christian Ambivalence, and the Holocaust* (Indiana University Press, 2007), 7.

Jewish Leftist Activism in Children’s Fiction

theoccidentalobserver.net/2018/01/06/jewish-leftist-activism-in-childrens-fiction

Andrew Joyce, Ph.D. January 6, 2018

“From the very beginning—that is, from the publication of the first book specifically for children — the intent was to mold and shape the mind to accepted standards of behavior.” Saul Braun, *The New York Times*, June 7, 1970.

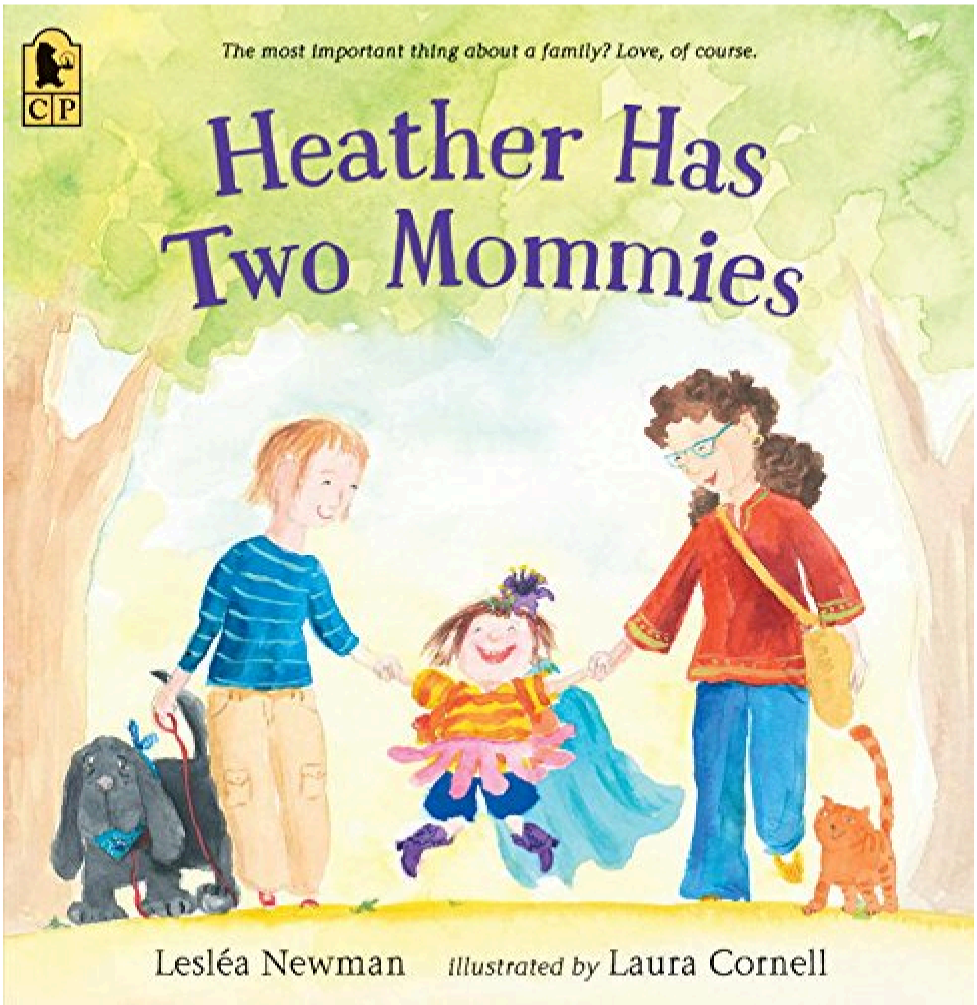
This article is the product of research originally conducted for a recent article titled “Jews, Obscenity, and the Legal System.” Given the significant amount of material discovered and the uniqueness of the subject matter, I decided there was enough material for an article devoted to children’s literature. During research for the obscenity essay, I consulted the American Library Association’s list of “Top 100 Banned/Challenged Books: 2000–2009” with a view to assessing the nature and extent of the Jewish presence. The first fact to become apparent was a marked Jewish over-representation in the production of books deemed controversial or perverse by parents, schools, and other institutions. Jews are notoriously shy of the census, but are probably somewhere between the 2.2% of the U.S. population suggested by the Pew Research Center and a maximum of around 5%. Even accepting a grain of truth in the apologetic argument that Jews are disproportionately attracted to literary professions (to say nothing about motive), one might very generously expect a Jewish representation of around 10 books on the ALA’s list.

However, my biographical checks on all authors on the list, some of which were indeterminate, revealed that 22 books on the ALA’s list were penned by 17 Jewish writers. [1] Jews are thus significantly over-represented in producing contemporary literature deemed oppositional by the surrounding culture, and are even more radically over-represented when older, White-authored, entries such as *The Adventures of Huckleberry Finn* (now often opposed as ‘racist’) are taken out of consideration. Since the majority of entries on the list were children’s books, and taking into account my previous discoveries concerning Jewish manipulation of demand for ‘diverse books’ in the school system, it occurred to me that children’s literature is an important, but sometimes neglected, front in the cultural conflict we see played out daily. This article is therefore intended as a brief introduction to some of the most pertinent personalities and themes in the area of Jewish Leftist activism in children’s fiction.

A great deal of Jewish radical activism in the cultural sphere comes under the umbrella of the general relationship between Jews and the Left. This relationship can historically be understood as involving Jewish innovation of, or support for, social, cultural, and political causes likely to weaken the cultural structures of the host society and make it more amenable to Jewish interests. In the chapter titled “Jews and the Left” in *The Culture of Critique* (p. 50)Kevin MacDonald cites Stanley Rothman and S. Robert Lichter, who remarked in their *Roots of Radicalism: Jews, Christians, and the New Left* (1982): “Whatever their situation…in almost every country about which we have information, a segment of the Jewish community played a very vital role in movements designed to undermine the existing order.” MacDonald argues that superficial divergences between Jewish religion and radical agendas are negated by the fact many ethnically Jewish radicals have persisted in adhering to a strong Jewish identity, and have often explicitly pursued Jewish interests. MacDonald writes (p. 51): “The hypothesis that Jewish radicalism is compatible with Judaism as a group evolutionary strategy implies that radical Jews continue to identify as Jews.”

> > Be a Jewish children’s author > For goys: “it’s fine to have two dads. Traditional marriage means nothing. Diversity is more important than cultural traditions.” >For Jews: crucial to protect and promote our Jewish traditions. This book features traditional Jewish family.” pic.twitter.com/U4RK52yF4b
>
> — Joyce (@TOQJoyce) January 6, 2018

I argue that the material presented in this essay should be seen firmly within the same theoretical framework proposed by MacDonald. For example, several of the Jewish writers under consideration here are homosexuals, radical socialists, and feminists. A common apologetic from “Jews on the Right,” is that such figures are anathema to Judaism, or that as adherents of the Reform movement etc., they are unrepresentative of “true Jews.” The contention here is that the situation is quite the opposite, and I stress that many of these writers are demonstrably committed to Jewish tradition and the Jewish group.


The most important thing about a family? Love, of course.
Heather Has Two Mommies
Lesléa Newman illustrated by Laura Cornell
CP

Excellent case studies in this regard can be found in Jewish lesbian feminist writers — figures who are, on the surface at least, incompatible with a group evolutionary strategy. After all, how could women who have personally forfeited reproduction be said to engage in a Darwinian struggle? However, history tells us that it has been quite possible for Jewish celibates and homosexuals to contribute in some form to group advancement. A useful example is my own recent review of the work of R.A. Maryks, "Jewish activism in the Jesuit Order," a scenario in which Jewish males traded reproductive possibilities for political, social, and cultural influence intended to benefit the converso community of Early Modern Spain. Similarly, Jewish scholar Sylvia Fishman points out in *Follow My Footprints: Changing Images of Women in American Fiction* (1992) that "a significant amount of Jewish lesbian writing is deeply committed to Jewish peoplehood and Jewish survival."[2] A particularly interesting example of a radical Jewish feminist is Betty Friedan (born Bettye Naomi Goldstein), the activist behind "Second Wave Feminism" who "confessed to having always had 'very strong feelings' about her Jewish identity," and saw feminism partly as a means of getting closer to Judaism and her identity as a Jew.[3]

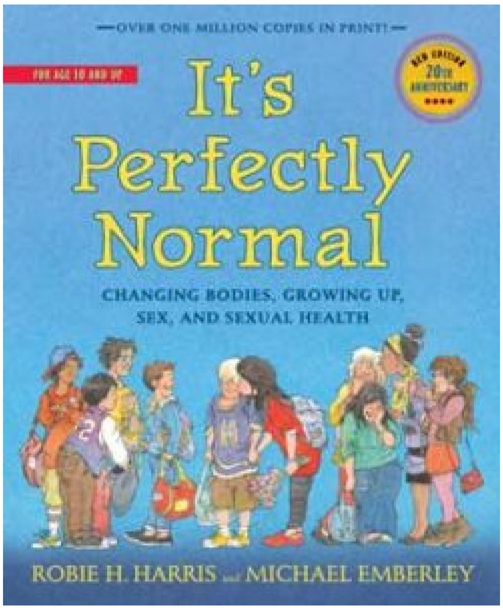
That radical Jewish activists should turn their attention to children's culture and education is also unsurprising. Jewish intellectuals have, in recent decades, pushed the idea that nativist and/or anti-Jewish attitudes are on a par with a highly infectious disease — with inoculation, in the form of aggressive "educational" treatment, at an early age seen as the surest remedy for the perceived ills of an “intolerant society.” Although the idea that anti-Jewish attitudes are a form of disease with roots in childhood goes back to Freud, it remains current in mainstream Jewish academic and political circles. Take, for example, the closing remarks from Abraham Foxman’s *Jews and Money: The Story of a Stereotype*, where parents and teachers are urged to “try to help the next generation grow up freer from the infection of intolerance”[4] — the goal being, as Mr. Foxman once articulated, to “make America as user-friendly to Jews as possible.” Theodore Isaac Rubin’s *Anti-Semitism: A Disease of the Mind*, describes anti-Jewish feeling as a “contagious, malignant disease,” and concludes by stating, “extremely active application of insight and education is necessary to check the disease. Checkmate and eradication is [*sic*] extremely difficult and probably only possible if applied to the very young before roots of the disease take hold.”[5] To Rubin and the ADL, the solution to the problem of solidarity and tradition in the surrounding population is one requiring “prophylaxis” and “approaches to children.” Indeed, the ADL-sponsored tome *Anti-Semitism in America* (1979), concludes that “It is apparent that the schools are the most appropriate and potentially effective agent to carry out the instructional strategy just outlined.”[6]

Children’s literature, therefore, whether for entertainment or education, would be an obvious conduit through which Jews could advance ideas or encourage behaviors likely to benefit Jewish interests. One could also reasonably predict, based on historical precedents in the form of Jewish intellectual movements (particularly multiculturalism, sexology, Boasian anthropology, psychoanalysis, and the theories of the Frankfurt School), that such ideas would revolve around notions of ethnic and sexual pluralism, and the critique and deconstruction of traditional family structure in Whites. Indeed, one might even expect contributing authors to have overlapping affiliations to psychoanalysis and radical socialism. Such predictions are largely borne out in the findings presented below.

One of the more interesting figures in this sphere of cultural activity is Lesléa Newman, a lesbian and Jewish feminist who has the dubious distinction of penning one of the most controversial children’s books of recent decades while also producing a series of books for Jewish children promoting traditional Jewish culture and values. In 1989, after being rejected by almost every mainstream publisher, and together with co-ethnic backer Tzivia Gover, Newman self-published *Heather Has Two Mommies*, described as “the first lesbian-themed children’s book ever published.” Newman recalls, “People were scared to publish ‘Heather’ even though there was a need for it. No one would touch it. But we were fierce Jewish women.” Newman’s work was recorded as the 11th most challenged book of the 1990s by the American Library Association. However, in common with reactions to Jewish activism in other cultural, social, and political spheres, the response to Newman’s work was boisterous but lacking in focus; the perception being that this was exclusively part of a homosexual agenda and there being little or no understanding of the Jewish element involved. The *Jewish Telegraphic Agency* reports that “the head of a school district in Queens declared “war” on the book and sent a letter to parents warning that their children were going to be taught about sodomy. …The district president sent out over 30,000 letters to district parents decrying the book as ‘dangerous homosexual propaganda.’” At one point Newman was described as “America’s most dangerous writer.”

What many of the book’s opponents missed, however, was that its author was a keen promoter of traditionalism and community — Jewish traditionalism and community. Unlike *Heather Has Two Mommies* and later books such as *The Boy Who Cried Fabulous* (2004), *A Fire Engine for Ruthie* (2004), *Momma, Mama, and Me* (2009), *Daddy, Papa, and Me* (2009), *Donovan’s Big Day* (2011), and *Sparkle Boy* (2017), which brought homosexuality, gender dysphoria, and AIDS to a mass child readership, Newman published a number of niche children’s books for her own community, offering conventional and traditional treatments of Jewish festivals devoid of any of these themes. *Matzo Ball Moon* (1998), *Runaway Dreidel* (2002), *The Eight Nights of Chanukah* (2008), *A Sweet Passover* (2012), *My Name is Aviva* (2015), and *Hanukkah Delight* (2016) all feature traditional Jewish families without a hint of sexual or cultural pluralism. They have been highly praised as traditional, family-friendly works by the Jewish Book Council.

That Newman has consciously or unconsciously produced a body of work so thematically segregated is unsurprising within the framework of Jewish deception and self-deception. The crucial factor here is that Jewish identity is integral to Newman’s sense of self and belonging, and is something that she feels very protective of. Indeed, in our attempt to assess the true psychological driving force behind the production and dissemination of the former body of work, it is worth recalling Newman’s description of herself and Gover not as feminists or lesbians, but as “fierce *Jewish* women” (emphasis added). One would be fully justified in asking why, given the apparently non-ethnic and non-religious context of the origins of *Heather*, Newman would lay most emphasis on her ethnicity. My own interpretation is that, as a homosexual, Newman is a kind of outlier within the Jewish ethnic group who, consciously or otherwise, has sought to advance the interests of her co-ethnics by ‘weaponizing’ her sexuality and directing her activism exclusively against ‘society’ rather than within her community. Of course, one finds precisely the same incongruences among heterosexual feminists who, in their fevered railings against the patriarchy remain curiously yet unanimously silent on the patriarchal aspects of Judaism and Jewish culture.


—OVER ONE MILLION COPIES IN PRINT!—
FOR AGE 10 AND UP
It's Perfectly Normal
NEW EDITION 20TH ANNIVERSARY
CHANGING BODIES, GROWING UP, SEX, AND SEXUAL HEALTH
ROBIE H. HARRIS and MICHAEL EMBERLEY

With two entries on the ALAs list, Robie Harris is another excellent example of Jewish activism in children's fiction, having been born into an orthodox Jewish family. Harris's most challenged text is *It's Perfectly Normal* (1994), a book described by Kirkus Review as demonstrating Harris's desire to "present more ethnic and sexual diversity than New York City's Rainbow Curriculum ever bargained for." Harris accomplishes this by introducing pre-teen children to multiple sex acts, transgenderism, homosexuality, and AIDS. In 1996, *It's Perfectly Normal* was challenged in Washington because the "book is an act of encouragement for children to begin desiring sexual gratification … and is a clear example of child pornography." In 1999 Harris published *It's So Amazing*, which was equally challenged by parents and schools on the grounds that it was introducing ten year olds to "sexual intercourse, masturbation, abortion, and homosexuality." In 2012 Harris provoked further controversy with the publication of *Who's in My Family*, which "tells the story of changing family structures, from biracial to gay households." Of considerably greater interest is who is in Harris's own family, an extended network of uniformly Jewish households. Indeed, Harris's cousin, Elizabeth Levy, is also a children's author. Levy is best known for her *Something Queer* series, published between 1973 and 1997, which told the story of the adventures of two young girls with a barely-concealed (for those who missed the title's double entendre) lesbian subtext. In 1981 Levy abandoned subtlety altogether with the publication of *Come Out Smiling*, a sordid tale aimed at teens and exploring lesbian relationships at a girl's summer camp. The villain of the piece is a White, "homophobic" father against whom the girls must "bravely" struggle.

All of this is not to say that the pushing of sexual and ethnic diversity or undermining traditional representations of masculinity in children's fiction has been the sole preserve of Jewish women. Harvey Fierstein's *The Sissy Duckling* (2002) is aimed at children ages 5–8 and "tells the story of Elmer, a duckling who is mocked for being a "sissy" but who ultimately proves his bravery." Another incredibly controversial children's work of recent decades is *Two Weeks with the Queen*, published by Morris Gleitzman in 1990. In this work, aimed at children ages 8–12, Gleitzman discusses themes including "AIDS, homosexuality, and gay-bashing." A particularly interesting case study is Maurice Sendak, the homosexual Jewish children's writer and illustrator behind *Where the Wild Things Are* (1963)*.* Sendak made the ALAs list for *In the Night Kitchen* (1970), which depicts a young boy's dream journey through a surreal baker's kitchen where he assists in the creation of a cake to be ready by the morning. Particularly controversial was the fact the boy is illustrated by Sendak as fully naked throughout, and is depicted in a range of scenarios resembling, in the words of journalist Saul Braun, a "masturbatory fantasy." The son of Polish Jews, Sendak has confessed in interviews to Jewish subtexts in his works, including *In the Night Kitchen*, and to ways in which his Jewish roots have impacted his life, views, and work. For example, Sendak claims that from a young age he viewed "the human race as fairly aggressive and confrontational," and remarked that the bakers in *In the Night Kitchen* — "with their Hitler-esque moustaches — were a reference to the Holocaust." Similarly, it has been remarked that Sendak's illustrations of children are "somewhat stout and gnomish. … His children are dark, with stumpy figures — not your standard, Anglo-Saxon Janet and John types." Sendak himself has stated they are Jewish figures, being "a curious admixture of Brooklyn remembered and shtetl life in Poland fantasized."

A heterosexual male Jewish children's author who has thus far avoided challenges to his work is Michael Rosen, born in England to Jewish parents with roots in Poland, Russia, and Romania. Both parents were members of the Young Communist League and had opposed the Sir Oswald Mosley's British Union of Fascists during the "Battle of Cable Street." His mother was a secretary at the *Daily Worker*, the official newspaper of the Community Party of Great Britain. Rosen himself is strongly affiliated with the radical Left, writing columns for the *Socialist Worker* newspaper and speaking at conferences of the *Socialist Workers Party*. Having carved out a reasonably successful career as a children's poet and author, even a cursory glance at his body of work suggests that his politics has intermingled with his 'art.' One of the best, and perhaps subtlest, examples is *This Is Our House* (1996), aimed at pre-schoolers. In essence, this is an anti-nativist tale designed to dissuade children from having "prejudices" or any sense of ownership or property, but it masquerades as a simple tale about sharing. The book's description states: "George says the cardboard house is his and no one else can play in it. It isn't for girls, small people, twins, people with glasses, or people who like tunnels. But Lindy, Marly, Freddie, Charlene, Marlene, Luther, Sophie and Rasheda have other ideas! One by one each child is refused access until tables are turned and George finds how it feels to be on the receiving end." In the course of the book George (depicted as White) plays happily with a box that he has constructed as his "house." But the other children, half of whom are non-White, insist that his "home" is not just his but "belongs to everybody."

More recently, for children ages 10–12, Rosen has authored a non-fiction book titled *Who are Refugees and Migrants? What Makes People Leave their Homes? And Other Big Questions* (2016)*.* The book is said to compare "the effects on society of diversity and interculturalism with historical attempts to create a racially 'pure' culture. It takes an international perspective …. There is also a role-play activity asking readers to imagine themselves in the situation of having to decide whether to leave their homes and seek refuge in a new country."

Essentially then, it is a quite typical example of multicultural propaganda. Jewish involvement in producing pro-multicultural non-fiction texts for children is of course nothing new. The earliest example I have been able to find (at least in the English-speaking world) is Dorothy W. Baruch's *Glass House of Prejudice* (1946). The text was described by *Kirkus Review* in the year of its publication as the "first approach of its kind to problems of minorities, of racial discrimination, of intolerance, based on case histories, many of them closely aligned with adolescent problems. Dr. Baruch's approach touches both intellect and emotions; she cuts to the heart of the matter …. She has shown how the problems [surrounding immigration] are rooted in conditions we [the native population] must face, insecurities, false attitudes, ignorance." Such ideas were of course fully in keeping with the theories advanced by the Frankfurt School.

Before concluding, some mention must be made of the most prolific author on the ALAs list of most challenged books, 2000–2009: Judy Blume (born Judith Sussman). Blume's three entries exceed any other writer, while during the 1990–1999 period she had five entries. For the period 1990–2004 Blume came second only to fellow Jew Alvin Schwartz, whose violent and explicit horror stories were deemed inappropriate for the age group he claimed to write them for. Blume has come into conflict with parents, schools, and other institutions because her works contain graphic sexual content and offensive language, as well as themes that have been deemed unsuitable for any child age group. Those elements are present in every one of Blume's challenged books, but to cite just two examples, *Deenie* (1973) *Forever* (1975), Blume introduced into teenage fiction such themes as compulsive masturbation, teenage pregnancy, attempted suicide, homosexuality, and talk of sexually transmitted diseases. But how does Blume see herself? A feminist role model? A cultural egalitarian? In her own words: "Culturally and spiritually I'm a Jewish girl from New Jersey."

Discussion

There are of course many more writers who could be profiled, and many more works which could be explored, but the intention of this essay has been to offer a modest introduction to some of the more pertinent themes in this area of Jewish cultural activity. The contention here is not that Jews are solely behind the decline in social, cultural, and sexual norms that historically have been very beneficial for White societies. After all, once we exclude non-White authors from the ALAs list we still find around 60% of socially oppositional works being produced by White writers. There's obviously a market for such material, and, as usual, no shortage of Whites willing to take advantage of it. However, the contention here is that there is significant evidence that individuals identifying as Jews, and seeing themselves fully as members of the Jewish ethnic group, have been at the cutting edge of cultural erosion, often innovating or acting as pioneers in the deconstruction of social norms. Essentially, what we see is that writers like Baruch, Harris, Levy, and Newman broke ground into which fellow Jewish activists — and outlier Whites — could follow. It is difficult to say with certainty how different things would have turned out without such aggressive action from these self-described “fierce Jewish women” (and men), but one could reasonably surmise that the policing of morals and norms within our group would have been significantly more robust without the undermining cultural influence of fads like psychoanalysis or the selective “backing of free speech” by Jewish groups when it suited their interests to do so.

Finally, the bigger picture here is the indoctrination of our children. On this note I refer to the epigraph that opened this essay. Ultimately we are dealing with materials designed to mold and shape the minds of our children to the new “accepted standards of behavior.” We are now not far from a time when healthy tales of White children engaging in adventure will be deemed reactionary because of their potential to instill pride, or dangerous because they aren’t tolerant enough of the proliferating motley of sexual and racial minorities that now intrude into all aspects of culture. Our challenge in the coming years will be to get into this culture war in a more significant way. That will require developing a new literature, and stamping out the poisonous one that lies before us.

[1] Avi (aka Edward Irving Wortis), H.G. “Buzz” Bissinger, Judy Blume, Esther Drill, Lois Duncan (Steinmetz), E.R. Frank, Bette Green, Robie Harris, Carolyn Mackler, Johanna Reiss, Louise Rennison, J.D. Salinger, Louis Sachar, Alvin Schwartz, Maurice Sendak, Charles Silverstein, R.L. Stine.

[2] S.B. Fishman, *Follow My Footprints: Changing Images of Women in American Fiction* (Hanover: Brandeis University Press, 1992), p.50.

[3] F. Klagsbrun, “Marching in Front,” *Hadassah Magazine* (Nov. 1993), p.24.

[4] A. Foxman, Jews and Money: The Story of a Stereotype (New York: Palgrave, 2010), p.230.

[5] T.I. Rubin, *Anti-Semitism: A Disease of the Mind* (Fort Lee: Barricade Books, 2009), p.156.

[6] H. Quinley & C. Glock, *Anti-Semitism in America* (New York: The Free Press, 1979), p.202.

Richard Lynn, Cultural Marxism, and the War on Objective Science

theoccidentalobserver.net/2018/02/25/richard-lynn-cultural-marxism-and-the-war-on-objective-science

Andrew Joyce, Ph.D. February 25, 2018=

Richard Lynn is one of very few academics whose impact on their discipline is such that the field could scarcely be discussed without referring to him. In psychology, and particularly the study of intelligence, Lynn has carved out a dominant, innovative, and extraordinarily productive career spanning several decades. He remains prolific at age 87, and Washington Summit will soon publish what will surely be a future classic: *Race Differences in Psychopathic Personality* —- a volume that I have had the honor and great pleasure of editing. Lynn took his Ph.D. at the University of Cambridge and worked as lecturer in psychology at the University of Exeter, professor of psychology at the Economic and Social Research Institute, Dublin, and at the Ulster University. He has published in such journals as *Nature*, *British Journal of Psychology*, *Journal of Biosocial Science*, and *Bulletin of the British Psychological Society*, and has served on the editorial boards of *Intelligence*, *Personality and Individual Differences*, and *Mankind Quarterly*. On his retirement, and in recognition of his accomplishments and contributions, the title of professor emeritus was conferred on Lynn by Ulster University. During the last seven days, however, moves have been undertaken to strip Lynn of this title.

The reasons behind the move are symptomatic of the malaise hanging over much of the modern academic establishment, and are a reflection of the great unease with which this establishment has always greeted Lynn's fearless research profile. There are few leftist sacred cows that Lynn hasn't seen fit to hunt down. During the same decades that Cultural Marxism was extending its tentacles around the Academy, Lynn's research argued the case for the existence of race and sex differences in intelligence, and in *The Chosen People: A Study of Jewish Intelligence and Achievement* (2011) Lynn crossed firmly into forbidden territory by offering an evidence-based study of the Jewish IQ. It remains the best available rebuttal to Sander Gilman's work of Freudian apologetic pseudoscience *Smart Jews: The Construction of the Image of Jewish Superior Intelligence* (1996). It should be unsurprising that Lynn is also one of very few academics whose work caused a stir beyond the ivory tower. Coverage of Lynn's work often featured in the BBC, a large number of high-circulation international newspapers and, perhaps inevitably, in the "extremist files" of the radical leftist Southern Poverty Law Center.

Lynn's work also remains the byword for all that the Left hates about objective science. An excellent example is a recent *Guardian* article by the London-born ethnic Indian Angela Saini. In this article, titled 'Racism is creeping back into mainstream science — we have to stop it,' Saini (who is a journalist, does not hold a PhD in any scientific discipline, and has not published in any peer-reviewed journals) reported on an annual conference held at University College London by "race scientists and eugenicists." Saini warns "Researchers with extreme views on race number relatively few but, having languished on the margins of their fields for many years, they are now managing to push their ideas into the mainstream, including into respectable scientific journals."

VIEWSNIGHT
Scientific research
isn't immune to sexism
Angela Saini

It goes without saying that Saini doesn't share this view, and that she is quite disturbed by research showing hierarchies in race and sex. It's really quite ironic given that Saini is herself a producer of ethnocentric pseudoscience. Her first book, *Geek Nation: How Indian Science is Taking Over the World* (2011), is a risible and miserable text which argues that India was destined to be a scientific superpower but was held back by "invasion, colonisation, famine, and partition" which "all but stripped the nation of its scientific legacy." The White male is Saini's 'folk devil,' and one can imagine that Richard Lynn represents more than a scientist to her. I note that Saini's article makes a brief, telling, reference to the description of Pakistan by race scientists as a "low IQ country," though she was unable bring herself to mention that India ranks even lower (although there is much variation, and Indian immigrants to the US are a particularly talented group).

Racial hurt seeps from the page, and my own instinct suggests that Saini may well be engaged in a form of self-deception, submerging her own ethnocentrism and ethnic grievances in a swamp of superficial egalitarianism. She is currently working on a book promising to 'debunk race science.' This will be an interesting, if unoriginal, project given that Saini appears to be blind to the content she intends to critique. She describes the arguments that there are biological differences in intelligence between racial groups, advanced by Lynn and others, as "unsupported by evidence." Saini is thus apparently oblivious to the copious amount of peer-reviewed, data-driven literature produced by the "well-connected cabal," and the fact that even some of Lynn's most determined critics could only conclude: "Our review of the literature on the performance of Africans on the

Raven's tests showed that the average IQ of Africans on the Raven's tests is lower than the average IQ in western countries."[1]Describing these researchers as a "well-connected cabal," Saini highlights Lynn as a particularly successful, influential, and therefore in her eyes 'dangerous,' figure. Writing with an air of disbelief, Saini laments that "Lynn sits on the editorial advisory board of *Personality and Individual Differences*, produced by Elsevier — one of the world's largest scientific publishers, whose titles include the highly respected journals the *Lancet* and *Cell*."

She seems especially disquieted by Lynn's research on the verbal IQ of Jews, and even contacted the editor-in-chief of *Intelligence,* Richard J Haier, an emeritus professor in the medical school at the University of California–Irvine, with a view to agitating for the removal of Lynn from that journal's editorial board. In a rare showing of integrity from a 'mainstream' academic, Haier responded: "I consulted several people about this. I decided that it's better to deal with these things with sunlight and by inclusion.…The area of the relationship between intelligence and group differences is probably the most incendiary area in the whole of psychology. And some of the people who work in that area have said incendiary things. … I have read some quotes, indirect quotes, that disturb me, but throwing people off an editorial board for expressing an opinion really kind of puts us in a dicey area. I prefer to let the papers and the data speak for themselves."

The gulf between reality and ideology witnessed with Angela Saini, and the possession of a level of self-importance quite unsupported by achievement or experience, is equally present in the campaign to strip Richard Lynn of professor emeritus status. The *Irish Times* reports "The move against Professor Lynn came after the Students Union passed a motion calling for the "revocation" of his title. The student body also distanced itself from the views held by Professor Lynn and reaffirmed its commitment "to making UU a welcoming and inclusive environment for all students". The student group believes that the positions advocated by Professor Lynn violate the university's good relations policy. It is understood that at a meeting of the UU student council last week 29 members voted in favour of the motion while one person opposed it and there were two abstentions.… The university is expected to make a decision on whether to remove Professor Richard Lynn's title in the near future."

The ringleader behind the effort appears to be Kevin McStravock, President of the Student's Union. McStravock, a journalism graduate, has no background in science, and his work history is limited to selling men's fashion and being a professional student. His campaign brings to mind Henry David Thoreau, who argued in *Walden* that college students "should not play life, or study it merely, while the community supports them at this expensive game, but earnestly live it from beginning to end."

If detachment from reality in academic life was acute in Thoreau's time, it is abundantly more so today. Professional students like McStravock are indulged in the belief that they have life "figured out," and they are similarly imbued with a misplaced confidence in their ability to hold forth on an array of issues in which they are entirely lacking in sufficient knowledge and experience. One imagines that young McStravock and his colleagues believe themselves to be 'fighting the man' or 'overcoming oppression,' despite targeting a retired academic who in 1994 endured harassment while at the university from Communists calling themselves "the Anti-Nazi League,' as well as ostracism from colleagues, And no wonder: His work has been in perpetual defiance of the academic establishment.

The precise argument behind the effort to strip Lynn of his title deserves further attention, but it is first necessary to reflect on the apparatus for maligning rebel scholars and consigning them to the academic periphery. This process is quite straightforward. As soon as dedicated cultural marxists and/or ethnic activists assume the role of gatekeepers within a discipline (normally by occupying influential academic roles such as prestigious chairs, controlling access to funds, or managing journals) they can begin to set the tone and direction of large swathes of the discipline. Jewish activism in the social sciences and the arts is particularly instructive (e.g. academic discussion of 'anti-Semitism' is entirely dominated by Jews). In some instances this can be directed towards the praise or promotion of like-minded individuals or co-ethnics — the now well-documented Jewish promotion of Spinoza and Mahler are excellent case studies. In other instances, entire 'ways of seeing' can be dictated — the career of psychoanalysis and Boasian anthropology are good examples here. Finally, the gatekeepers acquire the power to exclude ideas and individuals deemed anathema to the status quo. Theories of anti-Semitism which do not assign unblemished victim status to Jews are included in this category, along with anyone who could remotely be described as a 'race scientist.' Such exclusions are normally backed outside the academic establishment via cultural means, with the mainstream media, equally beholden to gatekeepers, providing slanted commentary designed to heap further opprobrium and social ostracism on the offending scholar.

Rebel academics are thus often forced to form their own networks, journals, and conferences — the origin of what Saini hyperbolically described as a "well-connected cabal." The truth is that those figures attending the University College London 'eugenics conference' were academic refugees from a far bigger and more powerful "well-connected cabal." Once on the periphery, however, it is much easier for the academic establishment and its media cheerleaders to dismiss the work of rebel scholars as “unorthodox,” “fringe,” or “extreme.” Richard Lynn has been a primary target of such behavior, although precisely the same process can be witnessed in the case of Kevin MacDonald, Virginia Abernethy, and many others. A crucial aspect of such labelling processes is to deny the legitimacy of their research, to reduce their research to absurd simplifications, and to impart to non-academic observers the idea that such individuals are morally wrong.

A key aspect here is to remove the academic’s work from the sphere of scholarship and to place in social or moral contexts, the aim being to deny the work its objective status. In this regard, one frequently sees the work of rebel academics described as “views,” if not “extreme views,” rather than as “research,” “dissertation,” or “thesis.” The goal here is to deprive the scholar of having his scholarship judged as correct or erroneous, and to have his or her work deemed as something inherently personal, and morally reprehensible. Once the portrayal of the individual is shifted to this domain, professional rebuttal of their work becomes unnecessary, if not actively discouraged for fear of ‘giving a platform to fascism.’ Opposition at this stage switches from academic/professional to social/political, and the activities of the ‘Anti-Nazi League’ and the SPLC against Lynn, along with the student protests against Charles Murray at Middlebury and Harvard in March and September 2017, are excellent examples in this regard. Rebel scholars who manage to overcome enough of these obstacles to avoid obscurity and total vilification are necessarily viewed as threats. Richard Lynn may be counted among them.

Another tactic is to belittle an entire area of research by picking out a particularly counter-intuitive example that the public can be depended on to regard as ridiculous. A good example is J. Philippe Rushton’s claim, based on data he compiled for his classic *Race, Evolution and Behavior*, that average penis size varied between races in accord with the predictions of r/K theory. This claim was held up to ridicule by the likes of Richard Lewontin and other crusaders against race realism, and it is **regularly presented** in articles hostile to the race realist perspective. Richard Lynn’s response, as always, was to gather more data—from 113 populations. And unsurprisingly for those who keep up with this area of research, he found that indeed the **data confirmed** Rushton’s original claim.

Returning to Mr McStravock then, it is interesting that he explains the effort to strip Richard Lynn of his title in the following manner: “We go under the good relations policy and I think that was the key concern about the impact *his views* have on good relations [emphasis added].” Lynn’s several decades of research and leadership within his field are thus reduced to the status of merely personal, and morally dubious, ‘views.’ The data count for nothing. What matters is the emotional response of people like Mr McStravock responding to the data.

Much of this is quite unconscious of course, and I doubt that Mr McStravock and his colleagues even understand the widespread social and educational conditioning that occurs both within and outside academia. They don’t realize that they are pawns in the game, conditioned throughout their educational career to react with horror to such ideas. It takes more life experience than they are likely yet to possess and, as Thoreau reminds us, the community continues to support their expensive game. The incentive to continue playing the Social Justice Warrior remains too attractive.

The leadership of the university are presumably only too happy to concede to the demands of the student group. Given the time that has elapsed since Richard Lynn's retirement, one suspects at least some staff involvement has also featured in the origins of the campaign. A spokeswoman for Ulster University said: "Professor Richard Lynn no longer works for Ulster University nor does he contribute to our research and teaching. The University reserves the right to withdraw an emeritus title after due consideration of all relevant information and notification to the retired academic of a decision reached to do so. The University has been actively considering this and a decision will be reached shortly."

One wonders what "relevant information" the university feels necessary to consider given that Lynn's research profile remains no more or less controversial than it did when the title of professor emeritus was bestowed on him in retirement. It seems likely, of course, that Lynn's work will be considered less than the feelings of the academic gatekeepers and their pawns in the snowflake generation.

Those of us who believe in a truly objective pursuit of science and the necessity of the study of race differences may wish to make their feelings known to the university. It goes without saying that an attack on the status and legitimacy of Richard Lynn may be considered an act of aggression in a much broader culture war. Setting even that huge incentive aside, Richard Lynn has been, and remains, a tireless scholar, scientist, and advocate for some of the key issues of our time. This is one way in which we might express our gratitude.

Messages regarding the effort to strip Richard Lynn of professor emeritus status should be directed to Sharon Lowry at the Secretariat of the University Council: s.lowry@ulster.ac.uk

[1] Jelte M. Wicherts, Conor V. Dolan, Jerry S. Carlson, Han L.J. van der Maas,

'Raven's test performance of sub-Saharan Africans: Average performance, psychometric properties, and the Flynn Effect,' *Learning and Individual Differences*, Vol. 20:3, (2010), pp. 135-151.

Review: Travels in Cultural Nihilism: Some Essays

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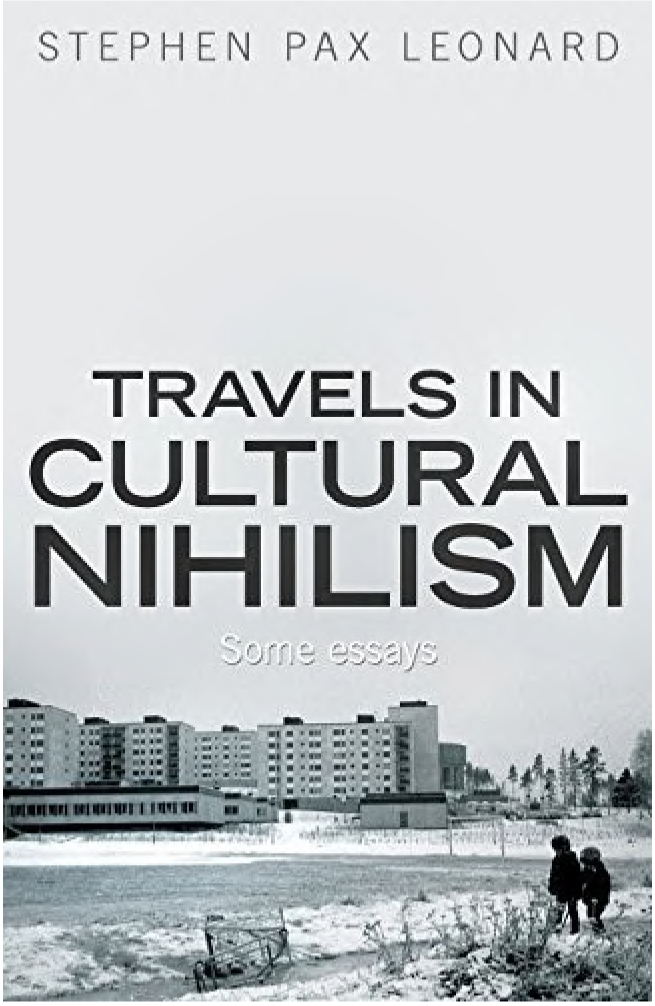


Travels in Cultural Nihilism: Some Essays
Stephen Pax Leonard Arktos, 2017

“Many people advised me to write it under a pseudonym, for sailing too close to the wind is a dangerous business these days…It will perhaps mark my ‘swan song,’ academically speaking at least.” Thus begins *Travels in Cultural Nihilism*, a volume of twelve essays by the Oxford ethnographer Stephen Pax Leonard and one of the most eloquent and refreshing books I’ve had the recent pleasure to read. Perhaps overshadowed by the publication of Douglas Murray’s *The Strange Death of Europe*, which touches the same overarching theme – the collapse of the West, Leonard’s book is significantly wider in scale, richer in detail, deeper in analysis, and more impassioned in its deliberations. While several essays concern the morbidity of post-modern Swedish culture (where the author has spent some time living as a fascinated and concerned observer), Leonard also offers robust and at times poignant meditations on Brexit, the election of Donald Trump, the nature of the European Union project, same-sex marriage, feminism, Islam, the nature of pathological liberalism, and the insidious spread of Cultural Marxism. The author interacts effortlessly with the thought of Heidegger, Evola, Spengler, Scruton, Nietzsche, and Schmitt, while taking aim at Foucault, Gramsci, and a large cast of contemporary malevolent political actors. Leonard, a Fellow at Exeter College, Oxford, is a trained linguist. He has previously published books on Scandinavia and the Arctic regions, including a **fascinating *Guardian* article** on his time among the Arctic Inugguit. Possessed of these credentials, Leonard may be considered to have a lot to lose by breaking silence on the matters he discusses in *Travels in Cultural Nihilism.* As he himself anticipates, the book could represent his 'swan song.' He notes that he has already "lost (and made) friends over the views held here." It is rare and difficult for someone in the belly of the beast to speak out like this, a fact which renders *Travels in Cultural Nihilism* a work of significant courage as well as one of admirable erudition.

Even in the introduction to his book, Leonard enters the world of forbidden thought not with tentative musings, but with gusto and strength of conviction. Words aren't minced. Excuses aren't provided. Apologies are nowhere to be seen. Multiculturalism, declares Leonard, "has been a disaster everywhere." In Sweden, it has been "forced" on a "kind people that are liberal-managed with the aid of a mendacious, Government-subsidised media." Its failures there "have been covered up time and again." The wider implications for the rest of West represent nothing less than "cultural pathology and the regression of humanity." This cultural pathology is demonstrated best in Germany, where the same "thick crowds of tearful Germans embracing 'refugees' on railway platforms were months later dealing with mass rapes, suicide bombers, machete wielding immigrants, lorries being driven into Christmas markets, and an axe-wielding asylum seeker whose actions were inspired by the brutal atrocities in southern France (Nice) a week earlier." Of particular interest to Leonard, in all of his essays, is the nature of government involvement in enforcing the multicultural narrative, an involvement laid bare in its utter cynicism by the actions of French police in destroying CCTV footage of the Bastille Day massacre in Nice. Aside from government actions, Leonard sets his mind upon the mentality of the masses, and ponders Spengler's discovery that nihilism is a feature of collapsing societies. The author remarks that European society/culture is now essentially divided between "those who want to preserve historical modalities of belonging, and those who wish to extirpate them; those who want continuity and identity, and those who aspire to Rousseauesque *tabula rasa*."

Leonard is exceptional at highlighting the hypocrisy and sheer malevolence of cultural Marxists. The same people who claim to want to "integrate" immigrants into Western society are often the first to claim there is no indigenous culture to integrate into. Leonard points out that the aim of the cultural Marxist is not to integrate immigrants with the native population, but to recruit and incite the former against the latter: "one cannot begin to integrate people from very alien cultures into one's Western society if one educates them by telling them that their European hosts (be it Swedes, Britons, or Germans) are collaborators, racists, colonialists and fascists.” While mass demographic change is being hailed as “progress,” Leonard points out that ‘progress’ is nothing more than an “oratorically persuasive way of saying ‘change.’” The duplicity of cultural Marxist language plays a key role in the advance of increasingly narrow and rigid ways of thinking throughout the West, and in his first essay, ‘Psychological Angst,’ Leonard dissects the mechanics and operation of ‘groupthink’ as it pertains to the multicultural project.

In ‘Psychological Angst’ Leonard attempts to understand why Western populations remain silent as their access to free speech becomes increasingly restricted. He attributes this silence, in part, to the growth of ‘groupthink,’ a “psychological phenomenon that occurs within a group of people, in which the desire for harmony or conformity in the group results in an irrational or dysfunctional decision-making outcome.” In the context of groupthink, which is increasingly underpinned by hate speech legislation, “the power of peer pressure is such that any dissent is socially unacceptable, and would lead to alienation.” Groupthink members see themselves as part of an in-group working against an out-group. This leads to a series of broad assumptions about in-group members and out-group members. Using the example of academia, Leonard points out that there is a “false consensus that [other academics] subscribe to a full programme of post-modern liberal views on everything from multiculturalism, the EU, gay marriage, modern art, climate change and Shostakovich.” Failure to adhere to groupthink on any of these matters results in the offender being categorised with an almost limitless number of negative stereotypes, ranging from the assumption they must be of irrational and therefore somehow not really an academic after all, to accusations of fascism, racism, homophobia and Nazism. The intellectual and ideological narrowing of academic life is illustrated by the growing opinion that “everything that does not look or sound like democratic, globalist liberalism is fascist” while “it is considered normal for all Faculty members in a Humanities department to be liberal, and left of that.”

Since dissent is viewed as inherently offensive, we have witnessed the disappearance of debate from Western political life. Leonard points out that “the shocking thing about gay marriage is simply that legislation was introduced across the West in the almost complete absence of debate.” One could of course say the same about legislation concerning mass immigration, so-called ‘hate speech,’ and foreign aid. Through media and educational indoctrination, these subjects have been intensely imbued with what Leonard terms “coercive psychological barricades.” It therefore takes a tremendous break from established norms even to form oppositional *ideas*, let alone undertake oppositional *action*. Meanwhile cultural Marxists can operate with relative impunity, happy in the knowledge they will encounter little resistance: “The younger generation has unthinkingly incorporated closed thinking into their new cultural grammar as this is now implicit in the education curriculum…Geography students are asked why gay people move from the countryside to the cities. In mathematics, they are taught through census findings about the number of homosexuals in the population. In science, they are told about emperor penguins and sea horses where the males take the role in rearing its young."

In discussions of 'diversity,' pathological groupthink reaches its zenith. In the popular, political, and cultural landscape, "diversity has assumed the mantle of some kind of irrefutable truth, a celebration of tolerance." Leonard counters that it in fact means "cultural abandonment and ethnic dilution," with much of the political elite complicit in a project designed to "destroy the notion that a nation represents one culture." The diversity discourse is inherently intolerant, and seeks "to place every ethnicity and identity into the cauldron of global consumerism." Globalisation is "a process which sets out to rule and dictate to a globalised, consumerism mass of people stripped of national identity, but endowed with secularism and a facade, of fake, humanistic, values." In practical, localised terms, "diversity is played out as a sort of competition to prove who is most opposed to racism, sexism etc." Diversity is "about bestowing a preferential value on minorities who are assumed to somehow be victims," the end goal being "to make our nations as 'multi-ethnic' (i.e. non-white) as quickly as possible." In Sweden, the programmatic goal of ethnic dilution has led to the rise of "a militant anti-racist cult."

In his second essay, "*Politicheskaya Pravil'nost*," Leonard moves into an exceptional exploration of political correctness. Carrying echoes of Jonathan Bowden, the chapter explores a grammar of self-intolerance which acts as a "mental and moral trap" and "operates as a form of emotional coercion." Political correctness relies on a culture of over-labelling where "suddenly every statement or opinion has to be qualified adjectivally. Everything is -ist; nothing can escape description." Speaking of his interactions with students, Leonard notes "the sense of herd morality is clearly apparent. Many are wholly unwilling to challenge or deconstruct the panoply of contemporary social truths regarding diversity, free speech, feminism, equality, tolerance, etc. For them, these have become the supreme moral principles." Our education systems and wider society have been transformed by cultural Marxists, who abandoned the working class in order to find new 'victims,' to such an extent that "culture can only be discussed in terms of inequalities." Leonard forthrightly condemns Women's Studies and Gender Studies as "phony departments," and is scathing of the "gender nihilism" they espouse. Political correctness, which indulges these departments and their discourses, thrives on a culture of hyper-sensitivity and reinforces itself with "masochistic syntax." The most important aspect of this is a nurturing of "disrespect for the achievements of one's own culture." Post-modern morality in the West thus revolves around the extent to which Whites loathe their own culture and encourages its decline, and promote the achievements and immigration of foreign populations. Someone busily engaged in both is likely to be deemed a moral paragon. Much of *Politicheskaya Pravil'nost* is taken up with an exploration of how this masochistic culture operates in Sweden, and how it is taken advantage of by Islamists throughout Europe. For anyone interested in the nature of what has been termed ‘pathological altruism,’ Leonard’s essay is essential reading, particularly in its deliberations on Sweden’s historical focus on forming and maintaining a high consensus society.

In “*Parrhesia*,” the author offers a cutting critique of the theory and practice of so-called ‘hate speech’ legislation. Leonard argues the concept of hate speech has been ingested and regurgitated by authoritarian liberalism and has become synonymous with mere “insult.” Almost every example of national hate speech legislation contains arbitrary and subjective legal boundaries that allow for the imprisonment of anyone disagreeing with (and therefore insulting) liberal norms. Leonard argues that the fact hate speech legislation is so subjective “probably means the legislation should not exist in the first place.” An excellent example is the wording of Sweden’s hate speech laws, in which *misaktning* (‘disrespect’) is made criminal. A curious anomaly, of course, is the fact that Muslims appear immune to prosecution no matter how incendiary the sermons of some imams. Leonard offers examples of legal hypocrisy in this regard which are nothing less than infuriating. No less infuriating is the psychological impact of hate speech legislation, which not only has a gagging effect on free speech, but also leads to a culture of mutual denunciation among Whites. Leonard recounts the following story:

> In the UK, Paul Weston, Chairman of Liberty GB was arrested in 2014 on suspicion of religious harassment for reading a passage from Winston Churchill’s book *The River War* (1899) about Islam…The interesting point here is Weston was arrested because he was standing in front of the Winchester Crown Court reading out a passage and a passerby heard the word Islam, and called the police…A passerby assumed that a white person holding a tannoy in public talking about Islam must amount to hate-speech.

Once a group establishes itself with liberal authoritarianism as a victimised minority, it can exert power over other groups at risk of being accused of hate speech. Leonard points to the activism of homosexuals against Churches, and cites instances in Sweden where homosexual groups have routinely monitored sermons. Otherwise weak in their own right, these *bona fide* ‘victims’ are beneficiaries of lavish funding from globalist entities like the European Union. Leonard points out “the EU is funding homosexual activists groups that have controversial and radical social agendas, some of which have links with paedophiles. International Lesbian, Gay, Bisexual, Trans and Intersex Association Europe (ILGA), an organisation that has a history of promoting paedophilia, received more than two-thirds of its funding directly from taxpayers through the European Commission.” ILGA is of course ring-fenced from criticism because opposition would be deemed inherently ‘homophobic’ and therefore a criminal act. In England, notes Leonard, a plan was developed by the Minister for Women and Equalities which would “force teachers to report children who disapprove of homosexuality to police and social services under the guise of ‘fighting extremism.’”

In the short essay “Liberalist Fancies; Disconnectedness,” Leonard meditates with virtuosity on the concept of White guilt, cultural relativism, and the “consumerist frenzy of disconnectedness” which has come to consume much of Western post-modernity. Leonard’s observations on liberalism in this essay are magnificent. Crucially, liberalism ‘purports to be as much a moral doctrine as a political doctrine.” It is a “negative anthropology which holds that man’s social constructs are malevolent and biased.” Liberal ideology is “centred on an ill-defined, putative guilt for Western cultural domination,” while “the liberal psyche much prefers guilt to responsibility.” Leonard rejects guilt, asserting “we are not all equal and it is not morally wrong to say so: there is hierarchy in every group of individuals, and in a hierarchical society everybody has their place…Egalitarianism means in contemporary Western society at least, that everybody has to stoop down to the lowest common denominator.”

In “The Swedish Topos,” one of the best and longest essays in the volume, Leonard offers an excellent examination of Sweden’s decline into multicultural madness, with a focus on the years 2014-17. Commenting on the 2014 general election, during which the Sweden Democrats (SD) were subjected to legally questionable opposition (the removal or vandalism of election posters, the refusal of postal services to distribute party literature, physical attacks on party members, the systematic hacking of the party website, and the arson of the party election hut to name a few) Leonard argues that it is “legitimate to ask whether Swedish elections are in fact free and democratic.” He is scathing of Swedish reactions to the migrant crisis, noting that many Swedish notables were found “crying in public, they looked as pathetic as the Germans who applauded the ‘refugees’ who arrived in streams only to discover subsequently some of them were illegal immigrants and gangs of radical mobs looking to rape and pillage.” The result of this pathological response to the trigger propaganda of the mass media has been that migrants from Syria and Iraq now make up half the population of some Swedish towns. As havoc unfolds, “the weak, tolerant Swede not only welcomes mass Muslim immigration, he blames himself when it goes wrong.” As well as providing a long (and necessarily depressing) account of how multiculturalism has collapsed Swedish culture, Leonard remarks that “it is this Nietzschean ‘imperative of herd timidity’ that has smashed the European consciousness, and left us like sitting ducks for a ‘strong’ Islamic culture based on honour, conformity, and total submission. This will supersede our guilt-based culture…We must learn again to rise above this; we must regain our sense of honour, the ethos of social honour.”

While Leonard is excellent at fleshing out the history and mechanics of pathological altruism among the Swedes, he admirably makes clear that this is a revolution (“bringing about the biggest ever demographic and cultural change the country has ever known”) imposed from above. Much of what has unfolded in the last several decades has suggested “there is some kind of ‘invisible hand’ at work here.” The uniformity of media production in Sweden strongly suggests that “editors are being ‘controlled to some degree; journalists are being told they cannot report on certain issues.” Swedish spending on

Afghan child migrants alone ($2.5 billion), which in 2016 surpassed its entire defence budget “surely implies that there is a much broader agenda here.” What exactly that agenda is may be surmised from the results of multiculturalism – Sweden is now a less White, less intelligent (48% of migrant children can’t pass Swedish maths exams), less safe (80% of rapes are committed by North Africans and migrants from the Middle East), and less free country than at any time in its history. As Leonard says, “as far as Sweden is concerned, it is difficult to see if there is any grand conspiracy at work, but one might not want to rule it out.”

In “Totalitarian Air Waves,” Leonard further explores the claustrophobic atmosphere of ‘liberal authoritarian’ Sweden. Opening with reference to Gramsci’s goal that the State should fall into the hands of the Left once it captured the commanding organs of culture and media, the author explores a typical day’s fare from Swedish radio where “there is an obsession with gay rights and feminism…topics which should have marginal value at best at a time of economic crisis, war and burgeoning extremist movements.” The topics chosen are “peripheral, trivial, often perverse (female cartoonists discussing their orgasms), and the conversations are one-sided and lack substance.” Leonard notes that while listeners are spoon-fed a diet of rhetoric on radical feminism and mass immigration, “it is noticeable that they can only introduce the information in a way that intellectualises it. The information provided on national radio programmes is packaged in often very conceptual ways, sometimes quite abstract, but seldom factual…It is perhaps easier to undermine multiculturalism with facts than concepts.” Swedish radio “also has a tendency to select radio plays that invite a sense of self-loathing, and nurturing of some kind of collective guilt.” There is a steady diet of documentaries and reflections on “Nazi concentration camps,” and “radio dramas feature invariably an immigrant who is always cast as the ‘victim,’ bullied at school, denied opportunities etc.” The latter half of this excellent essay concerns the extraordinarily oppressive government surveillance culture in Sweden (“the Swedish state keeps a record of everything said in telephone conversations, surfed on the web or written on the Internet”), where home schooling has been effectively banned, debates have recently been held on whether private citizens should even be able to own satellite dishes, and where one “cannot even order a bathtub without an ID number.”

Of the remaining, shorter, essays, my favorite is “No Jihad Here,” an account of the great pains to which Western media and political elites have gone to deny the fact jihad is being waged against us by Muslim populations. In almost every instance we are told that massacres perpetrated by Muslims are merely “the work of a mentally unbalanced man whose motivations were vague and ‘hardly coherent.’” Euphemisms are ubiquitous. In one of the most egregious examples cited by Leonard, an Eritrean migrant killed a 55 year old Swedish woman and her 28 year old son in an IKEA store. The woman was partially beheaded in what the Swedish media generically termed a “knife attack” – “which has become something of a ritualised term.” After the murder “IKEA closed the shop and put up a notice saying the store was closed because of a ‘technical error.’”

Travels in Cultural Nihilism is a volume that is engaging in style and incendiary in content. There are few works on the market that match the range of topics under discussion with the level of intellectual and philosophical insight that Leonard offers here. That being said, this is also a volume that, in the starkness of its selected anecdotes, can and should reach the average reader. The subjects under discussion are of crucial importance for all Europeans and European-descended peoples. Perhaps the best feature of the volume is that, despite many of its grim and necessary revelations, it retains a thread of optimism throughout. This is, ultimately, not a 'black pill' in the manner of Murray's *The Strange Death of Europe*. Leonard suggests that we can claw our way out of the abyss, and back into the light. Doing so will require courage and sacrifice – both of which Leonard has demonstrated by publishing this important collection.

Sartre’s “Anti-Semite and Jew”: A Critique [Part One]

theoccidentalobserver.net/2018/04/17/sartres-anti-semite-and-jew-a-critique-part-one

Andrew Joyce, Ph.D. April 17, 2018

“That book is a declaration of war against anti-Semites, nothing more.”
Jean-Paul Sartre, 1980.

A little over a decade ago I decided to research the Jewish Question in earnest. The precise chain of events leading to this decision was complex, but the main engine driving it was sheer intellectual curiosity. Here was a subject at once profound and deeply entwined with European history, and yet also obscure and apparently also half-sunk in a quagmire of shame. As a young developing scholar in the Arts, I felt the Jewish clash with Europeans had it all — economic aspects, religious factors, the opinions of philosophical giants, the dictates of kings and the risings of peasants. Here was history in raw, perpetually political form. As a result, I found myself haunting college and public libraries, slowly absorbing the topic's mainstream texts, along with the not so mainstream, until one day I came across a small, unassuming volume just barely visible between two much larger books.

The name of the author brought about a spark of recognition, but it was the title that made me reach for it. There was something about *Anti-Semite and Jew* (1946) that suggested a personal approach to the subject that I felt had been hitherto lacking in the works I'd consulted. I took Sartre's slim monograph to a nearby table where I devoted an afternoon to some but not all of its contents. I couldn't finish it. Materially sparse and logically recondite, the book disappointed all initial hopes. I returned it to the shelves, and for the next ten years never felt the need to consult Sartre's contribution to the discussion of anti-Semitism.

Until now. Prompted by a public radio discussion on Sartre (mainly focussing on his childhood and private life), around three months ago I decided to return to the Frenchman's ideas on anti-Semitism — not because of any value inherent in the ideas themselves, but because of what a thorough critical treatment of them might tell us about Sartre and about philo-Semitic apologetics in general. During that time, I examined the text in full, making notes as I progressed. These notes eventually formed the following essay, which is, as far as I am aware, the first time that an 'anti-Semite' has replied to Sartre's work.

The Significance of *Anti-Semite and Jew*

Jean-Paul Sartre (1905–1980) was a French philosopher, writer, political activist, and literary critic. In 1964, Sartre was awarded the Nobel Prize for his literary work but refused it on the grounds it was a cultural symbol with which he did not wish to be associated. He is perhaps best known as one of the key figures in the philosophy of existentialism, an area of philosophy which contends that Man is a self-creating being who is not initially endowed with a character and goals but must choose them by acts of pure decision — existential 'leaps.' Sartre was born into a bourgeois Parisian family of comfortable means but would go on to be generally regarded as one of the most important Marxist philosophers of the 20th century. His father died when he was 15 months old, something which I believe profoundly affected the philosopher, consciously or not, throughout his life.

Sartre may be usefully characterized as someone in several respects at war with his roots, a fact demonstrated in stories (almost certainly apocryphal) from his autobiography and related to friends. Among them, for example, is an account of Sartre throwing his family tree into a waste basket.[1] Much of his future intellectual work could be seen as a rebellion against his own deeply bourgeois roots and perhaps even a form of self-loathing or an attempt to escape the Self. Never growing more than five feet tall, and painfully aware from a young age of his physical unattractiveness, Sartre invested a great deal of time on philosophical speculations on ugliness. Importantly, he viewed his ugliness as a form of social marginalization. It is particularly interesting that in these discussions he linked ugliness to other forms of perceived social marginalization, and even more interesting that he sometimes used the formulation "Aryan/Jew, handsome/ugly."[2] Stuart Charme remarks:

> To be labelled with one of the negatively valued of these "unrealizables" (Jewish, ugly, vulgar) is immediately to be exiled to social marginality. Yet the society of the marginalized also offers a kind of freedom not available to those preserving conventional values. For Sartre, to internalize ugliness as an important part of his identity is just one of his many attempts to ally himself with the negative Other of bourgeois society. Ugliness would be a visa stamped on his face that might gain him admission to the ranks of the authentically marginal and a way out of the world of the marginally authentic.[3]

Sartre was thus a man actively seeking a way out of a community and social structure he viewed as having rejected him, as well as seeking alliances with those he felt were already on the periphery or in opposition to the same community and social structure he felt antipathy towards. Charme suggests that Sartre's ugliness, as well as his

> discomfort and embarrassment regarding his own bourgeois background led him to idealise marginal groups and others who are seen as outside the normative model of selfhood. He identified part of his own self, moreover, with the situation of such classic outsiders as Jews, women, homosexuals, Blacks, and other groups. But it was the Jews in particular who represented the clearest embodiment of otherness for Sartre. …Throughout his life Sartre was intrigued by the situation of the Jews. …To a certain extent, his ideas about Jews reflected his own mythology of the Other. They reveal more about Sartre's attitude toward his own background than they do about his knowledge of Jews and Judaism.[4]

Sartre, in later life, would come to acknowledge this psychological entanglement of identities, writing "while I believed that I was describing the Jew in *Anti-Semite and Jew*, I was describing myself."[5] I suggest that psychological mechanisms evident here in Sartre, alongside his ostensibly impartial literary/philosophical defense of the Jews, provide a useful counter-argument to the idea of 'pathological altruism' in White actions on behalf of minorities, at least among the more radical and dedicated of such socio-political actors. Essentially, in what may be described as self-deception, or a variation on the Marxist theme of 'false consciousness,' Sartre and those like him feel abandoned or targeted by their surrounding culture, and then begin to see themselves as having interests (often highly abstract rather than material) different from that culture. They then construct ideological frameworks in which they advance these wholly adopted interests but do so in such a way as to deceive themselves that these ideologies are moral-intellectual crusades rather than what they truly are — an elaborate flight from the weakness of the Self. It's quite possible that there is a similar dynamic going on with many sexual non-conformists (LGBTQ…) who become hostile to traditional institutions and values because they have low social status within the traditional framework and then develop theories which condemn traditional values and institutions and in which their own particular sexual orientation is seen as morally above reproach or even superior to heterosexuality. Of course, a similar dynamic is likely in the case of Jews become hostile to the traditional social order because they see it as anti-Jewish.

What results is not necessarily a pattern of self-hatred, but certainly an act of aggression: a revenge of the weak or, in Nietzsche's formulation, a revolt of the slave. It is further argued here that the gravitation of such individuals towards Jews (and Sartre was not alone in this) and the growing tide of non-White immigrants is not so much an act of genuine altruism and brotherhood, but also an implicit, if often unconsciousness, demonstration of the understanding that these groups are oppositional forces arrayed against Western culture and its people, and therefore appropriate allies. Importantly then, Sartre didn't need to demonstrate a genuine interest in religious Judaism, but rather a genuine interest, indeed obsession, with the Jew as agent of cultural critique, as opponent of the West, and as template for social revenge. Again, the contention here is that Sartre and his work on Jews is a classic demonstration of such a mechanism in action.

Sartre's psychology had a highly significant bearing on the development of the ideas advanced in *Anti-Semite and Jew*. In some respects Sartre's life and interests mirror very closely that of David Dellinger (the radical member of the mostly Jewish 'Chicago Seven') and Ted Allen (a pioneer in 'Whiteness studies'). These are individuals of European ancestry who actively sought out deep relationships with a Jewish milieu and adopted forms of Jewish thinking hostile to Europe and its peoples — an extreme form of philo-Semitism which manifests in efforts not only to ingratiate oneself with Jews by attacking one's own ethnic group, but to undertake efforts to 'become Jewish' in cultural or psychological forms (with or without religious conversion). Confronted not only with *Anti-Semite and Jew*, but with significant elements of the philosopher's life and work, it is particularly interesting that Sartre scholar Michel Contat has asked: "Is Sartre a super-Jew, an honorary Jew?"[6] Steven Schwarzschild concurs somewhat, writing that "the phenomenon of the Jew is located even closer to the center of Sartre's works and life than is popularly realised. … In the end, Sartre regarded himself, with no little justification, if not as a Jew then as a Judaicist."[7] John Gerassi, a friend and contemporary of Sartre's, recalled that at the end of his life the philosopher was "searching for his 'Jewish roots.'"[8]

In terms of his personal life, Louis Menand comments that Sartre had a “sadistic attitude to sex” and exercised this with a series of Jewish lovers, among them a 16 year old girl named Bianca Bienenfeld whom he ‘shared’ with his part-time bisexual girlfriend and later influential feminist, Simone de Beauvoir. Sartre’s adopted daughter Arlette was Jewish, and in his autobiography, *Les Mots*, he refers to his father as Moses.[9] While studying at the Sorbonne, and for some time afterwards, Sartre embedded himself in a predominantly Jewish circle of friends, among them the Jewish anthropologist Claude Levi-Strauss and the Jewish anarchist philosopher Simone Weil.

In terms of culture, he had a near obsession with the Jewishness of Freud which resulted in his writing a play on that theme, *The Freud Scenario*. He was strongly attracted to psychoanalysis, which he first encountered as a lycée student in the 1920s, and remained deeply fascinated by it until the 1970s.[10] Charme notes that Sartre believed that “confronting the reality of bodily functions is a way of piercing bourgeois civility…Like Freud, Sartre felt he had an obligation to recognize and publicize the less civilised and less tasteful side of human existence.”[11] Some of Sartre’s work is so laden with scatalogical references and preoccupations that his ‘existentialism’ has been referred to by some critics as ‘excrementalism.’[12] In keeping with the ideas advanced above regarding Sartre’s ‘adoption’ of Jews as a method of social revenge, Sartre, in his own words, saw Freud as a “profoundly aggressive” figure acting against his surrounding culture in order to avenge “the anti-Semitism from which his father suffered.”[13] When Sartre adds that Freud was “a child who felt things very deeply and probably immediately,” one is once again confronted with the question of whether Sartre is again describing himself via Jewish proxies; immersing himself in the imagined Jewish experience, adopting, ventriloquising, and assisting Jews as a form of vengeful self-expression.

Sartre also advanced an atheistic concept of the Jews as “Chosen People,” once writing that “there is a sincerity, a youth, a warmth in the manifestations of friendship of a Jew that one will rarely find in a Christian, hardened as the latter is by tradition and ceremony.”[14] Setting aside Sartre’s ignorance of Jewish tradition and ceremony and its impact on Jewish-Christian relations over centuries (which will be explored later), this is an irrational and remarkable demonstration of philo-Semitism which more than evinces its own form of prejudice. In the context of even this brief biographical sketch, a purportedly impartial and clinical book published by such an individual on the themes of anti-Semitism and the nature of Jewishness should obviously be treated with great caution.

Perhaps the most lasting significance of *Anti-Semite and Jew* is that it remains a classic work of philo-Semitism which continues to prove useful to the broader system of Jewish apologetics. Robert Misrahi notes that when the text was published in 1946 “its impact was immediate.”[15] Misrahi writes of an “emotional response” among Jews who were “deeply affected” that such a high-profile figure would write on their behalf, and were “full of admiration for the writer.” On June 3 1947, France’s largest Jewish organization, Alliance

Israelite Universelle, organized a large-scale event for Sartre to give a lecture and promote the book. “Posters advertising the lecture were sent to all the synagogues in Paris, Neuilly, Vincennes, La Verenne.”[16] Sartre had made it clear he wanted to “be on their side,”[17] and the book, in Misrahi’s opinion, had a “positive practical and social impact.” Part of its practical impact owed to its practical proposals — one of the key recommendations of the text was that Jews should organized more effectively into defense bodies like the Anti-Defamation League. Jews received the publication of the book not only as

> a powerful affirmation of sympathy, but even more importantly, it was an effective weapon against anti-Semitism…So much so, in fact, that after the book’s publication it became much more difficult for anti-Semitism to be publicly expressed. Sartre’s prestige, authority, talent and philosophy had succeeded in making any anti-Semitic approach or thought an outrage.[18]

The text retains a high level of academic and social respect, somewhat boosted by Jewish scholars and the Leftist tilt of modern academia, with Joseph Sungolowsky writing in *Yale French Studies* that *Anti-Semite and Jew* “remains one of the most lucid and penetrating analyses of the Jewish problem.…It is not exaggerated to consider Sartre’s book a classic.”[19] Michael Walzer posits the text as “a powerfully coherent argument.”[20] Marxist historian Enzo Traverso, meanwhile, has pointed to it as a “classic diagnosis” of anti-Semitism.[21]

It is the phrasing of Traverso’s assessment that points to the heart of the significance of *Anti-Semite and Jew*, because Sartre’s text represented one of the earliest and most prestigious arguments in favor of the idea that anti-Semitism was a form of emotional pathology, or an almost medical deformity of the personality. Writing in 1949, Jewish academic Julian Aronson, evidently eager to adopt and extend Sartre’s terminology, commented that Sartre’s “principle contribution to the literature of anti-Semitism is his stress on the personality factors behind the malady.”[22] Traverso comments that Sartre ‘diagnosed’ anti-Semitism as “an emotional syndrome.”[23] Walzer writes that Sartre’s “portrait of the anti-Semite is commonly and rightly taken to be the strongest part of the book.”[24]

When Misrahi praised the “originality” of *Anti-Semite and Jew*, it was primarily because of the novelty of pathologizing the anti-Semite that he was referring.[25] The importance of this dubious innovation can’t be stressed enough. Prior to the early twentieth century, anti-Semitism had, in its worst social and cultural representations, been portrayed as a form of bullying. Certainly, by the nineteenth century the term ‘Jew-baiting’ was employed as a synonym for the ‘bullying of Jews’ when one wished to disparage anti-Jewish agitations, and the term implied the indecorous exertion of strength by the strong or the masses, over a putatively weak Jewish minority. It should be stressed here that anti-Jewish agitations were not necessarily viewed as ill-founded or even unjust in such critiques, but rather, in the British parlance, that it was ‘bad form’ to be a ‘Jew-baiter’ and to call for harsh or discriminatory actions against Jews. There was a broad, diffuse, consensus in European culture that Jews were a problematic people, but that this was a problem that was best allowed to simmer rather than bubble over. Anti-Semitism, to use the modern terminology, was therefore for the most part critiqued for its *method* of expression rather than for the *basis* of its expression.

The changing of this position occurred slowly at first, helped along by psychoanalysis and the further intrusion of Jews into European cultural discourse, but also, I believe, in the coining by Wilhelm Marr of the term ‘anti-Semitism.’ Although created by a self-styled German ‘anti-Semite’ as a label for his ‘anti-Semitic’ movement, the term lent itself more readily than ‘Jew-baiting’ to scientific and even medical pretensions, and these were eventually exploited and inverted—to the great gain of Jewish apologists. Indeed, the term was almost immediately adopted into English usage in the 1880s as a pejorative, and its most high-profile early usage in the English language was by the Chief Rabbi of the British Empire.[26] Since that date ‘anti-Semite’ has remained predominantly a slur, or at the very least a term used almost exclusively for Jewish apologetic responses to anti-Jewish critique.

Sartre’s preoccupation with Jewishness and psychoanalysis, coupled with his Marxist/existentialist philosophy helped pave the way to a critique of anti-Semitism laden with the language of psychopathology. This was something of an innovation, especially from a non-Jewish European, and it should come as no surprise that Sartre’s work on anti-Semitism was eagerly followed by the Frankfurt School, and was probably influential in shaping their work to some degree. Omar Conrad notes “a close affinity between the critical theorists’ depiction of the authoritarian personality and Jean-Paul Sartre’s portrait of the anti-Semite,” adding that there are “many important points of congruence between Sartre and Adorno et al.”[27] Michael Walzer adds “*Anti-Semite and Jew*, in its best passages, stands with Theodor Adorno’s study of the Authoritarian Personality.”[28] Like the Frankfurt School, Sartre claimed to be highly skeptical in regards to the question of biological inheritance.[29] Also like the Frankfurt School, Sartre relied heavily on ‘character sketches’ or illustrations of ‘personalities’ as a means of creating and advancing his theories and arguments regarding anti-Semitism (this methodology will be critiqued later). According to John Gerassi, Herbert Marcuse had “carefully read all of Sartre’s works.”[30] Theodor Adorno, meanwhile, in a footnote to *The Authoritarian Personality* (1950), refers to *Anti-Semite and Jew* as “Sartre’s brilliant paper,” and describes similarities between Sartre’s book and his own “empirical observations” as “remarkable.”[31]

What we see here is the interaction of early efforts to design a theoretical framework with which to pathologize not anti-Semitism as such, but the anti-Semite. In the aftermath of the National Socialist government in Germany, prior forms of Jewish apologetics were seen as having failed or were at least regarded as insufficient to ensure Jewish security. Sartre’s innovations, a blend of Marx and Freud, developed alongside those of the Frankfurt School in an effort to move Jewish apologetics into a more aggressive stance — to directly assault the reputation and personality of the anti-Semite and make him a social pariah and portray his opinions as nothing more than a manifestation of underlying psychopathology. It was therefore not for nothing that the Jewish philosopher Emmanuel Levinas praised Sartre for giving Jews "a new weapon" with which to combat anti-Semitism.[32] The aggressive descriptive language used by many of these commentators was of course no coincidence, since this was essentially the recruitment of ideas in the service of ethnic warfare rather than objective scholarly enquiry. Sartre himself would state that his book was "nothing more" than a "declaration of war against anti-Semites."[33]

And on this note, we turn our attention to the contents of the text.

[1] A. Cohen-Salal, *Sartre: A Life* (New York: Heinemann, 1988), p.41

[2] S. Hammerschlag, *The Figural Jew: Politics and Identity in Postwar French Thought* (Chicago: University of Chicago Press, 2010), p.88.

[3] S. Charme, *Vulgarity and Authenticity: Dimensions of Otherness in the World of Jean-Paul Sartre* (Amhert: University of a Massachusetts Press, 1991), p.30.

[4] Ibid, p. 106.

[5] Ibid, p. 105.

[6] M. Contat, 'The Intellectual as Jew: Sartre Against McCarthyism: An Unfinished Play,' *October*, Vol. 87 (1999), pp.47-62 (p.47).

[7] S. Schwarzschild, 'J.-P. Sartre as Jew,' *Modern Judaism*, Vol.3, No.1 (1983), pp.39-73, (p.39).

[8] J. Gerassi, *Jean-Paul Sartre: Hated Conscience of his Century, Volume 1: Protestant or Protester?* (Chicago: Chicago University Press, 1989), p.22.

[9] C. Howells, *Sartre: The Necessity of Freedom* (Cambridge: Cambridge University Press, 1988), p.188.

[10] D. Fisher, 'Jews, Patients, and Father's in Sartre's 'Freud Scenario',' *Sartre Studies International*, Vol. 2, No.2 (1996), pp.1-26 (p.1).

[11] Ibid, p.24.

[12] Ibid, p.23.

[13] Ibid, p.6.

[14] Quoted in R. Misrahi, ‘Sartre and the Jews: A Felicitous Misunderstanding,’ *October*, Vol. 87 (1999), pp.63-72, (p.64).

[15] R. Misrahi, ‘Sartre and the Jews: A Felicitous Misunderstanding,’ *October*, Vol. 87 (1999), pp.63-72, (p.63).

[16] P. Birnbaum, ‘Sorry Afterthoughts on Anti-Semite and Jew,’ *October*, Vol.87 (1999), pp.89-106, (p.89).

[17] R. Misrahi, ‘Sartre and the Jews: A Felicitous Misunderstanding,’ *October*, Vol. 87 (1999), pp.63-72, (p.64).

[18] Ibid, p.64 & 67.

[19] R. Sungolowsky, ‘Criticism of *Anti-Semite and Jew*,’ *Yale French Studies*, No. 30, (1963), pp.68-72, (pp.71-2).

[20] M. Walzer, ‘Preface,’ in Jean-Paul Sartre, *Anti-Semite and Jew* (New York: Schocken Books, 1995), p.vi.

[21] E. Traverso, ‘The Blindness of the Intellectuals: Historicizing Sartre’s *Anti-Semite and Jew*,’ in *Understanding the Nazi Genocide: Marxism After Auschwitz* (), p.31.

[22] J. Aronson, ‘Sartre on Anti-Semitism,’ *Phylon*, Vol. 10, No.3 (1949), pp.231-232 (p.232).

[23] Traverso, ‘The Blindness of the Intellectuals: Historicizing Sartre’s *Anti-Semite and Jew*,’ p.31.

[24] Walzer, ‘Preface,’ in Jean-Paul Sartre, *Anti-Semite and Jew*, p.viii-ix.

[25] Misrahi, ‘Sartre and the Jews: A Felicitous Misunderstanding,’ p.63.

[26] For the best available account of the early career of the term ‘anti-Semitism’ in English see D. Glover, *Literature, Immigration, and Diaspora in Fin-de-Siècle England: A Cultural History of the 1905 Aliens Act* (Cambridge: Cambridge University Press, 2012), pp. 80-6.

[27] O. Conrad, ‘The Social Psychology of Anti-Semitism,’ Mid-American Review of Sociology, Vol. 16, No. 2 (Critical Theory and the Frankfurt School) 1992, pp.37-56, (p.37).

[28] Walzer, ‘Preface,’ in Jean-Paul Sartre, *Anti-Semite and Jew*, p.vii.

[29] Conrad, ‘The Social Psychology of Anti-Semitism,’ p.40.

[30] Gerassi, *Jean-Paul Sartre: Hated Conscience of his Century, Volume 1: Protestant or Protester?*, p.7.

[31] Conrad, ‘The Social Psychology of Anti-Semitism,’ p.44.

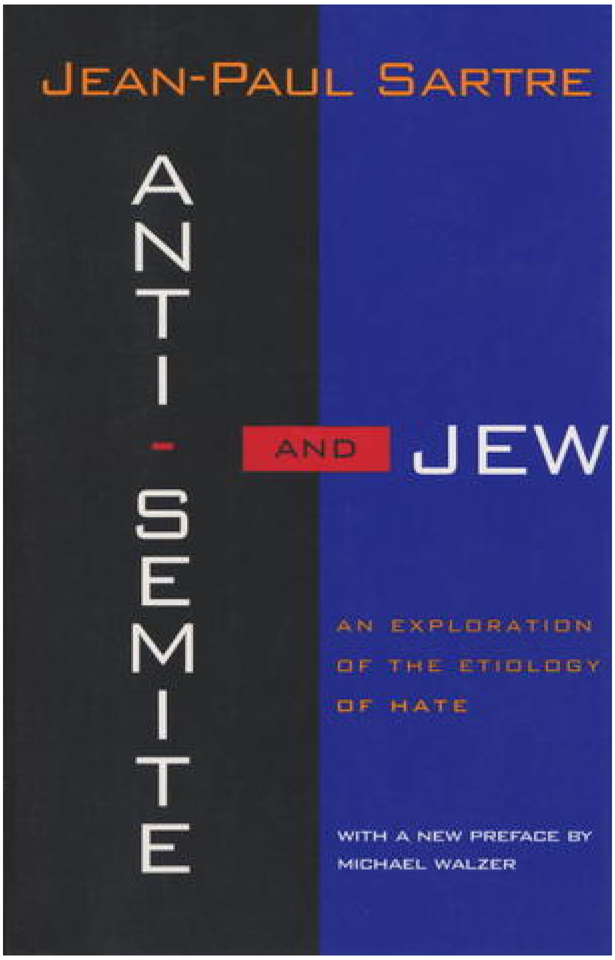
[32] Birnbaum, ‘Sorry Afterthoughts on Anti-Semite and Jew,’ p.92.

[33] Jean-Paul Sartre & Benny Levy, *Hope Now: The 1980 Interviews* (Chicago: Chicago University Press, 1996), p.101.

Sartre’s Anti-Semite and Jew: A Critique [Part Two]

theoccidentalobserver.net/2018/04/19/sartres-anti-semite-and-jew-a-critique-part-two

Andrew Joyce, Ph.D. April 19, 2018


JEAN-PAUL SARTRE
ANTI-SEMITE
AND
JEW
AN EXPLORATION OF THE ETIOLOGY OF HATE
WITH A NEW PREFACE BY MICHAEL WALZER

“Sartre almost always swallowed huge quantities of amphetamines when writing non-fiction.”

John Gerassi, 1989.[1]

Sartre on ‘the Jew’

Sartre’s *Anti-Semite and Jew* is divided into four sections, concerned as it is with four actors, or character profiles: the anti-Semite, the democrat, the inauthentic Jew, and the authentic Jew. Existing criticism of the book has almost exclusively concerned Sartre’s treatment of Jews (in Sartre’s jargon, both ‘inauthentic’ and ‘authentic’), while the most highly praised aspect of the book has been his incredibly negative characterization of the anti-Semite. Since Sartre’s comments on ‘the democrat’ are generally regarded as the most meagre and the least consequential, this critique is concerned only with Sartre’s comments on both the Jew and the anti-Semite. We will start with a summary of problems in his theory of Jewishness.

Other than swallowing huge amounts speed, a habit that would ultimately lead to several debilitating strokes, Sartre conducted no preparations before writing *Anti-Semite and Jew*, telling Benny Levy in 1980: "I wrote without documentation, without reading one book about Jews."[2] Sartre also failed to conduct any research into the history of anti-Semitism, or to read widely the arguments put forth by anti-Semites. He would later state that his opinions on anti-Semitism had been shaped for the most part by his reaction to reading a handful of contemporary French anti-Semitic pamphlets.[3] It is notable that while Sartre's lack of research on the history and nature of anti-Semitism hasn't prevented his commentary on anti-Semitism being portrayed as a "a classic," his lack of research on Jews and their history has been pointed out as highly problematic. Indeed, from the moment of its publication Jews have been torn between a desire to adopt Sartre's 'weapon' against the anti-Semite, and their unease at Sartre's treatment of their own sense of identity.

Jewish criticisms of Sartre have for the most part revolved around his Marxist/existentialist interpretation of Jewish identity, and to a large extent these criticism are valid. It was argued in the first section of this essay that Sartre was beholden to an image of Jews and Jewishness as useful allies in his subconscious quest for social and cultural revenge. For Sartre this would necessarily involve denying Jews and their history any specificity which may exclude him. Predictably then, he advanced a theory that 'the Jew' was not a member of a rigid ethnic group defined by blood, history, and culture, but was instead a mere abstract compilation of Jewish 'traits' — the Jew as 'intellectual,' 'urban,' 'social critic,' 'marginal,' and 'disruptive'—traits which he would himself come to embody, so one might label his book an exercise in narcissism. In his haste to portray Jews as a picture of innocence in relation to the origins of anti-Semitism, Sartre essentially suggested that the Jews themselves didn't even exist, or if they did, it was in a largely 'inauthentic' form. In *Anti-Semite and Jew* Sartre writes that Jews are neither a national or religious community, but merely "an abstract historical community."[4] Jews are not united with each other, or made Jews, by their history or religion, but "because they have in common the situation of a Jew, that is, they live in a community which takes them for Jews."[5] Jews are thus, like Sartre himself, 'created' from exclusion and marginalization.

Misrahi summarizes Sartre's argument as amounting to the contention that

> *the Jew was nothing but an unreal image artificially created by anti-Semites. The Jew was produced by anti-Semitism, was nothing more than something invented by anti-Semites and projected onto a person designated as Jew. The Jew was a purely imaginary being.* ***[6]***

In some respects, of course, the innocent Jew was a purely imaginary being — entirely in Sartre's mind. Meanwhile real Jews, comprising one of the globe's most ethnocentric groups and one which places premium value on its specificity, history, religion, culture and sense of exclusivity, found this aspect of *Anti-Semite and Jew* more troubling than any other aspect of the text. While Jews were delighted with Sartre's attack on the anti-Semite (to be explored later in this essay), they were irritated by the apparently rash and dismissive manner in which he referred to Jews. Misrahi notes that some Jews were happy with Sartre's suggestion of a kind of 'anonymity' for Jews, "this negation of all particularity and the affirmation of their egalite vis-à-vis all men."[7] But the majority "insisted on the recognition of a real and singular Jewish being. … The majority of the community based their lives (livelihood, rites, and values) on the Torah, Jewish law, the fundamental text that Sartre had not taken into consideration in his definition of a Jew."[8] Michael Walzer accuses Sartre of a "willful and programmatic" ignorance of Judaism, adding that the philosopher "did not stop to read about Jewish history or religion, and the only Jews that he knew were highly assimilated. … He wrote what he thought, describing a world that he knew only in part."[9] Enzo Traverso argues that Sartre demonstrates a "near-total ignorance of the history, culture, and philosophy of the Jews," and points out that Hannah Arendt once scoffed that Sartre's "myth" of Jewish identity was merely a glib fashion of French existentialist circles.[10]

In essence, Sartre fell victim to the suspicion that Jews inevitably feel for all philo-Semites, whether they are religiously or politically motivated. This suspicion is best illustrated in the argument of the Jewish sociologist Zygmunt Bauman that philo-Semitism and anti-Semitism share the same root and bring about largely the same effect by identifying the Jew as 'Other.' Bauman even coined the term 'allosemitism' as a replacement for both since it "does not unambiguously determine either hatred or love for Jews, but contains the seed of both, and assures that whichever of the two appears, is intense and extreme."[11] It should be considered an axiom that Jews overwhelmingly prefer socio-cultural ethnic anonymity in all areas of social discourse except those open to claims of exceptional victimhood or exceptional accomplishment. As such, even those non-Jews who posture as arch defenders of Jews will inherently run the risk of suspicion since they have, first of all, *noticed that Jews are Jews*, marking them out as special or outside the norm. Predictably then, Sartre was not warmly embraced by what he simplistically perceived to be his 'brothers in marginalization' (Jews had their own sense of brotherhood and Sartre could never truly be part of it). Instead he was rather awkwardly welcomed for his usefulness and castigated for his more zealous assumptions. The Jewish leftist Wladimir "Rabi" Rabinovitch (1906–81) was particularly scathing of Sartre's excesses in denying the basis of Jewish identity, opining that *Anti-Semite and Jew* reduced Jews to mere "objects of Sartre's generosity."[12] He also took issue with Sartre's claim that Jews were little more than a "heterogeneous minority among other peoples"—that Jews were everywhere a scattering of individuals and not a collectivity. Rabi, countering, insisted that Jews are "a people with a common history, a common religion, and a common claim to a special mission."[13] Others argued that despite his fixation on 'authenticity,' Sartre himself had denied the Jews "the very basis for authenticity, namely the history of the Jewish people and their traditions."[14]

Many of these criticisms are of course perfectly valid. Sartre had by his own admission performed no research on Jewish history, culture, religion, or traditions. Had he done so, and thus inevitably encountered patterns of behavior and networks of influence throughout centuries of Jewish settlement in Europe, he may have come to some very different conclusions. And Sartre's Jewish critics were, and are, correct in asserting that Jews are a clearly defined ethno-religious group with a distinct history, culture, and sense of peoplehood. One of the most serious flaws of *Anti-Semite and Jew* (and there are several) is therefore that in failing to recognize Jewish identity, Sartre denies that Jewish agency and Jewish interests play any role in the development of anti-Semitism. Indeed, he states plainly that "it is not the Jewish character that provokes anti-Semitism but, rather, that it is the anti-Semite who creates the Jew."[15] This flawed thinking would lead to Sartre issuing a number of failed predictions. For example, following his denial of Jewish ethnocentrism, Sartre made predictions that the founding of the State of Israel and ongoing assimilation would lead to the end, or dramatic decline, of the 'inauthentic' diaspora existence. Walzer points out that Sartre failed entirely to envisage the ongoing strength of Jewish group identity in the form of "the institutional strength of diaspora Jewish communities, the rise of Jewish Studies in universities throughout the Western world, the revival of religious interest (if not of religious faith), and transnational solidarity that extends across the diaspora as well as binding diaspora Jews to Israel."[16]

Although it will be discussed and critiqued in more detail in the final section of this essay, it is worth noting here that the denial of Jewish interests is to a large extent built into Marxist theory, at least in its pure economic form (one of the reasons the modern Jewish Left has diluted Marx with Freud, the Frankfurt School being a classic example). Orthodox Marxist interpretations of anti-Semitism have always maintained that it is an exploitable and vile prejudice rather than the result of group conflict. This is of course because Marxists argue that the only genuine conflict is that which occurs between the classes, and that the only genuine interests we possess are class-based. Thus, in strict Marxist interpretations and narratives of anti-Semitism, Jews are necessarily stripped of any sense of agency or interests which may cause direct friction with other populations and, correspondingly, Europeans have been portrayed in Marxist theory as having no genuine or legitimate interest in engaging in hostility against Jews. Anti-Semitism is regarded merely as a side-effect of capitalism; a diversionary tactic of the ruling classes employed in order to release some of the tension of economic failure and maintain the 'false consciousness' of the workers. Misrahi summarizes this position as meaning "the Jews were nothing in themselves, though their right to security had to be defended while waiting for the Revolution to suppress anti-Semitism."[17]

It is perhaps one of the miracles of modern thought that such theories could survive to the present despite well-documented histories replete with demonstrations of the opposite: overwhelming evidence that Jews over the course of thousands of years have very strongly perceived themselves to have specific interests and, moreover, have actively and willingly engaged in exploitative structures *as Jews* in such a unique historical manner as to essentially comprise a 'class' of their own. It should be clear by now that this Marxist theory of anti-Semitism would represent something of a double-edged sword to Jews. The offer of socio-cultural anonymity and blamelessness offered in the strict Marxist analysis would certainly be attractive. But it is also something that, from a Jewish cultural and psychological perspective, would be best kept at arm's length, and certainly not internalized on a communal level. Jews, for all their vital historical and contemporary associations with the Left, ultimately do not want to give up their interests and specificity in the name of a putative 'class war.'

At a time when there are ongoing rumblings about "the Left's problem with anti-Semitism," it is worth keeping in mind that Jews have also long had a problem with the Left. While fully enamoured with the *uses* of Leftist ideology, Jews have always felt a deep insecurity about its *potential dangers*. Nowhere is this more apparent in the modern context than in Leftist attitudes towards Israel. Sartre himself attracted Jewish scorn on precisely this subject when he suggested in 1967 that the creation of Israel represented nothing more than "the establishment of an economy of profit" and the extension of Western imperialism.[18] In 1980 Sartre went even further in suggesting that a post-Revolution world would have no place for a Jewish state, contending that Judaism would be reduced to a kind of "moral option" and "not an institutional reality."[19] Sartre essentially believed that once the Revolution ended or 'solved' anti-Semitism, the existence of an organized Jewish community in any form would be redundant, if not harmful to the Revolution itself. The 'Jewish people'—to Sartre an imaginary construct—would be permanently dismantled.

As Jews continue to struggle with this more unpredictable and dangerous aspect of radical Left ideology, it isn't surprising that recent opinion on Sartre's interpretation of Jewish identity should receive harsh and renewed criticism. Indeed, early suspicions surrounding Sartre's philo-Semitism have morphed into active quests to discover anti-Semitism in his work. In this area of critique, much attention has been paid to Sartre's emphasis on Jewish identity as being composed of traits. Sartre's belief that Jews possessed traits, and those traits he selected as being Jewish, are portrayed as evidence that Sartre was beholden to anti-Semitic tropes. The Brooklyn art critic Harold Rosenberg (1906–1978) accused Sartre of "accepting the anti-Semites' stereotype of the Jew."[20] Pierre Birnbaum, perhaps Sartre's harshest critic from this perspective, argues (with considerable hyperbolic invective) that *Anti-Semite and Jew* describes Jews "in language belonging to the most extreme anti-Semitic propaganda."[21] Birnbaum argues that in Sartre's mind "Jews are always associated with commerce, with the world of business, with money," and that the Jewish relationship with religion was nothing more than "ceremonial and polite."[22] The latter is certainly a direct quote from Sartre and is representative of his poor understanding of the power of Jewish tradition and the influence of religion on Jewish ethnocentrism. As a critique of Judaism as lacking in genuine spirituality, it bears close similarly to that advanced by Kant who, in Birnbaum's formulation, is presumably also guilty of using “language belonging to the most extreme anti-Semitic propaganda.” (Not that such accusations haven’t already been made.) The former assertion attributed to Sartre by Birnbaum is merely a misrepresentation or magnification of Sartre’s (self-evident) assertion that Jews have “a special relationship to money.”[23]

More generally, Birnbaum takes issue with the Sartre’s claim that Jews were forced to flee psychologically from anti-Semitism and, in doing so, developed a specific Jewish personality built on “reflexive behavior, rationalism, denial of the body, lack of tact, universal humanism, a special relationship to money, basic doubling of sensibility, non-metaphysical disquietude.”[24] Perhaps equally problematic for some critics, Sartre also remarked on the social ascent of Jews and their continued psychological existence *as Jews*: “Thus he moves rapidly and brilliantly up through all social levels, but he remains like a hard kernel in the circles which accept him.”[25] This for Sartre was the quintessential ‘inauthentic Jew,” a figure broadly representative of most Jews throughout history. Again, rather than being the product of extensive socio-historical research, Sartre is likely to have based his conclusions on this Jewish personality, which he presents in thoroughly victimized form, on his own personal encounters among an assimilated Parisian Jewish milieu. The option offered by Sartre of becoming an ‘authentic Jew,’ was no more appealing to critics since it was perceived by some Jews as an ultimatum on Jewish identity—“Jewish authenticity” would require total assimilation or the end of the diaspora.[26]

As stated at the outset of this section, even if one finds fault with the hypocrisy underlying Jewish criticisms of *Anti-Semite and Jew* when compared with heavy praises for those aspects of the text attacking the anti-Semite, it is undeniable that the majority of these criticisms are valid. Sartre possessed an incredibly weak understanding of Jewish history, culture and religion, and his analysis of the role of the Jew in the origins of anti-Semitism necessarily suffered greatly because of it. If Sartre occasionally fleshes out his largely repetitive argument with shades of accuracy, particularly in relation to some of the traits he ascribes to semi-assimilated or ‘inauthentic’ Jews, then this can be ascribed to the real-life interactions that Sartre experienced in the Parisian Jewish/Leftist milieu. The tension between what Sartre found unappealing in Jews, and the manner in which he psychologically (and later literally) apologized on their behalf is succinctly alluded to by Vincent von Wroblewsky, who found in Sartre’s *War Diaries* (written four years before *Anti-Semite and Jew)* “a mixture of unreflected anti-Semitic prejudice and cliches, as well as paternalistic sympathy and irritated disdain.”[27]

Sartre, like all philo-Semites, ultimately struggled with the object of his affections, and they in turn would struggle with him. Ultimately, both were united only in their hatred of the ‘anti-Semite,’ and it is to the critique of this character that we now turn our attention.

[1] Gerassi, *Jean-Paul Sartre: Hated Conscience of his Century, Volume 1: Protestant or Protester?*, p.3.

[2] Jean-Paul Sartre & Benny Levy, *Hope Now: The 1980 Interviews* (Chicago: Chicago University Press, 1996), p.102.

[3] Traverso, 'The Blindness of the Intellectuals: Historicizing Sartre's *Anti-Semite and Jew*,' p.31.

[4] Jean-Paul Sartre, *Anti-Semite and Jew*, p.47.

[5] Ibid, p.48.

[6] Misrahi, 'Sartre and the Jews: A Felicitous Misunderstanding,' p.65.

[7] Ibid.

[8] Ibid.

[9] Walzer, 'Preface,' in Jean-Paul Sartre, *Anti-Semite and Jew,* p.vii.

[10] Traverso, 'The Blindness of the Intellectuals: Historicizing Sartre's *Anti-Semite and Jew*,' pp.33-4.

[11] Z. Bauman, "Allosemitism: Premodern, Modern, Postmodern", in B. Cheyette and L. Marcus (editors), *Modernity, Culture, and 'the Jew'* (Stanford University Press , 1998), p.143.

[12] Sungolowsky, 'Criticism of *Anti-Semite and Jew*,' p.70.

[13] Ibid.

[14] Ibid, p.71.

[15] Jean-Paul Sartre, *Anti-Semite and Jew*, p.103.

[16] Walzer, 'Preface,' in Jean-Paul Sartre, *Anti-Semite and Jew,* p.xxv.

[17] Misrahi, 'Sartre and the Jews: A Felicitous Misunderstanding,' p.71.

[18] Ibid, p.68.

[19] Ibid, p.71.

[20] Sungolowsky, 'Criticism of *Anti-Semite and Jew*,' p.70.

[21] Birnbaum, ‘Sorry Afterthoughts on Anti-Semite and Jew,’ p.91.

[22] Ibid, p.95.

[23]Misrahi, ‘Sartre and the Jews: A Felicitous Misunderstanding,’ p.64.

[24] Ibid, p.65.

[25] Jean-Paul Sartre, *Anti-Semite and Jew*, p.72.

[26] Misrahi, ‘Sartre and the Jews: A Felicitous Misunderstanding,’ p.66.

[27] V. Von Wroblewsky, ‘The Early Sartre and the Jewish Question,’ *Sartre Studies International*, Vol.3, No.2 (1997), pp.21-8.

Sartre’s Anti-Semite and Jew: A Critique [Part Three]

theoccidentalobserver.net/2018/04/21/sartres-anti-semite-and-jew-a-critique-part-three

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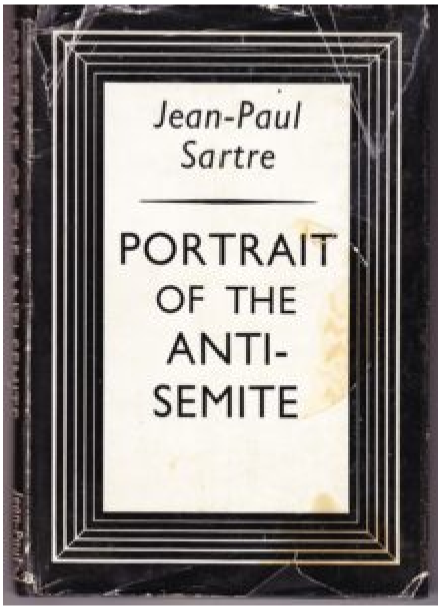


“Sartre’s analysis is mere gossip parading as well-reasoned, irrefutable phenomenological argument.”
Pierre Birnbaum, 1999.

Sartre on ‘the anti-Semite’

As noted previously, the ambivalent response to Sartre’s thoughts on ‘the Jew’ is in stark contrast to the much-more positively received section of the text dealing with ‘the anti-Semite.’ Indeed, Michael Walzer states that this portrait of the anti-Semite is “rightly taken to be the strongest part of the book.”[1] Jack Kugelmass has described it as a “key text for Jewish cultural studies.”[2] Herbert Spiegelberg, meanwhile, argues that Sartre’s interpretation of the anti-Semite is “persuasive and brilliant.”[3] Such appraisals, it will be demonstrated, can be based only on the value of Sartre’s conclusions as an ideological weapon: that the anti-Semite is a highly pathological individual, and that Jews and their behavior have absolutely no bearing on the opinions of Jews formed in the minds of the surrounding population. This conclusion is nowhere summarized more succinctly than in Sartre’s formulation: “Far from experience producing his idea of the Jew, it was the latter which explained his experience. If the Jew did not exist the anti-Semite would invent him.”[4] It is argued here that Sartre’s dubious critique of ‘the anti-Semite’ has enjoyed significant praise solely because the author provided Jews with the strength of his own personal reputation as a public intellectual, as well as a relatively novel and valuable theory of anti-Semitism which denied it any social or political legitimacy and heavily stigmatized individuals associated with it. It is further argued that, in terms of methodology and historical awareness, Sartre’s ‘portrait of the anti-Semite’ is perhaps the weakest and most ignorant text ever produced on the subject of anti-Semitism.

Sartre’s anti-Semite is an overwhelmingly negative presence in society, and the philosopher’s interpretation of anti-Semitism is overwhelmingly beneficial to the reputation of Jews. Sartre argues that it is wrong to examine external causes when attempting to understand why host populations develop antagonistic attitudes to Jews. He writes that anti-Semitism cannot be explained as “an impersonal phenomenon which can be expressed by figures and averages, one which is conditioned by economic, historical, and political constants.”[5] He adds that it is merely the idea of the Jew that causes anti-Semitism and that history can tell us nothing about the phenomenon: “No external factor can induce anti-Semitism in the anti-Semite.”[6] Joseph Sungolowsky summarizes it thus: “Sartre contends that anti-Semitism is a self-sufficient psychological process taking the form of a passion that is not motivated by any external cause, but rather the idea that has been formed of the Jew.”[7]

In Sartre’s opinion, any examination of historical, social, economic, or political contexts will lead to a neglect of the true source of the issue — the personality of the anti-Semite. Heavily influenced by Freud and by his own Marxist/existentialist ideas, Sartre concludes that the anti-Semite “has chosen hate” for reasons he never quite explains other than that the anti-Semite must love this “state of passion.”[8] The anti-Semite longs for “impenetrability;”[9] to be “impervious and terrifying.”[10] He is a wholly rotten individual, who cannot be good, or even human, in the same way as others: “A man who finds it entirely natural to denounce other men cannot have our conception of humanity; he does not see even those whom be aids in the same light as we do. His generosity, his kindness are not like our kindness, our generosity. You cannot confine passion to one sphere.”[11] The anti-Semite, in Sartre’s representation, is also a coward and a mediocre individual.[12] How anti-Semitism develops in the individual is never quite explained, though Julian Aronson suggests that Sartre’s argument is basically as follows:

> Anti-Semitism is deeply rooted in humanity, a mad result of the frustrations connected with life. It cannot be explained without employing the language of social psychology, psychoanalysis, and the many Marxian derivatives that serve as background information for the understanding of the complex problem.[13]

It would be fair to state that much of Sartre’s argument is presented in a way that is deeply obscure, ideologically self-referential, and empirically untestable. It’s crucial here to reflect on Sartre’s methodology in reaching his conclusions, and subsequently to reflect on how, or indeed if, one might even assess them. Sartre explains that while he conducted no research whatsoever on the history of anti-Semitism, or on the contemporary socio-political anti-Semitism of nations other than France, he “questioned a hundred people on the reasons for their anti-Semitism.”[14] Assuming Sartre did so—highly doubtful given that his encounters bear all the hallmarks of caricature, this is surely insufficient for the broad claims he makes, and it is surely also highly problematic that he presents no material on this conversational survey that can be objectively examined.

The tenuous nature of this aspect of Sartre's "classic" defense of the Jews hasn't escaped criticism, even among those otherwise keen to embrace his conclusions. For example, Pierre Birnbaum concedes that most of Sartre's "pure thought" in *Anti-Semite and Jew* consists of absurd anonymous "anecdotes," involving both Jews and anti-Semites he allegedly knew. These include an anti-Semite who became impotent during a sexual episode with a woman he suddenly discovered was a Jewess, and "the intimate relations of an anti-Semitic woman whom Sartre "knew" with a Polish Jew from whom she will only accept caresses." Birnbaum describes this collection of often ridiculous and lurid tales as, at best, "mere gossip parading as well-reasoned, irrefutable phenomenological argument exonerated from the pathetic contingencies of sociohistorical reality."[15] He asserts that Sartre's text is based on "more than dubious martial," and is devoid of "any research into the existing body of scholarly works."[16] Sartre's disdain for facts and empiricism reminded me of the brilliant Scottish philosopher Alasdair MacIntyre's classic no-holds-barred attack on the work of Herbert Marcuse (a huge admirer of Sartre's work). MacIntyre noted that "Marcuse seldom, if ever, gives us any reason to believe that what he is saying is true. He offers incidental illustrations of his theses very often; he never offers evidence in a systematic way."[17] This dubious 'methodology' is of course an outgrowth of the cultural Marxist belief that positivism (recognizing only that which can be scientifically verified or which is capable of logical or mathematical proof) is an oppressive bourgeois ideal.[18] The result is an overwhelming reliance on exaggerations and especially on abstractions.

Aside from serious methodological problems, where Sartre does stray from abstractions into historical claims, many of those he makes are demonstrably, even embarrassingly, false. For example, he claims that:

> the anti-Semite would under no circumstances dare to act or think on his own. And the group would be unable to conceive of itself as a minority party, for a minority party is obliged to devise a program and to determine on a line of political action, all of which implies initiative, responsibility, and liberty. Anti-Semitic associations do not wish to invent anything; they refuse to assume responsibility; they would be horrified at setting themselves up as a certain fraction of French opinion, for then they would have to draw up a program and seek legal means of action.[19]

Sartre here is essentially arguing that anti-Semites have never, and cannot, form themselves into minority political movements. In Sartre's theoretical formulation, they are prevented from doing so because they are fixated on the idea of themselves speaking on behalf of the entire nation: "They prefer to represent themselves as expressing in all purity, in all passivity, the sentiments of the real country in its indivisible state."[20] However, while this presumably sounded coherent to Sartre and those with no real reading in the subject, the argument is not only false, but laughable. In truth almost every country on earth has at one time had a specifically anti-Semitic minority party with a program and line of political action. In doing so, and quite contrary to the baseless assertions of Sartre, anti-Semites have indeed been extremely inventive, often assuming responsibility in the face of overwhelming odds and opposition.

In Hungarian history one might look at the example of **Győző Istóczy**, who in 1880 launched an anti-Semitic periodical (*Twelve Circulars*) before founding "The Central Association of Non-Jewish Hungarians."[21] This political group was itself founded on the example of Wilhelm Marr's *Antisemitenliga* in Germany. The Hungarian operation actively sought the political responsibility Sartre claims they would have avoided and, by 1882, Istóczy's group succeeding in getting five members elected to parliament. By 1884 the group was openly self-describing as "The Anti-Semitic Party," and had seventeen members of parliament. Around the same date a similar organization known as the *Reformverein* had been established in Austria, demanding "the expulsion of Jews from their political, economic, and social positions."[22] In France, two anti-Semitic weekly newspapers were founded in 1881-1882, and a third, *L'antisémitique*, was established by a group that would go on to establish an international anti-Semitic league and organise an anti-Semitic conference. They later formed the nucleus of *La Ligue National Antisémitique*, essentially the French counterpart to the Hungarian Anti-Semitic Party, the German *Antisemitenliga*, and the Austrian *Reformverein*. "Eligibility for membership in the league was based on devotion to anti-Semitism, irrespective of political or religious considerations."[23] One could continue with many more examples, but we must already ask ourselves, given the evidence, if indeed "the anti-Semite would under no circumstances dare to act or think on his own," or if an anti-Semitic party really would be "unable to conceive of itself as a minority party," because of its inability "to devise a program and to determine on a line of political action." The answer must be that Sartre was utterly wrong, owing mainly to a woeful lack of even relatively recent and local (to him) historical and political knowledge.

Another of Sartre's embarrassing historical errors is his claim that "we find scarcely any anti-Semitism among workers.…Anti-Semitism is a bourgeois phenomenon."[24] Sartre is of course not alone in making such a statement, and this is considered the orthodox Marxist position on anti-Semitism. Marcuse, along with the rest of his Frankfurt School colleagues, held to the thesis that "Nazism represented a culminating stage in the development of bourgeois society based on a capitalist economy such that in the philosophy and theory of Nazism we find the culmination of tendencies present throughout the bourgeois epoch."[25] A book, or perhaps even a series of books, could be written in refutation of such a thesis. Indeed, the presence, even origins, of anti-Semitism among peasants and workers in the deep past could fill the pages of several volumes.

It should suffice here to state first that the idea (much-beloved by the Frankfurt School and essential to Adorno's theory of *The Authoritarian Personality*) that the National Socialists rose on a wave of a neurotic lower middle class support has been demolished in scholarship for over two decades. Shelley Baranowski **writes** in her review of *The Rise of National Socialism and the Working Classes* (Berghahn Books, 1996):

> The long-entrenched thesis that National Socialism represented the revolt of the *Mittelstand* has undergone decisive revision. Although few historians would deny the Nazi party's success among the German middle classes in recruiting party members and drawing voters, sophisticated statistical work, much of it drawn from newly-explored regional archives, has shown that the Nazi constituency was much more diverse than once imagined. Recent scholarship now argues that support for the Hitler movement extended to all social classes. In short, National Socialism evolved into a genuine *Volkspartei* that transcended the class and milieu-based politics of the Weimar period. The implications of demonstrating the integrative character of National Socialism go beyond providing a more nuanced understanding of who voted for Hitler, who joined the Nazi party, and why. … Newer work on the social composition of Nazism has underwritten the trend away from class-based approaches, Marxist or otherwise, that once defined the debates on the rise and stabilization of Nazism.

Even more importantly, there isn't a single historical period in which a class-based analysis of anti-Semitism could be regarded as applicable or valid. During the medieval and early modern periods, Jews were almost exclusively of financial value to elites, and were engaged alongside these elites in financially exploiting the baron class, the Church, and the peasantry. Jews were far more frequently protected by elites than victims of them (before the expulsion of 1290 the Kings of England executed significantly more anti-Semites than Jews), and the networks of status and exploitation between the two were so closely entwined that a narrative in which elites promote anti-Semitism in order to release socio-economic pressures is hardly appropriate at all. In the modern era, the idea that Jews formed part of the proletariat in Eastern Europe is, like the tale of an exclusively bourgeois National Socialism, an easily debunked **myth**. Indeed, the nineteenth century in particular was remarkable for the number of instances (from Prussia, to Ukraine, and Russia) of discrete (rather than propagandistic) upper- and middle-class support for the serfs and the peasantry against Jewish exploitation. In 1802 King Frederick Wilhelm of Prussia wrote to a Polish noble expressing his discontent that he would abuse his peasantry with Jewish lessees in his taverns.[26] In 1821 the Ukrainian military governor Prince Nicholas Repnin expelled the Jews from Chernigov and Poltava, explaining that "some landowners, tempted by the money they received from Jews, thoughtlessly protected them. … Being indifferent to the welfare of the peasants who belong to them, for their own selfish temporary advantage they want to have Jews present in the country in order to make money through them."[27] Meanwhile benevolent state officials were working hard to emancipate the serfs, a move generally regarded by historians as detrimental to the Jews — a telling indication of the disparity of interests between the two. Even in the British Isles in the early 20th century the two most serious incidences of anti-Jewish agitation arose in working class areas among working class constituencies, and in response to perceived Jewish exploitation. The **Limerick Boycott** in Ireland in 1904 was backed mainly by local Irish population indebted to Jewish merchants and moneylenders, and the **Tredegar Riots** in Wales in 1911 were carried out by miners against precisely the same class of individuals. In short, Sartre's claim that "we find scarcely any anti-Semitism among workers," isn't just erroneous, but almost laughable in its naivety, ideological narrowness, and ignorance of the historical data.

One of the most remarkable aspects of the reception of *Anti-Semite and Jew* is that most critics acknowledge it's many weaknesses while still insisting that it is a "classic," or even a work of genius. Michael Walzer insists that although Sartre produced a mere "philosophical speculation variously supported by anecdotes" the result is "a powerfully coherent argument."[28] Robert Misrahi concludes that Sartre's doctrine is ultimately "false" and that his description of the mechanics of anti-Semitism "did not correspond to Jewish reality," but still insists that it's a work of "good faith and good will."[29] The merits of the work are clearly seen in its usefulness as a tool against anti-Semitism rather than in the quality of its contents.

Conclusion

If Sartre's interpretation of anti-Semitism isn't a good example of history, psychology, or sociology, then what is it? What is it a "classic" of? Walzer suggests it "should not be read as a piece of social science," but instead as a "Marxist/existentialist morality play."[30] Sungolowsky concludes, perhaps more strongly, that *Anti-Semite and Jew* is "hardly more than an abrégé of Sartre's existentialism, for he applies to the Jewish problem such notions from his philosophical vocabulary as choice, situation, bad faith, the subject-object relationship, inauthenticity, and authenticity."[31] In other words, Sartre moved into an area in which he had no expertise merely to narcissistically disseminate his own jargon-laden philosophy. I believe that these descriptions of *Anti-Semite and Jew* are accurate. I would add only the interpretation suggested at the outset of this essay — that Sartre brought many of his own personal motivations and demons to bear in the writing of this pernicious and sadly influential text. Casting a cold eye on its contents, however, we should at least be able to ask a better question of it and its author: Who's really pathological here?

[1] Walzer, 'Preface,' in Jean-Paul Sartre, *Anti-Semite and Jew,* p.viii-ix.

[2] J. Kugelmass, *Key Texts in American Jewish Culture* (New Brunswick: Rutgers University Press, 2003), p.93.

[3] H. Spiegelberg, *The Phenomenological Movement: A Historical Introduction* (Dordrecht: Kluwer, 1994), p.515.

[4] Sartre, *Anti-Semite and Jew*, p.8.

[5] Ibid, p.5.

[6] Ibid, p.11.

[7] Sungolowsky, 'Criticism of *Anti-Semite and Jew*,' p.68.

[8] Sartre, *Anti-Semite and Jew*, p.12.

[9] Ibid, p.14

[10] Ibid.

[11] Ibid.

[12] Sungolowsky, 'Criticism of *Anti-Semite and Jew*,' p.69.

[13] Aronson, 'Sartre on Anti-Semitism,' p.231.

[14] Sartre, *Anti-Semite and Jew*, p.7.

[15] Birnbaum, 'Sorry Afterthoughts on Anti-Semite and Jew,' p.92-3.

[16] Ibid, p.94.

[17] A. MacIntyre, *Marcuse* (Glasgow: Collins & Sons, 1976), p.17.

[18] Ibid, p.13.

[19] Sartre, *Anti-Semite and Jew*, p.22.

[20] Ibid.

[21] For more on the context of political anti-Semitism in Hungary see J. Katz, *From Prejudice to Destruction: Anti-Semitism, 1700-1933* (Cambridge: Harvard University Press, 1980), pp.273-280.

[22] Ibid, p.285.

[23] Ibid, p.297.

[24] Sartre, *Anti-Semite and Jews*, pp.24 &26.

[25] MacIntyre, *Marcuse,* p.8.

[26] G. Dynner, *Yankel's Tavern: Jews, Liquor and Life in the Kingdom of Poland* (Oxford University Press, 2014), p.54.

[27] Ibid, p. 79.

[28] Walzer, 'Preface,' in Jean-Paul Sartre, *Anti-Semite and Jew,* p.vi.

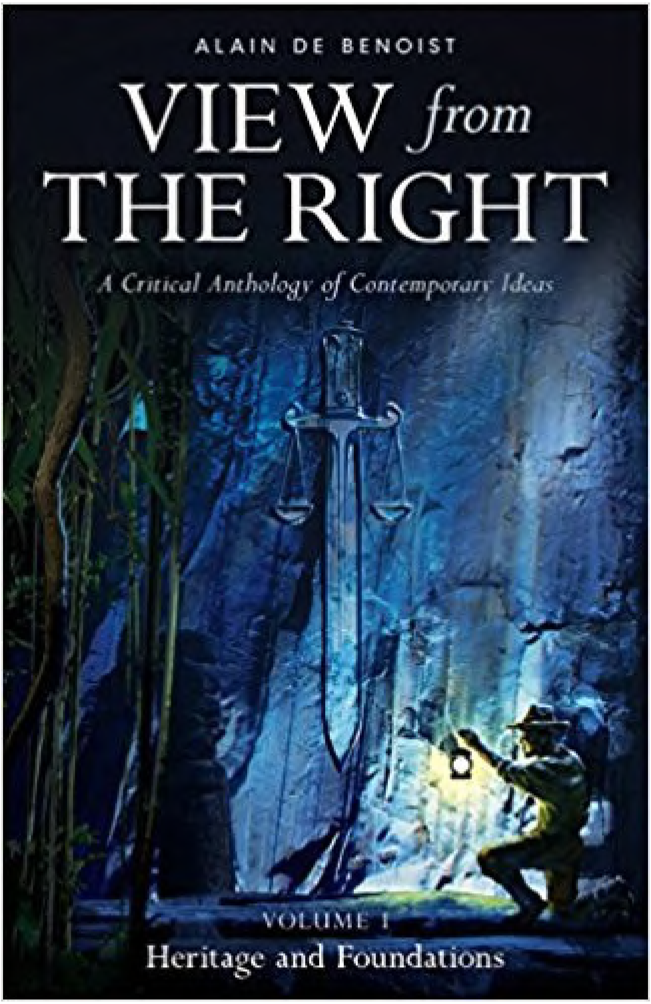
[29] Misrahi, 'Sartre and the Jews: A Felicitous Misunderstanding,' pp.63 & 67.

[30] Walzer, 'Preface,' in Jean-Paul Sartre, *Anti-Semite and Jew,* p.vii.

[31] Sungolowsky, 'Criticism of *Anti-Semite and Jew*,' p.68.

Review: View from The Right: A Critical Anthology of Contemporary Ideas, Volume I

Andrew Joyce, Ph.D. May 25, 2018


ALAIN DE BENOIST
VIEW from THE RIGHT
A Critical Anthology of Contemporary Ideas
VOLUME I
Heritage and Foundations

View from The Right: A Critical Anthology of Contemporary Ideas, Volume I: Heritage and Foundations

Alain de Benoist (Ed.), trans. Robert Lindgren

Arktos, 2017; orig. published, 1977, with an updated preface (2001) by de Benoist

After 40 years, and following translations into Italian and Portuguese (1981), German (1984), and Romanian (1998), we finally have an English translation of Alain de Benoist's 650-page magnum opus. *Vu de Droite: Anthologie critique des idées contemporaines* was first published in 1977 when de Benoist's GRECE (Research and Study Group for European Civilisation) think-tank was at the height of its influence. It took the French political and intellectual worlds by storm, receiving widespread attention in the mainstream press and winning the Grand Essay Prize from l'Académie française in June 1978.

It is little short of remarkable that we should have to wait four decades for an English translation of a text with such critical acclaim and intellectual pedigree. Credit for bringing about the English translation (published in three handsomely designed volumes and with an updated 2001 Preface) is due to Arktos Media, founded in part in 2010 with the goal of bringing the works of de Benoist to an anglophone readership. A final push to ensure translation of *Vu de Droite* was initiated in 2016, when seventy-three backers contributed a combined total of around $10,000 via kickstarter.com to bring the project to completion. The dedication and generosity of all involved was not in vain. Although we eagerly await the imminent publication of Volumes Two and Three, the first volume (published in late 2017) is an invaluable work in its own right. Intellectually thorough yet written with admirable economy and agility, *View from The Right Volume I: Heritage and Foundations* is a useful tool, an invaluable point of reference, and a resounding call to action which has lost none of its relevance or vitality in the decades since its first printing.

The central purpose of *View from The Right* is to break the taboo on the assertion of right-wing ideas and to present clearly defined intellectual positions (or pathways to positions) on a wide range of subjects as they pertain to right-wing thought. In Volume I, these positions pertain to matters of European racial and cultural heritage, and the broader foundations of contemporary right-wing ideologies. The author describes (ix) his intention to “prepare a portrait of the intellectual and cultural landscape of the moment, to establish the state of affairs, to signal the tendencies, to open the pathways and provide benchmarks to aid (and incite) the task of thinking in a world that is already in the process of considerable change.” For the most part, this effort takes the structural form of powerful and succinct essay summaries of the state of current mainstream scholarship on a number of crucial and fascinating topics. These summaries are then supplemented with commentary from de Benoist and developed still further in his very generous footnotes. Translator Robert Lindgren also deftly assists the reader by occasionally including his own useful commentary on the text, along with a number of very helpful translations and updates of de Benoist’s scholarly citations.

An important question immediately presents itself: how does de Benoist define right-wing thought? De Benoist prefigures Jonathan Bowden in asserting unambiguously that right-wing ideas are fundamentally about inequality or, in de Benoist’s formulation (2):

> I hereby define *the right*, by pure convention, as the consistent attitude to view the diversity of the world, and by consequence the relative inequalities that are necessarily the product of this, as a positive thing; and the progressive homogenisation of the world, extolled and effected by two thousand years of egalitarian ideology, as a negative thing. I call *of the right* those doctrines that believe that the relative inequalities of existence include the *relations of force* of which *historical becoming* is the product — and which deem that *history must continue* — in short, that ‘life is life, that is to say a *combat*, for a nation as for a man’ (Charles de Gaulle).

De Benoist thus defines as his true enemy not ‘the left,’ ‘communism,’ or even ‘subversion,’ but ‘the egalitarian ideology.’ I recently saw it remarked on social media that the 2001 Preface to *View from the Right*, a magnificent anti-egalitarian polemic, was alone worth the purchase price. It’s difficult to disagree and, to my mind at least, the Preface, an immensely important essay in its own right, is one of the most concise, coherent, sophisticated, and forceful condemnations of modern egalitarianism ever published. The author remarks at the outset that in 1978 the right-wing stance of the book was no obstacle to getting reviews in the mainstream press. Today, “this tendency is brutally reversed. The rise of ‘uniform thought,’ exploited by those whose interests it could best serve, has done its work.” A zone of “ostracism and prohibition” has steadily exiled all but the most conformist of thinkers to the fringes of culture. Despite manufactured discourse within the mainstream, we witness there only the “complete obsolescence of the right-left split,” the only difference between the mainstream factions being the fixation of the ‘right’ with “the logic of profit,” and the fixation of the ‘left’ with “the progressive homogenisation of the world.” Both goals, quite obviously, feed effortlessly into the globalist project.

Egalitarianism, or the concept of mass equality, may be a key ideological prop of globalism, but it is ultimately, according to de Benoist (xii), intellectually bankrupt: “Articulated as a principle sufficient in itself, it is void of content, for equality and inequality only exist in a given context and through relation to factors that allow it to be situated in order to be appreciated concretely. The notions of equality and inequality are therefore always relative and, by definition, are never exempt from arbitrariness.” Faced with the growing dictatorship of the equality principle, de Benoit argues (xiv) that “it is better to realise that the equality of conditions is not highly possible, nor even strongly desirable. We believe less and less that all inequalities are of a social origin. Conversely, we can certainly see that too many financial inequalities are politically and socially unacceptable, without having to believe in the natural equality of individuals.” The idea of ‘economic equality’ is largely a propaganda ruse, in which the left instinctively rejects the concept of economic liberty (and the equality of opportunity it affords) in favor of *equity*: “the left, rather than aspiring towards equality itself, seeks the sustainable maximisation of minimum (maximin), that is to say, a compensation or a redistribution that allocates the most possible to those who possess the least.”

Political equality is also a chimera. Here de Benoist cites (xv) Carl Schmitt, who remarked:

> The equality of everything ‘that has a human face’ is incapable of providing the foundation for a state, a state form, or a form of government. No distinctions can be derived [….] Nothing distinctive can be deduced in morality, religion, politics, or economics from the fact that all people are human [….] The idea of human equality does not furnish any legal, political, or economic criteria […] An equality that has no contents except for the equality common to all men will be an apolitical equality, because it lacks the corollary of a possible inequality. … An equality without the

> possibility of inequality, an equality that one has intrinsically and that one can never lose, is without value and indifferent.

Egalitarianism is portrayed, colourfully and accurately, in *View from The Right* as a kind of slow-growing but ever-expanding plague or tumour; dull, vacuous, suffocating, and malignant. In memorable prose de Benoist describes it (xvii) as “an ideology allergic to everything which is specific, which interprets all distinction as potentially devaluing, which holds differences as contingent, transitory, inessential, or secondary. Its driving force is the idea of Uniformity.” We are now reaching the zenith of this driving force. In the modern era, the drive to human homogeneity was “pushed to the maximum in totalitarian societies by a central power installing itself as the only source of possible legitimacy. In Western postmodern societies, the same result has been obtained by the commodification of the world. It is a gentler yet more effective process: the degree of homogeneity of current western societies largely exceeds that of the totalitarian societies of the past century.”

The reason why historically individualistic Western societies seem to be particularly vulnerable to such a homogenising ideology has confounded me, and presumably many others, for some time. I am intellectually and morally convinced that concerted efforts by a vast number of ethnically Jewish multicultural and ‘White guilt’ propagandists and activists have certainly played a key, though not exclusive, role. Theories of ‘pathological altruism’ have also been usefully put forth and debated. The author of *View from The Right* offers a provocative suggestion: “The ideology which aims the most at unification of the world is the very one that engenders the most division. Such is the strongest contradiction of the ideology of the Same. The universalist focus is necessarily linked to individualism, for it can only present humanity as fundamentally one by conceiving it as composed of individual units envisaged as abstractly as possible, that is to say, outside of any context or form of mediation.”

Globalisation and homogenisation, despite their pretensions to the creation of national or international communities, thus both engender and thrive upon individualism. This ‘individualism of the Same,’ is of course only a version of individualism — one stripped of liberty. In historical individualistic European societies, individual liberty was in many cases defined, expanded, or contained within certain communal structures (guilds, churches, etc.). In postmodernity, the majority of these communal structures have been abolished or neutered and replaced by a State which slowly takes freedoms from the individual in return for the putative protection of the individual’s ‘rights.’

In this reading then, the naturally individualistic European has been deceived into asserting a false and harmful individualism while the foundations of his true individualism are being eroded under his nose. “I am a free man within my community and my nation,” a statement full of meaning, has become “I am a free man within the world,” a mere empty slogan.

I could easily spend the rest of this review exploring more of the Preface, but it requires full reading to do it justice, and *View from The Right* is equally rich and provocative throughout. The book's almost timeless quality is both a testament to the prescience of the author and an indictment of the reticence and sluggishness with which mainstream academia treats European racial history and anything even remotely tangential to right-wing thought. Alain de Benoist remarks (xxxi) at the close of his Preface "I have not changed a world of the text. … This book, which already speaks a lot about 'cultural power' and the necessary battle of ideas, remains essential for current events."

Post-Charlottesville, in the face of overwhelming and renewed cultural oppression of our ideas, the book is probably more essential than ever. Admirably, it is founded on the rejection of historical guilt:

> It has been said that the key words of the right's vocabulary have been discredited by the various fascisms. Let us say instead that this discrediting has been cleverly created and maintained by factions experienced in the diffusion of *debilitating* and *condemning* myths. We must be clear about this. We are not in the presence here of an *analysis*, but of a *propaganda*. This propaganda consists in assimilating every doctrine that the right affirms, with some vigour, to 'fascism,' and as a corollary, to define as 'democratic' only those regimes that conceive liberty as some kind of statutory free pass for the revolutionary undertakings of the extreme left. (3)

Who are these factions "experienced in the diffusion of *debilitating* and *condemning* myths"? De Benoist leaves the question hanging, though it is interesting to say the least that he reaches immediately (4) for the example of the Jew Ernest Kahane, from the Union rationaliste, who affirmed that the oeuvre of Gobineau "borders on crime." Whether this is a purposeful dog-whistle to those versed in the Jewish Question, or whether it is instead one of those common coincidences that inevitably emerge when one discusses anti-White activity, I was reminded of Douglas Murray's *The Strange Death of Europe.* In that book, simply by engaging in the process of asking questions, Murray finds himself in a difficult position between anodyne condemnations of anti-Semitism and indirectly discussing Jewish influence. For example, in his attempt to discover the origins of the acceleration of multiculturalism in Britain, Murray's first reference is to Barbara Roche, "a descendant of East End Jews," as a chief architect of the multicultural state under Tony Blair. Roche, Murray reminds us, dismissed all her critics (diffusing *debilitating* and *condemning* myths) as "racists," "criticised colleagues for being too white," and "believed that immigration was only ever a good thing." After ten years of her highly influential immigration reforms, Roche beamed to an interviewer: "I love the diversity of London. I just feel comfortable."

Such factions, in which figures like Kahane and Roche are rampant, are assisted in making themselves more 'comfortable' by the inability of the right to articulate itself. In his Introduction, de Benoist uses the example (4) of a right terrified of being associated with fascism and "a left, and an extreme left, that can at any moment call itself socialist, communist, or Marxist, all the while affirming, of course, that their doctrines have nothing to do with Stalinism, nor indeed with any form of historically *realised* socialism.” De Benoist further uses the example of a televised debate:

> Stage right, the ‘man of the right,’ usually a gentleman of a certain age, well dressed, well groomed, always smiling, full of good intentions, completely unconscious of the *stakes* of the discussion. And stage left, some young wolves of the extreme left, bearers of a worldview having its own consistency, refusing the least concession, versed in the art of dialectic, in the play of paradigm and syntagm, who tear their interlocutor to pieces. I think that current society is a reflection of these debates.

In *View from The Right*, de Benoist asks us to go on the intellectual offensive; to have a position on every new scientific and cultural development and to assert this position aggressively and unapologetically. Within human society, remarks the author, “*nothing is neutral*.” The left, well-versed in ‘Gramscianism’ and the Frankfurt School has not neglected this reality, and its fundamental starting point for the development of its own position on social and scientific developments has been radical critique or, in de Benoist’s phrasing (10), “the questioning of everything.” *View from The Right* offers pathways to counter such efforts by fleshing out our understanding of scholarship in key areas, performing an ideological critique of the left and identifying where the right may form its own ideological positions. What does the right have to say about child rearing? About evolutionary psychology and sociobiology, behavior genetics, historiography, sociology or microphysics? Where such positions have already been developed, de Benoist offers useful summaries and suggests further areas for exploration. Where there is a total lack of attention from the right, de Benoist opens these subjects up with admirable clarity and depth.

Volume I is divided into two sections. In the first, ‘Heritage,’ de Benoist offers scholarly semi-bibliographical essays on ‘The Roots of Civilisation,’ ‘The World of the Indo-Europeans,’ an examination of theories concerning the possible Nordic origins of the Atlantis myth, ‘Homer and the Homeric Epic,’ ‘Zoroaster,’ ‘The Etruscan Mystery,’ ‘Carthage Versus Rome,’ ‘Celtic Civilisation,’ ‘Roman Gaul,’ ‘Structures of Nordic Mythology,’ and ‘The Vikings in America.’ Of these essays, my personal favorites were those on ‘The World of the Indo-Europeans,’ ‘Celtic Civilisation,’ and ‘Roman Gaul.’ De Benoist’s portrayal of Indo-European studies as a somewhat scorned and starved discipline remains broadly valid forty years on. The founding in 1973 of the *Journal of Indo-European Studies* by Dr. Roger Pearson is celebrated at the end of de Benoist’s essay. The journal is still in print, though it is probably more marginal than ever, and Pearson of course became a victim of those ever-familiar “debilitating and condemning myths,” smeared scornfully now by a cultural status quo which defines him less as an academic than a “eugenics advocate and political organiser for the extreme right.” The field as a whole continues to languish under relentless suspicion, with one commentator stating that “it is difficult to locate a topic of historical debate over the past two centuries that has been more intellectually provocative, ideologically fraught, and politically laden than that of Indo-European origins and expansion."

Reviewing the findings of Indo-European Studies one is left asking what precisely is so threatening about it. The answer probably lies in the potential of the field to contribute to a common European ethnic consciousness by affirming that the Indo-Europeans were themselves an ethnic phenomenon as revealed by recent population genetic research. The left likely sees ethnicization of the Indo-Europeans as promoting the development of perceptions of group interests based on such a consciousness — a group consciousness of a heroic past peopled by conquerors, explorers, and innovators.

De Benoist offers an admirable and still current overview of the most relevant ideas and developments in the field, my only advice being that anyone wishing to see an ideologically practical application of such ideas (in the form of a direct response to Marxist anthropology) should follow their reading of de Benoist by consulting Ricardo Duchesne's excellent commentary on the Indo-Europeans in his *The Uniqueness of Western Civilization*.

The second half of Volume I is more broadly thematic, comprised less of small individual essays than of broad-ranging, interconnected critiques of leftist thinking and analyses of the various philosophical, scientific, biological, ethological, psychological, and pedagogical bases of right-wing thought. The three largest and most impressive essays concern philosophy, ethology, and psychology, though the scale of reading undertaken by the author in all fields under discussion is nothing short of remarkable. I found one anecdote from de Benoist's critique of Marxist psychiatrists (what he terms 'anti-psychiatrists') so profound (and horrifying) that I had to share it here. The context is the Marxist fashion of denying the existence of mental illness:

> In 1965, anti-psychiatrists in London set up an 'experimental community center' at Kingsley Hall. Patients and doctors lived together. On equal footing. 'In this hospital,' says Jean-Michel Palmier, 'no constraint is imposed on the sick, there are no tranquilisers, we get up and eat when we want, we make love with who we want. There are no longer any sick people, but individuals who have sought refuge in this community because life has become impossible for them.' But very quickly, difficulties magnified. One of the 'boarders' took up the habit of keeping her excrement and smearing it on the wall of her room, which adjoined the kitchen. 'There were meetings,' indicates one of the doctors of the center, 'to decide whether or not that person had the right to do this, as well as to do whatever she wanted in her room. It was then found that the extent of the smell was greater than the extent of the room. She was asked to reduce the extent of the smear of her excrement.' The 'experiment' ended in 1969. A hundred patients found themselves on the street.

Such instances are enough to leave one speechless. De Benoist urges the opposite response — to aggressively condemn the left and confidently articulate a view from the right. His book is an invaluable contribution to the cultivation of such a sensibility, and to the confident intellectual assertion of our worldview.

On “Leftist Anti-Semitism”: Past and Present

theoccidentalobserver.net/2018/06/20/on-leftist-anti-semitism-past-and-present

Andrew Joyce, Ph.D. June 20, 2018

Leftist Critic of the Jews: William Cobbett (1763-1835)

If I had time, I would make an actual survey of one whole county, and find out how many of the old gentry have lost their estates, and have been supplanted by the Jews, since Pitt began his reign.
William Cobbett, *Rural Rides* (1826)

I can’t remember a time when the refrain “left-wing anti-Semitism” was more in vogue and yet so woefully misused. A quick Google search for the phrase returns more than four million results, including 65,000 results in which discussion of alleged leftist anti-Semitism forms a substantial element of a book. This curious but prolific fashion has accelerated remarkably in the last five years, with the publication, in relatively quick succession, of a number of texts posturing as ‘definitive’ treatments of the subject. The most notable of these are Stephen Norwood’s *Antisemitism and the American Far Left* (2013), Philip Mendes’s *Jews and the Left: The Rise and Fall of a Political Alliance* (2014), William Brustein’s *The Socialism of Fools? Leftist Origins of Modern Anti-Semitism* (2015), Dave Rich’s *The Left’s Jewish Problem: Jeremy Corbyn, Israel and Anti-Semitism*, and most recently, David Hirsh’s *Contemporary Left Antisemitism* (2017). This is in addition to the now incessant media chatter about the international activities of the Boycott, Divestment, and Sanctions movement, and the similarly unending coverage in the U.K. of anti-Israel attitudes in Jeremy Corbyn’s Labour Party. All of this is of course irritatingly supplemented by interested parties (e.g., Jonah Goldberg and his 2008 *Liberal Fascism*) and their foreign lackeys in the co-opted Right (e.g., Dinesh D’ Souza), who proffer nebulous and entirely self-serving narratives of ‘Leftist Fascism’ to those still ignorant enough to respond to propagandized trigger words with all the thoughtless obedience of a well-trained dog.

It really shouldn't take much careful thought to come to the conclusion that this oft-claimed "leftist anti-Semitism" is a phantom of the Jewish imagination, transmuted into a politically useful meme and disseminated with shameless persistence via the mass media and the co-opted political establishment. The first step in dismissing this meme is to abandon propagandistic definitions of anti-Semitism, which these days categorize any negativity against Jews and their interests as irrational, pathological, and quasi-genocidal. What, then,is anti-Semitism? Anti-Semitism, if the term is to retain any use for us at all, can best be conceived as a framework of understandings or archetypal narratives concerning Jews (both individually and as a group) which enable reasonably accurate predictions or prejudgments of Jewish behavior, or which act to caution one against contact with Jews. One might well call it a 'prejudice,' but like all prejudices it has an inherent value and usefulness which cannot be simply waved away with abstract 'moral' objections. I argue that it is the content of this framework of understandings which should be sought in anything defined or self-defining as anti-Semitism. Helpfully, the fundamentals of anti-Semitism have remained largely unchanged for over 2,000 years and these features are straightforward and easily identified. For example, the second chapter of Kevin MacDonald's *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism* (2004) is devoted to the "**Themes of Anti-Semitism**." In summary, those presented by MacDonald include the understandings that Jews are clannish and self-segregating, that Jews have a special relationship with money and a corresponding tendency to economic domination, that Jews possess a certain set of negative personality traits including a tendency to dissimulation, that Jews engage in the manipulation of surrounding cultures in order to pursue their own group interests, and finally that Jews are "less loyal" than those native to the host culture or nation.

These understandings are simply not present in the modern Left, not even in a cryptic or subtle form. What is present in the Left is a strident anti-Zionism based on a combination of genuine horror at the treatment of Palestinians by the Israeli government and military, and a dogmatic belief in cultural Marxist narratives of Western imperialism. Neither share an intellectual, cultural, or ideological lineage with the European anti-Semitic tradition. Attempts to describe the Left as 'anti-Semitic' are in fact based on the same tendentious logical suppositions as equally prolific notions of a "new anti-Semitism." [There are more than two million hits in Google Books for this term]. The concept of anti-Semitism as an ever-changing or 'mutating' psychological virus is appealing to Jews, and almost exclusively promoted by them [e.g. see this piece by *Guardian* journalist Nick Cohen], for a number of reasons. The first and most obvious reason is that it shifts all blame away from Jews. The second is that it is conducive to a key aspect of Jewish self-deception — what Albert Lindemann called "the parallel instinct to view surrounding Gentile society as pervasively flawed, polluted, or sick."[1]

The specific grievances which go into provoking anti-Semitism are striking in their persistence and uniformity. Kevin MacDonald notes that "the remarkable thing about anti-

Semitism is that there is an overwhelming similarity in the complaints made about Jews in different places and over very long stretches of historical time.”[2] However, Jews have engaged in the self-deception that anti-Semitism is instead constantly evolving and mutating to catch up with them, and that this ‘disease’ is constantly threatening to reach pandemic proportions among the Gentiles. Jews avoid facing the necessity of changing their behavior by convincing themselves that no matter what steps they might take to change their behavior, the ‘anti-Semitic virus’ will adapt or mutate in order to target them.

The flexibility of such a theory of anti-Semitism obviously also makes it a useful tool to Jewish interests. Lacking definite structures and rhetorical boundaries, it can be deployed at will to encompass any behavior deemed undesirable by Jews. Thus, any act of negativity towards Jews becomes another example of the “new anti-Semitism.” Such flexibility also absolves Jews of the need to come to explain in concrete and consistent terms where, why, and how anti-Semitic feelings are aroused. The ‘authoritarian personality,’ economic failures, social marginalization, nationalism, personal jealousies, psychological pathologies, status anxiety, radical leftism — all these and more can be shamelessly produced in varying combinations as semi-credible explanations because anti-Semitism is by nature, according to Jewish theorizing and in contrast to all evidence, inherently fluid.

One of the most powerful, if not totally successful, efforts in this sphere of Jewish apologetics is the attempt by the organized Jewish community to conflate anti-Zionism, which presently manifests most strongly on the Left and among student groups, with the fictional concept of the “new anti-Semitism.” Indeed, the meme that anti-Zionism is *essentially* anti-Semitism is the linchpin of the concept of “leftist anti-Semitism.” Without the former rhetorical device, the latter appears weak, if not absurd, in light of the ‘special relationship’ between Jews and the Left from the mid-nineteenth century to the present. Hyperbole is both common and necessary to this propaganda effort. All criticism of Israel is portrayed as an effort to undermine and abolish the Jewish state, throwing Jews to a host of vaguely defined but allegedly ever-present genocidal predators. An excellent recent example is that of Jonathan Arkush, President of the Board of Deputies of British Jews, who stated just before he left office that Labour leader Jeremy Corbyn had “delegitimised the State of Israel by indulging the “prevalent discourse about Israel,” [“a discourse which denies the existence of their own land to the Jewish people”] and thus holds views that are “unquestionably anti-Semitic.” The phrasing of Arkush’s comments is itself a stellar example of Jewish socio-political myopia — with almost every Western nation officially supporting Israel, or unofficially pursuing a policy of appeasement, it is *dissent to this overwhelming norm* that Arkush dares describe as the “prevalent discourse.”

Jewish blindness to their privileges, genuine or feigned, is of course one major cause for the undeniable friction between Jews and the modern Left. It was perhaps inevitable that foolish but earnest egalitarians on the Left would come to the slow realization that their ‘comrades of the Jewish faith’ were in fact not only elitists, but an elite of a very special sort. The simultaneous preaching of open borders/common property and ‘the land of the Jewish people’ was always going to strike a discordant note among the wearers of sweaty Che Guevara t-shirts, especially when accompanied so very often by the cacophony of Israeli gunfire and the screams of bloodied Palestinian children. Mass migration, that well-crafted toxin coursing through the highways and rail lines of Europe, has proven just as difficult to manage. Great waves of human detritus wash upon Western shores, bringing raw and passionate grievances even from the frontiers of Israel. These are people whose eyes have seen behind the veil, and who sit only with great discomfort alongside the kin of the IDF in league with the Western political left—the only common ground being a shared desire to dispossess the hated White man.

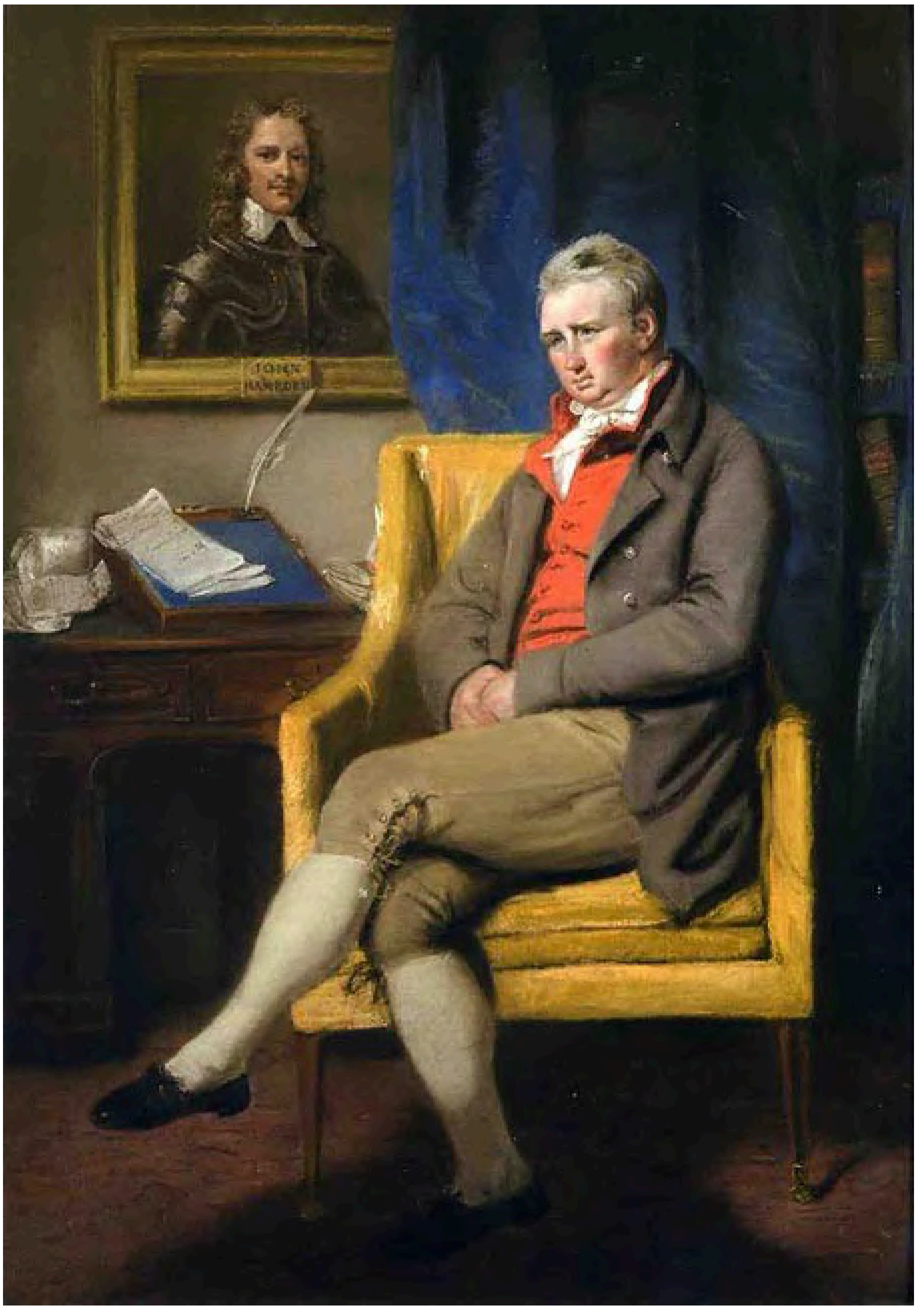
For these reasons, the Left could well become a cold house for Jews without becoming authentically, systematically, or traditionally anti-Semitic. One might therefore expect Jews to regroup away from the radical left, occupying a political space best described as staunchly centrist — a centrism that leans left only to pursue multiculturalism and other destructive ‘egalitarian’ social policies, and leans right only in order to obtain elite protections and privileges [domestically for the Jewish community, internationally for Israel]. A centrism based, in that old familiar formula, on ‘what is best for Jews.’ A ‘centrism’ typified to varying degrees by the Jewish clique clustering around *Quillette*, and promoting similarly ‘centrist’ ideological vacuums like Jordan Peterson. A ‘Jewish centrism’ that disseminates the memes of ‘leftist anti-Semitism’ and ‘liberal fascism,’ which are then greedily consumed with gusto by Corporate Conservatism, Promised Land Christians, and Beer Patriots.

Faced with such a patchwork of fictions, we might ask whether or not a ‘leftist’ or ‘radical egalitarian’ anti-Semitism’ could ever exist and, if so, what it would look like. In this regard, we would have to delve deeper into history — into ideas which prefigure Marx and Engels and correspond more closely with a true, authentic, even quasi-ethnic or ‘national’ socialism. Here the example of William Cobbett is highly instructive.

The name of William Cobbett (1763–1835) will not be very familiar to non-British readers. Within the United Kingdom, however, this radical agitator from two centuries ago retains a significant level of prominence and esteem. His career is a standard component of the national high school history curriculum. In his home county of Hampshire there remain schools and pubs named after him. One can take heritage walks to see where and how he lived. There is a William Cobbett Society. Volumes of books have been published describing him as a hero. His image hangs in Britain’s National Portrait Gallery.

The reasons for Cobbett’s fame are clear. A farmer’s son, he worked as a farm laborer, gardener, clerk, soldier, journalist, and politician. He is remembered mainly for his opposition to the Corn Laws, legislation imposed between 1815 and 1846 which essentially blocked cheap food imports from abroad, artificially maintaining high domestic food prices.

Cobbett blamed Britain’s increasingly aloof and selfish aristocracy as well as its mercantilist culture, built on the development of debt finance, for the decline in the fortunes of the English working class as well as the starvation of the Irish. His *Political Register* newspaper is often credited with the invention of popular radical journalism, and was the main newspaper read by the working class. His bitter opposition to the British aristocracy led the government to consider arresting him for sedition in 1817 — rumors of which caused Cobbett to flee to the United States, where he remained until matters settled somewhat two years later. When he returned, he paved the way for the 1832 Reform Act, which expanded the British franchise and paved the way for the expansion of democracy within the British Isles. Cobbett is also credited with laying the groundwork for the Chartist movement, which would campaign for universal suffrage and draw the attention of Marx, Engels, and the developing socialist network.



And yet there are elements in the thought and activism of William Cobbett that suggest he is, to say the very least, an uneasy fit for the modern Left. Cobbett disdained internationalism and cosmopolitanism, once stating "I am not a citizen of the world.…It is quite enough for me to think about what is best for England, Scotland, and Ireland." He was, if you will, a 'national' socialist. Clearly ethnocentric, Cobbett was disdainful of the religious humanitarians of his day. When the anti-slavery campaigner William Wilberforce backed the Corn Laws, Cobbett attacked him for endorsing the starvation of his own people while giving all his support to "the fat and lazy and laughing and singing negroes."

Cobbett was also profoundly oppositional to Jews. He was simultaneously one of the greatest champions of Catholic political emancipation and one of the fiercest and most relentless opponents of Jewish political emancipation. The latter he rooted in the detachment of Jews from the masses, rejecting the idea that Jews should have a say in government unless someone could "produce a Jew who ever dug, or who ever made his own coat or his own shoes, or who did anything at all, except get all the money he could from the pockets of the people."[3] Instead, argued Cobbett, Jews "did not merit any immunities, any privileges, any possessions in house, land, or water, any civil or political rights.…They should everywhere be deemed aliens and always at the absolute disposal of the sovereign power of the state, as completely as any inanimate substance."[4] He frequently praised the expulsion of Jews from England under Edward I. Jewish academic activist Anthony Julius opines that "in the work of William Cobbett, Jew-hatred is everywhere.…To be a financier is to act the part of a Jew."[5] Julius quotes Cobbett as having argued that Jews "damaged France and killed Poland," and that Jews are a people "living in all the filthiness of usury and increase…extortioners by habit and almost by instinct.[6] Julius laments that Cobbett's "anti-Semitism exercised a certain diffuse influence on radicals in the early nineteenth century, if only at the level of vocabulary.…Cobbett enjoyed an immense popularity during his lifetime, and has a substantial posthumous reputation."[7] In 1830 he published *Good Friday: or the Murder of Jesus Christ by the Jews*, where he wrote:

> [Jews are] everywhere are on the side of oppression, assisting tyranny in its fiscal extortions; and everywhere they are bitter foes of those popular rights and liberties.…It is amongst masses of debt and misery that they thrive, as birds and beast of prey get fat in times of pestilence.…This race appear always to have been instruments in the hands of tyrants for plundering their subjects; they were the farmers of the cruel taxes; they lent a support to despotism, which it could not otherwise obtain.

In *Paper Against Gold* (1812), Cobbett expressed the belief that the concepts of paper money and the national debt were basically Jewish "tricks and connivances," endorsed by an aristocracy grown greedy and toothless. Initially a loyalist, Cobbett later came to the opinion that while the concept of aristocracy was not altogether bad or illegitimate, the

British aristocracy had betrayed and exploited the people it was supposed to lead. That the aristocracy had given itself over to Jewish thought, through ties of blood and finance, was hinted most strongly in the *Political Register* of December 6 1817:

> Let us, when they have the insolence to call us the 'lower orders,' prepare ourselves with useful knowledge, and let these insolent wretches marry amongst one another, 'till, like the Jews, they have all one and the same face, one and the same pair of eyes, and one and the same nose. Let them, if they can, prevent their footmen from bettering their blood and from reinforcing the limbs of their rickety race; and let us prepare for the day of their overthrow. They have challenged us to the combat. They have declared war against us**.**

One of the most potent contemporary critics of Cobbett's political trajectory was Thomas Carlyle, who most famously took aim at radical egalitarianism in his renowned history *The French Revolution* (1837), but also in his lesser appreciated essay 'Chartism' (1840). Having recently re-read 'Chartism,' which was rejected by countless contemporary publishers due to its radical authoritarianism, I was struck not so much by the *disagreements* between Cobbett and Carlyle (the former advocating an expansion of the franchise and the latter advocating a radical curtailment of it), but by their *agreements*, particularly on the failings of the British aristocracy. For example, both Cobbett and Carlyle posit the English peasant as an ideal type within a broader context of blood-and-soil nationalism. Both object to laissez-faire economic policies — Cobbett on the grounds they are a cover for corruption, Carlyle on the grounds they represent an abandonment of the aristocratic duty to 'guide.' Both viewed the Irish peasant as having been brutalized by a British aristocracy which had rejected its duty to lead out of avarice and laziness, and which could soon do the same to the English peasantry. [In Carlyle's phrasing: "Has Ireland been governed and guided in a 'wise and loving' manner? A government and guidance of white European men which has issued in perennial hunger of potatoes…ought to drop a veil over its face and walk out of court under conduct of proper officers, saying no word; expecting now a surety sentence either to change or die."] Both viewed the aristocratic principle as worthwhile but felt strongly that the existing elite had grown corrupt, as well as morally and biologically weak. The only real difference in thought was that Carlyle felt the answer lay in concentrating power in the hands of a "great man" or dictator who would spring from the genius of the 'lower orders,' while Cobbett believed that the entirety of the 'lower orders' would muster enough genius to steer the nation in a better direction. Carlyle writes:

> Whatsoever Aristocracy is still a corporation of the Best, is safe from all peril, and the land it rules is a safe and blessed land. Whatsoever Aristocracy does not even attempt to be that, but only to wear the clothes of that, is not safe; neither is the land it rules safe! For this now is our sad lot, that we must find a *real* Aristocracy, that an apparent Aristocracy, how plausible soever, has become inadequate for us.…With

> the supreme triumph of Cash, a changed time has entered; there must a changed Aristocracy enter.

Although these men were essentially polar opposites within the context of mid-nineteenth century British politics, it is fascinating and extremely telling that both would now conform to modern definitions of “far-right” thought. This really is a stunning demonstration of the almost total revolution in values that has taken place, especially since the 1960s. For example, Jean-Yves Camus and Nicolas Lebourg, in *Far-Right Politics in Europe* (2017), define as “far-right” those ideas which

> challenge the political system in place, both its institutions and its values. They feel that society is in a state of decay, which is exacerbated by the state: accordingly, they take on what they perceive to be a redemptive mission. They constitute a countersociety and portray themselves as an alternative elite. Their internal operations rest not on democratic rules but on the emergence of “true elites.” In their imaginary, they link history and society to archetypal figures […] and glorify irrational, nonmaterialistic values […]. And finally, they reject the geopolitical order as it exists [p.22].

James Grande, one of Cobbett’s biographers, remarks that the radical’s legacy was ultimately hindered when his “anti-Semitism grated against the increasingly internationalist outlook of the movement.”[8] It is both fitting and deeply ironic, from Cobbett’s point of view, that the most “internationalist” of the new radicals was the Jew Karl Marx.

Is the modern ‘Left’ anti-Semitic? No.

Was the ‘Left’ ever anti-Semitic? All complexities of valid terminology, I leave you only with food for thought in the form of the fascinating career of the great English radical, Mr William Cobbett.

[1] A. Lindemann, *Esau’s Tears*, p.13.

[2] K. MacDonald, *SAID*, p.38.

[3] A. Julius, *Trials of the Diaspora*, p.401.

[4] Ibid.

[5] Ibid.

[6] Ibid.

[7] Ibid.

[8] J. Grande, *William Cobbett, Romanticism and the Enlightenment: Contexts and Legacy* (Routledge, 2015), p.134.

Multiculturalism, Feminism, and the Transport Rape Epidemic

theoccidentalobserver.net/2018/07/02/multiculturalism-feminism-and-the-transport-rape-epidemic

Andrew Joyce, Ph.D.

July 2, 2018

SEXUAL TOUCHING
UNREPORTED
TRAIN
Report unwanted sexual behaviour on public transport
Text what, where and when to 61016
MAYOR OF LONDON
POLICE
TRANSPORT FOR LONDON

“There have been rises in reported sexual offences on London Underground and London Overground networks.” Transport for London, 2017/2018 Crime Statistics Bulletin.

“The number of rapes and sex assaults of taxi and private hire passengers in London reached a 14-year high in 2016.” BBC News.

One of my all-time favorite thrillers is Richard Harmon’s claustrophobic *The Hitcher* (1986). Its premise is superficially simple. A young man, Jim Halsey, is in the process of delivering a car from Chicago to San Diego when he unwittingly stops to pick up a psychopathic hitchhiker, John Ryder, who is in the midst of a murder spree. The film, as it then swiftly unfolds, is essentially a single chase sequence as Halsey attempts to escape Ryder’s obsessive and maniacal attentions and avoid becoming the latest of his victims. The film was released to great critical acclaim in Europe, where it won the Critics Award, Grand Prix, and the TF1 Special Award at the 1986 Cognac Festival du Film Policier. It was less well received in the United States due to the extremity of its rarely depicted, but often suggested, violence. Along with Rutger Hauer’s magnificent performance as the enigmatic Ryder, the overall success of the film probably resided in the way in which it subverted cherished notions about modern transport, and about the car in particular. Much of modern ‘car culture’ and associated marketing orbits an often dubious and self-contradictory rhetoric of freedom, sex, speed, escapism, youth, individualism, ostentation, and safety. Rebuking this rhetoric, *The Hitcher* portrays the car itself as a kind of lethal trap; a means of imprisonment in one sense, and hostile pursuit in another.

In stopping to pick up Ryder, Halsey operates on a series of assumptions later shown to be disastrously false — the most important being the assumption that being a driver provides one with situational control, and that inviting a total stranger into a confined and solitary space is both sensible and morally right. Ryder is standing in torrential rain when the altruistic Halsey stops for him out of pity. What Halsey does not know is that Ryder has just finished dismembering the last driver who stopped for him. Halsey's potentially fatal altruistic assumptions are underscored by the film's opening line (Halsey to Ryder: "My mother told me never to do this") as occurring amidst a conflict of personal instinct/folk wisdom/common sense (symbolized by the maternal advice) and broader societal expectations such as taking pity on strangers and assuming the best of their nature and intentions. In conforming to the latter, Halsey plunges himself into an odyssey of escalating horror. Original aspects of the film, which stood in contrast with real-life developments, included the choice to make the hitchhiker perform the role of murderer, and for the pursed victim to be male. In reality, the context of 1970s and 1980s America (and indeed other Western nations) witnessed innumerable hitchhikers, almost exclusively young women, become the victims of driver-murderers. Many such incidents, such as the Santa Rosa hitchhiker murders, remain unsolved. The overlap between the movie and the real-life criminal context may, however, be regarded as concerning the same basic fatal (and quite modern) assumptions — both in terms of the nature of the car and transport, and in terms of broad social expectations concerning conduct in relation to strangers.

It's axiomatic of most cultures that children are cautioned against speaking to strangers. Unfortunately, our culture has succumbed to the lazy notion that once a young woman reaches the age of eighteen she is suddenly and magically capable of fully 'adult' thought and is, moreover, almost invulnerable. By the 1990s, Second and Third Wave feminism, blended with the most inane aspects of pop culture, resulted in the ludicrous meme of "Girl Power," an entirely imagined social faculty which paved the way for female binge drinking and new heights of often irredeemably harmful sexual adventurism. This relatively new phenomena, and the rise of the club and rave scenes, necessitated an increase in the nocturnal use of urban public transport and private cab hire by the young female demographic. Feminism dictated that young women had both the 'right' and the ability to use such transport, without hindrance, as an expression of independence, autonomy, and female empowerment. Such thinking made a significant contribution to the erosion of what one feminist academic called "the geography of women's fear" — what might more bluntly be described by non-feminists as the abandonment of common sense. Fatefully, this development coincided with a peak in mass migration to the West from the Third World, and from the Indian sub-continent in particular. Many of these immigrants, when they worked at all, drifted into the ranks of unskilled labor, gravitating heavily towards cab driving.

For the most part segregated within ethnic enclaves, cab driving offered many of these immigrants, often with the crudest mentalities and most primitive intellectual and cultural attainments, their only access to White women. Thus, an increasing number of vehicles involved in the new urban nightlife became both actual and representative meeting places of multiculturalism, feminism, and modernity. Symptomatic of the pervasive sickness in our civilization, the great majority of people thought nothing of countless inebriated young girls getting into vehicles with drivers of foreign blood and from foreign cultures where rape is pandemic. In most cases, the saturation of multicultural dogma was such that these girls couldn't even fall back upon the fabled advice of Jim Halsey's mother. Instead, day after day, and night after night, they cheerfully, naively, and voluntarily confined themselves into small, solitary spaces with men born in far distant lands, pulling the door shut behind them and thus enclosing themselves in their own personal odyssey of terror. The result of these numerous cultural (and multicultural) failings has been a public transport rape epidemic that has reached acute levels in London, but which embraces most of Britain and indeed much of the West.

Most news headlines are generic enough that one might miss the ethnic dimension to the unfolding rape epidemic on Western public transport and cab hire. In 2016 the *New York Post* reported that statistics showed "New York women have a much greater chance of being sexually assaulted in a taxi than even in the darkest, dirtiest corners of the subway system." The same year, *The Independent* reported that between 2011 and 2016 more than 1,400 cab drivers in London had been charged with crimes, and that 2015 had witnessed a rise in charges for "assault, grievous bodily harm, indecent exposure and rape." A year later the BBC reported that "the number of rapes and sex assaults of taxi and private hire passengers in London reached a 14-year high." Another media outlet reported that between 2014 and 2017, "two South Yorkshire taxi drivers have been accused of rape, 15 have been accused of sexually assaulting women and three others have been accused of sex attacks on men." One London judge went on record as saying that "no woman was safe in a minicab." Meanwhile, the West Australian Department of Transport issued figures showing a 30% rise in cab drivers facing charges for "rape, drug dealing, and assault." But who are these rapists?

BBC
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World
Business
Politics
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Science
Health
Family & Education
England
Local News
Regions
London
Share

London taxi and private hire cab sex attacks 'at 14-year high'

17 November 2017

If you asked the average Briton to name a taxi cab rapist they would likely respond with the name of John Worboys, the White Englishman convicted in 2009 of attacking 12 victims and suspected of attacking up to 100. My own opinion on Worboys is that he should be taken from the comfort of his prison cell and subjected to an incredibly painful but imaginative *contrapasso* of the type suggested by Thomas Aquinas and illustrated lyrically by Dante. But the problem with the instinctive naming of Worboys, like the image of a White man in the police poster headlining this essay, is that it leaves a vast chasm where truth should lie on the matter of taxi cab rape. The fact of the matter is that this is a crime overwhelmingly perpetrated by a particular demographic, and this demographic is not, Worboys and British Transport Police posters aside, White Englishmen. The media, so forceful in pushing the name and face of Worboys at every opportunity, has been remarkably shy to draw broader conclusions on the state of sexual crime on public transport and private cab hire, but their reporting on individual cases illustrates a pattern. Starting with the UK, the names of just some taxi cab rapists of recent years are:

Alnadar Ahmed, Shipu Ahmed, Arshad Mohammed, Khaldon Mohammed, Nawab Khan, Naleem Nasleem, Saeed Shaikh, Arfhan Qureshi, Mohammad Ashraf, Sultan Amari, Siddiq Mozumder, Ruhen Miah, Mubashar Mirza, Insanullah Sarfaraz, Mohammed Afzal, Mohammed Ishaq, Abul Chowdhury, Asif Iqbal, Mohammed Khan, Razaq Assadullah, Mohammed Ahmed, Salah Mohammed, Mohammed Shabir, Mohammed Ali, Muhammad Khurram Durrani, Faizel Mohamed, Mohammed Shahin, Hadi Mohammed, Anshul Sharma, Ahmed Chopdat, Mohamed Hacene-Chaouch, Ahmet Baser, Tamur Yaqub, Mohammed Akram, Mohammed Umar Anwar, Elhadi Sakhri, Khalile Maqsood, Abul Malik, Masoud Rahimi, Salam Rahman, Mohammed Elahi, Shahjahan Islam, Mazish Mussafar, Zahoor Mahmood, Ellie Feghaly, Abdul Shohid, Abdullah Miakhil, Abdel Baisar, Ibrahim Khan, Mosan Ahmed, Ali Moaberfard, Farhad Mostafa, Tamseel Virk, Jahir Hussain, Shapoor Ahmad Azimi, Larasab Hussain, Rezgar Zengana, Ashgar Bostan, Katar Ibm Shahin, Jhamil Hussan, Suleiman Abdirizak, Ahmed Abdirahman Yusuf, Masood Ahmed, Nadeem Ahmed Kiani, Ghairat Khan, Ismail Haji, Zaharul Hoque, Balvinder Singh, Waqas Arshad, and Liaqat Ali. Not all of the victims were women – Shahbaz Ahmed raped a 15-year-old boy who got into his cab.

Anger at taxi driver who raped 14-year-old girl

These are just a handful of examples from very recent years, plucked from the first few pages of a simple Google search, and many of these men had multiple victims. There have also been a disturbingly high number of cases in Britain where individuals of similar ethnic background have been acquitted of similar charges due to technicalities or the inability of drunken victims to fully recollect what happened to them. In some cases, such as that of Atif Meer, the judge or magistrate is of the same broad ethnic background. In Meer's case, he was acquitted by a Dr Singh who felt that the fact the alleged victim was seen on CCTV appealing for help from a shop assistant and a security guard on the night of the alleged attack was no obstruction to finding Meer innocent.

The true scale of this epidemic, only hinted at by these most preliminary of findings, is monstrous.

Shifting focus to Australia, the major cab rape cases of recent years revolved around drivers like Rajdeep Singh, Shahzad Kayani, Amrit Pal Singh, Singardeep Singh, Jaswinder Singh Mutta, Muhammed Naveed, Baljeet Singh, Abdul Qadir, and the HIV-infected Hassan Naji who was convicted of raping three women. In Canada, headlines were made by cab drivers Sukhbaj Singh, Bassam Al-Rawi, Lulzim Jakupaj, and Baljit Singh Aulakh. In the United States we encounter similar cases featuring rapists named Abdul Sayed, Mohammed Khalek, Forid Ahmed, Abdel Jaquez, Muhammed Mahmood, Abdul Based, Hamidullah Sarwary, Pervez Iqbal, Sohail Khan, Samy Gayed Hakim, Abdellah Elkaddi, Samir Hindieh, Hidet Girma Molla, Ahmed Ali Abdi, Tarek Masri, Hassan Ibrahim, Salim Salem, and Haji Mohamed. Diversifying the picture somewhat, African-American W. Sherman Jackson II operated a taxi cab firm in Cincinnati, with the now painfully ironic name 'Sherman's Safe Ride.' Safety-conscious Mr Jackson was indicted late last year for raping two young passengers from Miami University. In the US, at least 103 Uber drivers have been accused of sexually assaulting or abusing their passengers in the last four years.

"Sherman's Safe Ride" taxi service for students at Ohio's Miami University accused of sexual assault

The picture here is of course dominated by sexual psychopaths of limited intelligence from India, Pakistan, Iran, and the broader Middle East. Many, though not all, are Muslim.

One thing that unites all perpetrators, however, is that they benefited from multiculturalism, and indeed feminism, in almost every conceivable way. Most obviously, multiculturalism facilitated their immigration and then so gagged and brutally 'softened' the instincts of the native population that White women, brainwashed into a sense of invincibility by feminism, would pour, drunken and vulnerable, into confined spaces with along with them.

London bus driver jailed for passenger rape

25 January 2011

A bus driver has been jailed for eight years for raping a female passenger who had taken his night bus in west London.

Kalash Vijay, 42, from Evergreen Way, Hayes, was found guilty last month of

Buses are steadily becoming less safe as positions of employment pass slowly into the hands of ethnic minorities. London bus driver Kalash Vijay was jailed for eight years after driving one of his passengers (a young drunk woman who had fallen asleep) to his home where he raped her. In a similar case, Mohammed Tamim Uddin was jailed for two years after subjecting one of his female passengers, a French tourist, to false imprisonment, indecent exposure, and sexual assault. Buses have also been used as 'hunting grounds' by passengers of the same demographic. Take, for example, Harjit Singh, who was jailed after pursuing and attempting to rape a woman with Down's Syndrome after spotting her as a fellow passenger on a bus. The same methodology was employed by Ilhan Karatepe, who committed a series of sexual assaults on London buses before he was caught, and Papis Cante, who used London's taxis and buses to select his victims.

Individuals of African origin again help 'diversify' the ranks of this particular form of criminality, as seen in the conviction of drug-dealer bus driver Jermaine Collishaw who raped a 14-year-old girl.

Trains and metros are undergoing the same sordid transformation. In the United States, African-American males remain the primary danger for female travelers. Recent examples include that of Amtrak sleeper car attendant Charles Henry Pinner, who raped one of his passengers, and John P. Hicks who raped a woman at knifepoint on a Washington DC metro train. Germany remains quite clever in concealing the bitterest aspects of its demographic transformation. In April of this year a mysterious 30-year-old convicted rapist, who was inexplicably at large after being sentenced in November to three years in prison for rape and other offenses, proceeded to rape a 19-year-old woman on a train. Although admitting that a manhunt was underway, "authorities did not release his name."

The guile of the German authorities is symptomatic of a much more substantial deception and cover-up — a masterful and truly Orwellian inversion (or subversion) of reality. You see, there are currently campaigns all across the West dealing with the subject of ethnic minorities and our public transport — dealing with their protection from 'racists.' The Australian campaign 'Racism: It Stops with Me,' devotes a significant section of its website to efforts to make ethnic minorities feel more comfortable on public transport. Another Australian 'anti-racism' group, All Together Now (ideologically led by the Jewish self-professed 'cultural diversity' expert Professor Andrew Jakubowicz) has issued guidance on "what to do if you witness racism on the bus." The *Guardian* asks 'Why are there so many racist outbursts on public transport'? The British Transport Police, which has failed to apprehend numerous ethnic sex offenders operating on the London Undergound, are apparently "extremely pro-active in London Underground stations to make people aware that they can report hate incidents." You can even order stickers bearing the slogan "Stand Up to Racism on Public Transport." In some very recent news from Ireland, Transport for Ireland (TFI) and the Immigrant Council of Ireland (ICI) are asking commuters to become part of this year's campaign to tackle racism on public transport. Swedish public transport firms have refused to carry promotional posters for the Sweden Democrats on their buses because of the party's perceived 'racism.' Almost every child in the West will grow up having heard at least one story about ethnic minorities and public transport – that of the deified Rosa Parks, who refused to give up her seat so that one day Charles Pinner and John Hicks could proceed through their respective vehicles unchallenged.

The cumulative effect of this psychological abuse, which is essentially what this reality-denying form of blanket propaganda is, is ongoing mass denial. There is a mass denial that there are fundamental problems with feminism and multiculturalism — the two toxic ingredients which have fatefully combined to send Europe into a spiral of rape. Western women are more vulnerable than at any time in history because they have been effectively severed by feminism from the protection of the males within their kin group. They are indeed independent, autonomous, and ‘empowered’ — and it is precisely these isolating facets of their condition that make them such an attractive prospect from the perspective of those men from cultures in which the protection of women and female honor by males is socially paramount. Thus, the supposed ‘strengths’ championed by feminists are in fact the direst weakness — weakness which will become all the more exposed as multiculturalism progresses. The “strong, independent, autonomous” woman who sits alone on the bus or in the back of a cab, drunk and unconscious, is oblivious, among other things, to the fact her freedom is a ‘luxury’ that could only be ‘enjoyed’ in a high-trust, high-IQ society built on White homogeneity. Lying there, driven into the distance by a stranger from far distant lands, she is the perfect metaphor for all that feminism stands for, and where it will ultimately lead its followers – into the salivating jaws of multiculturalism.

Jewish Intellectual Activism for Internet Control

theoccidentalobserver.net/2018/07/24/jewish-intellectual-activism-for-internet-control

Andrew Joyce, Ph.D. July 24, 2018

TOGETHER
WE CAN FIGHT ONLINE
HATE SPEECH
7

Back in March, the sixth biennial meeting of the Global Forum for Combating Anti-Semitism convened in Israel. Run by the Israeli government, hosted by Benjamin Netanyahu, addressed by former French Prime Minister Manuel Valls, and staffed by a large cast of Jewish academics from around the world, the Global Forum makes a priority of "fighting cyber hate." A modern day "Grand Sanhedrin," the number of representatives from various Jewish organizations totaled just over one thousand, including leaders from the Anti-Defamation League; Simon Wiesenthal Center; American Jewish Committee; Conference of Presidents of Major American Jewish Organizations; Conseil Représentatif des Institutions Juives de France; the International Holocaust Remembrance Alliance; B'nai B'rith; World Jewish Congress; and the Institute for the Study of Global Anti-Semitism and Policy.

The Global Forum is essentially a central think tank for the campaign to introduce internet censorship throughout the West. It is also an internationally operational anti-White hate group that devises intellectual and political strategies styled as "recommendations" for Western governments to restrict the freedoms of their respective populations. The 'recommendations' of the Forum include a demand to adopt "a clear industry standard for defining hate speech and anti-Semitism." This, of course, would be a definition of 'hate speech' and 'anti-Semitism' that would serve Jewish interests most effectively. It goes without saying that such a definition would be sufficiently wide-ranging that it would preclude, under threat of severe punishment, any criticism of Jews or Israel.

In 2015 the Global Forum called for the adoption of global terms of service prohibiting the posting of materials critical of Jews, and the introduction of an international legal ban on

“Holocaust denial sites.” The Global Forum’s plan to eliminate anti-Semitism is comprehensive. Among the 2015 recommendations were proposals to:

- adopt a formal definition of anti-Semitism applicable throughout the European Union and its member states under law including reference to attacks on the legitimacy of the State of Israel and its right to exist, and Holocaust denial as forms of anti-Semitism;
- apply agreed standardized mechanisms for monitoring and recording incidents of anti-Semitism in all EU countries;
- take urgent and sustained steps to assure the physical security of Jewish communities, their members and institutions;
- direct education ministries to increase teacher training and adopt pedagogic curricula against anti-Semitism, and towards religious tolerance and Holocaust remembrance.

Further recommendations to governments include the establishment of national legal units responsible for combating ‘cyber hate’; making stronger use of existing laws to prosecute ‘cyber hate’ and ‘online anti-Semitism,’ and enhancing the legal basis for prosecution where such laws are absent.

It is quite telling that, despite the growth of anti-Jewish attitudes in Islamic countries, and among Islamic immigrant populations in Europe, the focus of the Global Forum continues to rest exclusively on the putative threat to Jews from White countries, White people, and the ‘Far Right.” As one attendee at the 2018 conference noted afterwards: “The issue of antisemitism in the Muslim world was largely ignored or minimized, even though it is the most pernicious form of antisemitism in the world today. … On the other hand, the antisemitism of the far Right was mentioned time and again.”

This is a group overwhelmingly preoccupied with the silencing of Whites, the end of freedom of speech in the West, and legal enforcement of multiculturalism.

Lecture titles from the three-day event are illustrative of the full kaleidoscope of Jewish paranoia and related tactical approaches:

- Web Antisemitism and Cyberhate: The Search for New Solutions and Proactive Policies
- Antisemitism and the Rise of Far Right Politics in Europe: Defining the Threat and Means of Societal and Political Response
- Antisemitism in the Far Left — Intersectionality as a Cover for Hate Speech in Current Progressive Activism
- Taming the Madding Crowd — The Persistence of Antisemitism in the Sports Arena
- The Persistence of Christian Theological Antisemitism in the Mainline Protestant Church — Coping with Bigotry and Hate in the Spiritual Realm
- Confronting Neo-Nazism and Antisemitism of the Extreme Right in the United States and Elsewhere

- The Faith Traditions as a Resource for Combating Antisemitism and Hate Crime: Muslim, Jewish and Christian Leadership on Tolerance as a Spiritual Imperative
- LGBTQ Expert Panel on Contemporary Antisemitism inside the Rainbow Coalition
- Revisionism and the Politics of Holocaust Remembrance: Antisemitism in the Former Soviet Union and Eastern Europe
- The Protection of Jewish and Muslim Religious Practice Against Legislative Assault in Europe

An interesting aspect of these discussion topics, in addition to the minimal attention to Islamic attitudes, is the growing Jewish unease with the Left. I recently remarked that it is entirely possible for the Left to become a cold house for Jews without becoming authentically, systematically, or traditionally anti-Semitic. I added that one might therefore expect Jews to regroup away from the radical left, occupying a political space best described as staunchly centrist — a centrism that leans left only to pursue multiculturalism and other destructive 'egalitarian' social policies, and leans 'right' only in order to obtain foreign policy assurances as well as elite protections and privileges [domestically for the Jewish community, internationally for Israel]. It goes without saying that those gathered in Jerusalem were wholly in support of multiculturalism and the LGBT agenda in the West, but also wanted the "privilege and protection" of increasingly authoritarian control over the speech of the Western masses. In keeping with my argument that Jews will increasingly posture themselves as the ultimate centrists or liberals, many if not all of the Jewish intellectuals involved in the campaign to end free speech do so while shamelessly and hypocritically posing as the truest defenders of freedom and liberty. A classic example in this regard is Raphael Cohen-Almagor, a key figure in the Global Forum and perhaps the leading anti-free speech intellectual active today. In one 2015 speech at the Global Forum, Cohen-Almagor, who poses as a defender of liberty, called for increased interactive efforts between governments, law officers, and anti-terrorism units, alongside companies and NGOs. He wants Big Brother watching you.

Cohen-Almagor received his D. Phil. in political theory from Oxford University in 1991, and his B.A. and M.A. from Tel Aviv University. In 1992–1995 he lectured at the Hebrew University Law Faculty. He appears to have always had a keen interest in the use of communications — from 1995–2007 he taught at the University of Haifa Law School, Department of Communication, and Library and Information Studies University of Haifa. He is a very strongly-identified Jew, having acted as Chairperson of "The Second Generation to the Holocaust and Heroism Remembrance" Organization in Israel. He also shamelessly but aggressively postures himself as a 'defender of democracy,' acting as Founder and Director of Center for Democratic Studies at the University of Haifa. He is currently Chair in Politics at the University of Hull, United Kingdom.

Cohen-Almagor's most recent significant production, titled "Taking North American White Supremacist Groups Seriously: The Scope and the Challenge of Hate Speech on the Internet," appeared last month in the *International Journal of Crime, Justice, and Social*

Democracy.[1] Along with an earlier piece from 2016,[2] the article is an excellent sample and summary of Cohen-Almagor's work to date, and also acts as a remarkable and important example of Jewish manipulation of discussions of free speech and the politics of White advocacy. It deserves to be excised from the broader tumorous mass of similar activity and placed under the microscope.

The article's basic argument is that American so-called "White supremacist" websites are a hotbed of dangerous hate speech which can be conclusively linked to criminality. Since hate speech "can and does inspire crime," it is incumbent upon governments to introduce legislation banning such speech under legal penalties. We will never know how Charlottesville might have been remembered without the incident involving James Fields and Heather Heyer, but there is little doubt that it was perhaps the greatest propaganda coup that Jewish organizations and other groups oppositional to our ideas could have hoped for. It therefore came as no surprise that Cohen-Almagor should open his article with this: "On 12 August 2017, James Alex Fields Jr rammed his car into a crowd of anti-fascist protesters united against a white supremacist rally, Unite the Right, in Charlottesville, Virginia, United States of America (USA)." Despite the extreme rarity of violence from the Alt-Right, and the many singular aspects of this particular episode, Cohen-Almagor employs the most sweeping generalizations to assert (39) the incident "illustrates the danger that the white supremacist movement poses to American society, and the close connection between hate online and hate crimes."

Cohen-Almagor, along with the 18 Jews from the ADL, SPLC, and similar organisations he interviewed for the paper, are aware of the objections of classical liberalism to restrictions on speech:

> **[C. Edwin] Baker (1992, 1997), for instance, argues that almost all of the harm inflicted by free speech is eventually mediated by the mental processes of the audience. The audience decides its reaction to speech. The listeners determine their own response. Any consequences of the listeners' response to hate speech must be attributed, in the end, to the listeners. The result is the right of speakers to present their views even if assimilation by the listeners leads to or constitutes serious harm. Baker (1997, 2012), like many American liberal philosophers and First Amendment scholars, wishes to protect freedom of expression notwithstanding the harm that the speech might inflict on the audience. … Consequently, many of my interviewees argue that American liberals thus tend to underestimate the harm in hate speech.**

The key Jewish counter-argument is to assert that speech itself can be harmful and that "the audience" can be harmed merely by exposure to it. In practical terms, Cohen-Almagor contends that James Fields drove his car into a crowd at Charlottesville solely because he was exposed to hate speech — not because of his mental health, situational factors that day and immediately prior to his conduct in the vehicle, or because of catastrophic policing failures. Why everyone else "exposed" to "White supremacist hate speech" didn't engage in similar conduct is left unexplained. Instead, we are to agree with Cohen-Almagor and his Jewish colleagues that “hate speech should not be dismissed as ‘mere speech.’ … The preferred American liberal approach of fighting ideas with ideas, speech with speech, is insufficient. Hate speech needs to be taken more seriously by the legal authorities than it currently is.”

The essential tactic the Jewish anti-free speech campaign is extremely simple. Just as the James Fields episode is extrapolated exponentially to define an entire movement, so the issue of “hate speech” and censorship is based on an extremely small number of exceptional cases. Cohen-Almagor claims that “internet hate can be found on thousands of websites, file archives, chat rooms, newsgroups and mailing lists,” so one might assume that his methodology and argument would involve a wide range of examples where these thousands of sources are linked to thousands of instances of violence and criminality — particularly since Cohen-Almagor argues (40) that “White supremacist” websites are “like terrorist groups.” The problem, however, is that he does no such thing, because there are no such examples. In order to present even the most tenuously relevant research, Cohen-Almagor relies purely on unsophisticated comments from a handful of the most extreme and obscure racialist sites on the internet, and even here the author fails to provide a single instance where a White racialist website has suggested any acts of violence. So inconsequential and amateurish were such sites that by the time of writing his article Cohen-Almagor has to concede (41) “quite a few sites discussed here are now defunct.” Having initially made a small directory of such sites, he admits the “vast majority of the web pages in that directory are no longer operative.”

It is surely a damning indictment of the state of modern peer-reviewed academic journals that someone could publish an argument against the principle of free speech solely on the basis of the putative content of obscure and minuscule internet sources which are no longer even in existence.

In fact, Cohen-Almagor can’t even come to a fixed and satisfactory definition of “hate speech” or “hate sites.” This is presumably by design, with the intention that the topic is plagued by so many gray areas that any future legislation in the area is, like all existing examples of hate speech legislation, destined to be rhetorically capacious enough to ensure easy arbitrary interpretation by those in control. Early in his essay (40) he asserts that “Hate speech is intended to injure, dehumanize, harass, intimidate, debase, degrade, and victimize the targeted groups, and to foment insensitivity and brutality against them.” But he also later endorses a definition of the Alt-Right (48), which is routinely portrayed by Cohen-Almagor and his Jewish allies as a body of “hate groups,” as merely “critical” of “multiculturalism, feminists, Jews, Muslims, gays, immigrants and other minorities.”

Criticism thus becomes conflated with hate. It goes without saying that there is a crucial difference between the two definitions, and it is in the gulf between these two definitions that these activists seek to assassinate our freedom of speech. Mere criticism may not “injure, dehumanize, harass, intimidate, debase, degrade, and victimize” anyone, but the existence of a legislative framework privileging minority interpretations of such criticism will surely consign it to hate speech categorization.

Cohen-Almagor and his co-ethnic fellow activists are equally vague in explaining exactly how “White supremacist” websites are morally or legally wrong. Despite its initial claims and promises, much of the article is in fact taken up with banal observations. White racialist websites, Cohen-Almagor informs us (42), often have “forums, discussion groups, photos and videos.” They offer “eye-catching teasers such as symbols and pictures.” Readers of such websites “talk to each other, thereby reinforcing their commonly held views, empowering people who share their beliefs.” A key strategy involves “encouraging interpersonal socialization in the offline world.” Members “use cyberspace as a free space to create and sustain movement culture and coordinate collective action.” Website proprietors can also “make appeals for funding.”

Perhaps this is quite terrifying to Jews, but as a philosophical argument for the annihilation of free speech it is catastrophically lacking.

Cohen-Almagor provides no evidence suggesting a link between even the most incendiary racial commentary on the internet and acts of violence. The only two examples he attempts to provide are almost two decades old, and concern individuals with clearly unsound mental health — spree-shooter Benjamin Nathaniel Smith having exhibited all the signs of conduct disorder and psychopathy in adolescence prior to his 1999 rampage, and Buford O. Furrow having been hospitalized a number of times due to psychiatric instability and suicidal tendencies prior to his shooting spree at a Jewish community center, also in 1999. Even the most basic critique of such a proposed link would ask why, given the proliferation of the internet and social media between 1999 and 2018, there has been a decrease in violence from the far right. Indeed, if one can excuse the continued use of the “racist” and “hate” buzzwords, it’s difficult to disagree with one University of California, Berkeley study that pointed out: “Although White racist groups have proliferated on the Internet in recent years, there appears to have been no corresponding increase in membership in these groups or in hate crime rates. In fact, one might argue that the prevalence of racist groups on the Internet works to reduce hate crime, perhaps by providing less physical, more rhetorical outlets for hate.”[3] The entire foundation of Cohen-Almagor’s argument — that there is a link between internet activity and White racialist violence — is a total fabrication.

Let me repeat: *The entire foundation of Cohen-Almagor’s argument — that there is a link between internet activity and White racialist violence — is a total fabrication.* It is a fabrication that is being used in conjunction with some of the biggest international Jewish organizations and, via the Global Forum, the State of Israel, to blackmail and deceive Western populations via a specious sense of morality (i.e., a “morality” that denies the legitimate interests of White populations in maintaining political, cultural, and demographic control) coupled with activism in the media and financial pressure on politicians.

Christopher Wolf, Chair of the Internet Task Force of the Anti-Defamation League, argues shamelessly in an interview with Cohen-Almagor: ‘The evidence is clear that hate online inspires hate crimes.’ Cohen-Almagor writes (47):

Overly permissive and tolerant attitudes towards hate speech is a form of akrasia, whereby people act against their better judgment. Not just those who post but also those who allow such postings on their servers are culpable for their akratic conduct. Whether through ignorance, indifference or insistence on clinging to freedom of speech without caring about dangerous consequences, these are unjustifiable. Internet service providers are expected to abide by a basic code of conduct, one that objects to rather than celebrates violence and its promotion. When it comes to hate speech on the Internet, society and its regulators cannot continue to remain akratic and avoid responsibility for the harm that is inflicted.

Our opponents appear only too well aware that the Achilles Heel of our love of freedom is the primacy we place on moral order. They are playing to our weakness. A statement issued in 2015 by the Global Forum very cleverly presented the issue of restricting internet freedom as a moral imperative:

Given the pervasive, expansive and transnational nature of the internet and the viral nature of hate materials, counter-speech alone is not a sufficient response to cyber hate. The right to free expression does not require or obligate the internet industry to disseminate hate materials. They too are moral actors, free to pursue internet commerce in line with ethics, social responsibility, and a mutually agreed code of conduct.

If this moral posturing blackmail isn’t egregious enough, consider that Cohen-Almagor has called (47) for White advocacy sites to be treated like “other anti-social groups such as pedophiles and terrorists.”

It would be difficult to overstate how dangerous the activities of Cohen-Almagor and the wider Global Forum are to our freedom. These groups have developed a system of relatively sophisticated and manipulative legal and philosophical arguments based on blatant fabrications. The “recommendations” resulting from the deliberations of the Global Forum will receive disproportionate attention and influence in government due to top-level networking and co-operation with hostile elements of native elites. What we are seeing, hiding in plain sight, is the devising of a series of ‘protocols’ that will disenfranchise and gag us into submission. Internet freedom really is a last stand, and we will have to produce and disseminate appropriate counter-narratives before it’s too late. We could start by questioning the morality of a situation wherein restrictions on European freedoms are being dictated from Jerusalem.

[1] R. Cohen-Almagor, ‘Taking North American White Supremacist Groups Seriously: The Scope and the Challenge of Hate Speech on the Internet,’ *International Journal of Crime, Justice, and Social Democracy*, Vol. 7, No. 2 (2018), pp.38-57.

[2] R. Cohen-Almagor, ‘Hate and Racist Speech in the United States: A critique,’ *Philosophy and Public Issues*, Vol. 6, No.1, pp.77-123.

[3] J. Glaser, J. Dixit & D. Green, ’Studying Hate Crime with the Internet: What Makes Racists Advocate Racial Violence?’ *Journal of Social Issues*, Vol. 58, No. 1, 2002, pp. 177–193 (p.189)

Review: A Fair Hearing: The Alt-Right in the Words of Its Members and Leaders

theoccidentalobserver.net/2018/08/05/review-a-fair-hearing-the-alt-right-in-the-words-of-its-members-and-leaders

Andrew Joyce, Ph.D. August 5, 2018

A FAIR HEARING
THE ALT-RIGHT IN THE WORDS OF ITS MEMBERS AND LEADERS
Personal perspectives from activists and intellectuals on the front lines of a brutal culture war. Featuring essays by Jared Taylor, Richard Spencer, Kevin MacDonald and many others.
Edited by George T. Shaw

A Fair Hearing: The Alt-Right in the Words of Its Members and Leaders
George T. Shaw (ed) Arktos, 2018

"After absorbing the initial impact the alt-right remained intact and forward-oriented, no nearer or further from its goals, but now more serious and matured." Thus remarks Evan McLaren, former Executive Director of the National Policy Institute, in a profound personal account of Charlottesville and its immediate aftermath. McLaren's account is one of 21 essays which together comprise the latest offering from Arktos: *A Fair Hearing: The Alt-Right in the Words of Its Members and Leaders.* His thoughts offer a succinct summary of the broader contents of the volume — the essays here are representative of a movement in some respects battered and bruised from legal and media entanglements, but also remarkably clear-headed and ideologically robust. Heightened media attention devoted to the Alt-Right, which peaked in 2017 and not always for the better, has been intense and fluctuating, dating probably from Hillary Clinton's September 2016 "Basket of Deplorables" speech. At first this attention seemed oriented towards crowning an Alt-Right leader who could then be used as a focal point for both defining and maligning the movement. It now seems absurd that Milo Yiannopoulos was the first pick, though he gradually faded into obscurity as the 2016 NPI conference, along with the "Whitefish" incident, brought Andrew Anglin and then Richard Spencer to national prominence. Arguably, it was Whitefish that first offered an opportunity for the media to introduce fear of the movement, rather than simply horror or disgust, into its narrative. Tanya Gersh, one of the key protagonists in that affair, declared she was not being harassed by trolls or deplorables, but "terrorists." The texture of media coverage quickly changed in the aftermath, absorbing the language introduced by Gersh and her backers in the Southern Poverty Law Center, and culminating on August 11–12, 2017 in Charlottesville, Virginia.

While the media has busied itself for two years with talk of trolls, deplorables, ‘Nazi’ salutes, tiki torch marches, and even domestic terrorism, the ideas and experiences which form the backbone of the Alt-Right remain off limits. You will search in vain for serious journalism in which the thought leaders of the movement are probed for opinions on matters of national or cultural significance. In short, the movement has never been given a fair hearing. The latest literary offering from Arktos is a corrective of sorts, addressing curious ‘normies’ as well as established movement members. A definitive statement of ideology is not found in *A Fair Hearing*, but rather something better. The volume deals with all of the key ideas around which the Alt-Right has coalesced, but also introduces personal paths of awakening, cultural commentary, essays by women about women, and even a guide to trolling. It’s a text which manages to convey the cultural as well as ideological complexities of the movement without compromising on even the most sensitive topics — a danger that is always present in any attempt to attract mass attention and support. For example, not only is there an excellent contribution on the Jewish Question from Kevin MacDonald, but several other contributors also touch on the subject, with editor George T. Shaw remarking candidly in his introduction: “Jews not only wield obscene levels of power in Western societies, they use that power to damage native White populations.”

Introducing the volume, Shaw states that Alt-Right ideology orbits the idea that “White people, like all other distinct human populations, have legitimate group interests.” The Alt-Right arose in response to the fact “the mainstream American right has failed in spectacular fashion…dutifully submitting to each new interpretation of “equality” and reliably adopting policies that Thomas Jefferson would regard as both palpable madness and high treason.” The mainstream American right has failed mainly because it has refused to confront the reality that the real spiritual and philosophical struggle taking place is not in the area of economics but race. As Shaw points out, “every ‘conservative’ loss has been, in reality, a transfer of power from White males to one or another nonWhite and/or non-male fringe group.” To reverse this transfer, the Alt-Right has rallied around three core principles. The first is that demography is destiny. Human societies are shaped by their human material, and since racial or ethnic traits are most unchangeable, “diversity and multiculturalism do not ultimately enrich White lives, but rather tend to make White societies poorer, more dangerous, and finally unliveable for Whites.”

The second principle is that the Jewish Question is valid. “In the United States Jews vote over 70 percent against traditional White interests, own and operate media empires that relentlessly propagandize against traditional White values, and are instrumental in shaping and advancing policies that undermine traditional White families and communities.” Even the 20 to 30 percent of Jewish ‘conservatives’ “tend to subvert White interests, an excellent example being Ben Shapiro who once infamously tweeted that the does not “give a good damn about the browning of America.”

The third principle is that White genocide is underway. “Whites have already been replaced in many major population centers across the United States, and in all Western nations. Cultural manipulations such as state, academic, and media promotion of feminism, diversity, promiscuity, and homo- and trans- sexuality heavily suppress White birthrates.” While an array of shock tactics has been used to bypass media censorship and articulate these principles via the internet and social media, the outrageous and sometimes crude presentation of these ideas should not obscure the fact “the alt-right is made up primarily of eminently sane and intelligent White men who have woken up to find themselves marked for elimination in their own civilization.”

The volume is split into five sections, the first being “The Alt-Right in Context,” featuring essays by Gregory Hood, Collin Liddell, and Sam Dickson. Hood’s essay, the best of the three and one of the best in the volume, is “The New Kulaks: Whites as an Enemy Class.” The piece offers an excellent overview of the increasingly anti-White public discourse — summed up in Hood’s observation that “the word ‘White’ has become an insult.” The meme of ‘White privilege,’ “impervious to evidence and ultimately unfalsifiable,” is given considerable attention. Hood has a talent for magnificent turns of phrase (“Modern progressive ideology is a cargo cult masquerading as a critique of power”), as well as a talent for considered observation. He is particularly strong in explaining how our strengths have been transmuted into weaknesses by changes in culture. He notes, for example, that “as power in the media age is secured by seizing the mantle of victimhood, this inner fortitude of Whites constitutes a political disadvantage.” Whites, argues Hood, are essentially the new kulaks — a maligned class that is being slowly pulled apart before being scheduled for destruction.

In “A Normie’s Guide to the Alt-Right,” Colin Liddell offers the volume’s most informal and light-hearted contribution. The central focus of the piece is the truth that perceived political dichotomies between ‘conservative’ and ‘liberal’ parties throughout the West are largely false, and that both “factions” are in fact wholly in sync with the central goals of leftist globalism. And leftist globalism, argues Liddell, “is sick and degenerative, both in demographic and economic terms and any individual or group that deems itself healthy — or which values health — must reject it.” He concludes with an attempt to offer “Normies” a more nuanced portrayal of the Alt-Right than the one-dimensional caricature they find in the mainstream media:

> The Alt-Right is both message and medium, both substance and form. Those inspired by it gravitate to different aspects of it, and participate with different levels of consciousness and involvement…Alt-righters are, in the final telling, people with vastly different talents, insights, circumstances, and methods, organizing around a set of incontrovertible truths.

Sam Dickson offers a comparative essay on the changes he perceives to have taken place in American nationalism during his 55-year movement career. This is a predictably exceptional and inspiring essay from one of the most eloquent communicators among us, and one of my personal favorites from the volume. Dickson explains his personal connections to individuals “who were actively involved in the passage of the National Origins Act to preserve our national character in the 1920s,” before succinctly charting the progress of the movement up to the present. Most interesting is his section on “Characteristics of the New Generation,” where he notes that younger ethnic nationalists are “not hostile to Europe,” are “not enchanted with economic explanations of history,” are less inclined to believe in reform within the System, and “have embraced Wilmot Robertson’s idea of the ethnostate as a solution for beleaguered Whites.” Dickson also notes that the younger generation is “much more broadly based” than at any time in the past, and that movement members “are of a much higher human quality than the rank and file of my generation.” I found it particularly pleasurable to see Dickson dispense with niceties at the end of his essay and let some anger shine through:

> The current so-called elite consists of jumped-up White trash composed heavily of sociopathic individualists devoid of any instinct of loyalty and whose psychological hard-wiring simultaneously makes them the perfect collaborators with our enemies and also makes it impossible for them to ever be citizens of our ethnostate. We can write off most of the ruling one percent of our race.

The second section of the book, “Personal Perspectives,” contains one of the volume’s standout essays, a gripping and profound account of Charlottesville from Evan McLaren. Just a few months after graduating from law school, McLaren took on a senior position at NPI and thus found himself at the heart of the Alt-Right – “the most threatening political heresy of the present day.” McLaren’s account of the preparations leading up to the Unite the Right rally, as well as his very personal experience of police betrayal, chaos, and violence on the day is presented in a play-by-play format that culminates with McLaren, Richard Spencer, and their close associates, exhausted and depleted, gazing at the TV screen in their hotel rooms as the media hatchet job began. To his credit, McLaren hasn’t produced a narrative built on self-pity, or doom and gloom. Ultimately his message is one of calm resolve and hardened determination. For this reason alone, I found it inspiring.

The second section continues with two relatively short but worthwhile essays by Melissa Mészáros and Marcus Follin, better known by his YouTube moniker “The Golden One.” In “Lessons from Homeless Feminists,” Mészáros offers anecdotes of her boyfriend’s Hungarian grandmother as a counter-proposition to the arguments of feminists. The juxtaposition of images of the happy old woman surrounded by grandchildren and great-grandchildren, and those of bitter, childless feminists comforting themselves only with a series of ideological clichés, is quite powerful, but light-hearted enough to offer some relief from the more serious fare covered thus far. In a similar vein, Follin’s anti-pornography piece, “Cut Off the Path of Retreat,” is interesting without being too intellectually involved, and conveys an important message in terms of male self-improvement — an increasingly prominent aspect of Alt-Right culture.

The final, and longest piece in this section is Jared Howe's account of his path from the Libertarian movement to the Alt-Right. In "Regarding the Insidious Libertarian-to-Alt-Right Pipeline," Howe outlines the beginnings of his political activism in the 2007 Ron Paul campaign. After the failure of the campaign, Howe made his way to libertarian content producers like Stefan Molyneux, before encountering examples of "entryism" that he felt were ultimately damaging both to libertarianism and to American society in general. After noticing that many such "entryists" were Jewish, Howe made a shift towards more candid content producers on the right, encountering Richard Spencer, Mike Enoch, Jazzhands McFeels, and Christopher Cantwell. The thread tying together his experiences at the Ron Paul campaign, Trump rallies, and Unite the Right is "White people with traditionalist sensibilities finding themselves with no political representation in the nation their ancestors built."

In the third section of the volume, "Culture Clash," essays by Ethan Edwards, Bre Faucheux, and Richard Spencer deal with topics as varied as the political uses of historical memory, what the Alt-Right offers women, and the role of TV sports in sedating and emasculating White men. In "The Last Big Battle of the Civil War," Edwards takes issue with Jewish movie mogul Rob Reiner's social media comment: "GOP frightened to death of the browning of America. They will lose this last great battle of the civil war. Diversity is our strength." Edwards points out that the mainstream media permits Reiner's outburst as "acceptable conduct," even if it not only "calls for an end to White America" but also couches "the sentiment in a historical narrative of racially-charged violence." Edwards sees the victorious Trump campaign as a response to this trajectory of national discourse, describing Trump as "a conduit, a mascot, a primal roar from White America." The essay is full of righteous anger, perhaps best conveyed in the observation that "White people do not *mechanically* need the Rob Reiners of the world. The Jewish ethnic identity — a people among us who hate and fear us, and use their supremacist-victim cult to rationalize fleecing us and plotting to destroy us — serves no good purpose in our civilization."

In "How the Alt-Right Benefits Women," Bre Faucheux takes issue with Marxist claims that "women who join the alt-right or hold alt-right ideas are psychologically defective, and worse still, that they enjoy being abused and dominated by men who are also psychologically defective." Faucheux argues that feminism is a kind of suicide pact whereby women have traded the security and freedom of a home life for participation in the wage economy and allegiance to a blatantly degenerative cultural framework that compels promiscuity, childlessness, and loyalty to leftist ideas. Ultimately, "the supposedly radical position of the alt-right with regard to sex roles and relationships is nothing more than a correction of the failed theories and practices promoted by the feminist left."

Illustrating that women are not the only victims of the System, Richard Spencer's "Stop Watching Football" is a classic essay on the deadening effects of modern culture on White men. This is one of the more scathing pieces that Spencer has penned, and this is a sincere compliment. He asks: "On a deeper level, what does it mean for a White man to paint his face, remove his shirt — perhaps spend hours boozing and gorging in the parking lot before games — and cheer on Black athletes?” He points out the hypocrisy inherent among those Whites who flee from the cities to the predominantly White suburbs, only to invest time and money in supporting an increasingly Black sport: “They live their lives in recognition of racial reality…and then spend their luxury time retreating into racial fantasy.” This is an essay that deserves to be read, re-read, and disseminated every time the mainstream media presents this or that multicultural sports team as an example of a putative triumph of diversity — the French victory in this year’s World Cup being an excellent example.

In the book’s fourth section, “The Human Question,” we encounter some of the movement’s heavy hitters — most notably Jared Taylor’s essay on “Race Realism” and Kevin MacDonald on “The Alt-Right and the Jews.” Further essays by Roderick Kaine, Bill Matheson, and Ryan Faulk deal with sexual relations and other issues of concern to the manosphere, a blue-collar look at the African presence in America, and the genetic history of Europeans through a quasi-eugenic lens respectively. Taylor’s piece is full of all the detail, erudition, and penetrating common sense we’ve come to expect from the AmRen leader, culminating in his warning that “Whites are only about 15 percent of the world population, so if they let nonWhite immigrants into their countries in large numbers and condemn Whites who make a deliberate choice to marry within their own race, it is only a matter of time before they disappear.” Kaine’s essay, “The Sexual Prisoner’s Dilemma,” is an excellent breakdown of the collapse in trust between the sexes, resulting in a rapidly declining Western birth rate as men seek to avoid biased legal systems, financial ruin, and even false paternity in the wake of feminism. Kaine concludes that the “only morality is civilization, and civilization is only possible when men are willing to marry, breed, invest and toil because it works in their favor.” Dispensing with niceties and academic nuance, blue-collar Bill Matheson argues in “Irreconcilable Differences” that Black Africans are essentially a different species. As well as skewering liberal hypocrisy on the Black experience, and the European experience of Blacks, Matheson points out that “all evidence suggests that if the White species cannot manage its own systems, its systems will cease to exist. Furthermore we cannot survive shackled to a group that (a) loathes us, (b) lives off of our productivity and (c) downgrades our overall capacities and functionality through increasing hybridization.”

In “The Alt-Right and the Jews” we turn to material and arguments that will be very familiar to *TOO* readers. Kevin MacDonald makes an exceptional and well-documented case for his contention that “alt-righters are justified in identifying Jewish influence as an issue that requires special attention.” He does an impressive job of condensing some huge topics without losing any of their essential importance, covering “Jews and the American Right,” “Jews and Middle East Interventionism,” “Jewish Involvement in Shaping U.S. Immigration Policy,” “Jewish Activism on Behalf of Blacks,” “Jews and the Media,” and “Jewish

Involvement in Censorship" in a classic essay that could really serve as the basis for a policy document.

Wrapping up section four of the volume, Ryan Faulk examines the manner in which genetically-based traits spread and argues that until the 1950s the European peoples were on a path of genetic betterment. For Faulk, the "first world" "is entirely a function of the genetic changes that created a New European, who, without any outside help, destroyed serfdom and created the modern world." Mass immigration, miscegenation, lower birth rates, and the promotion of unhealthy traits risk undoing this progress. While White guilt underpins much of the propaganda behind this decline, Faulk insists: "If anyone should have racial pride, it is Europeans, the more northern and western the more so."

Closing the volume is a section titled "Counterrevolution." Daniel Friberg's essay on "The Metapolitical Warfare of the Alt-Right" is a no-nonsense look at Alt-Right media strategy and the rationale behind it. George T. Shaw returns to examine anti-White memes and narratives in "Dismantling Anti-White Newspeak," in which he skewers the concepts of racism and anti-Semitism as lacking validity since "the races provably have different IQ averages and behavioral tendencies," and "Jewish group agendas are provably damaging to host societies."

This is followed by Alex McNabb's, "The Art of the Troll," an entertaining account of the development of Alt-Right troll culture and its significance as a metapolitical strategy. The final essay of the volume, "Physical Removal: More Than A Meme," offers insight from Augustus Invictus on the possibility of confronting and removing Antifa and other hostile elements of the population *within the framework of the Constitution*. Examining historical precedents such as the internment of the Japanese during World War II, Invictus makes a great case for aggressively confronting Antifa and other treasonous elements with legal sanctions. He concludes that "we have the legal and moral justification to directly address this problem. Physical removal and the restoration of order is possible within the bounds of the Constitution. To delay the ultimate shutdown is simply to postpone the inevitable, and to surrender the initiative."

George T. Shaw's postscript, "Think Again, They Are Coming for You," is really addressed to normie readers, but some of his comments bear repeating here:

> Be clear on this: even if alt-righters were the "scoundrels" the fake news media makes them out to be, the hunt for heretics would not stop once all the "Nazis" were imprisoned or terrorised into silence…The alt-right is, finally, just an acknowledgement of what objectively exists, and what is objectively taking place. And we are at a point where denying our predicament as a race and as a civilization is both dishonest and dangerously — even suicidally — stupid. If you have no coherent or truthful arguments to counter the ideas presented in this book then the

> challenge you are faced with is to decide where you stand now, before your enemies decide for you.

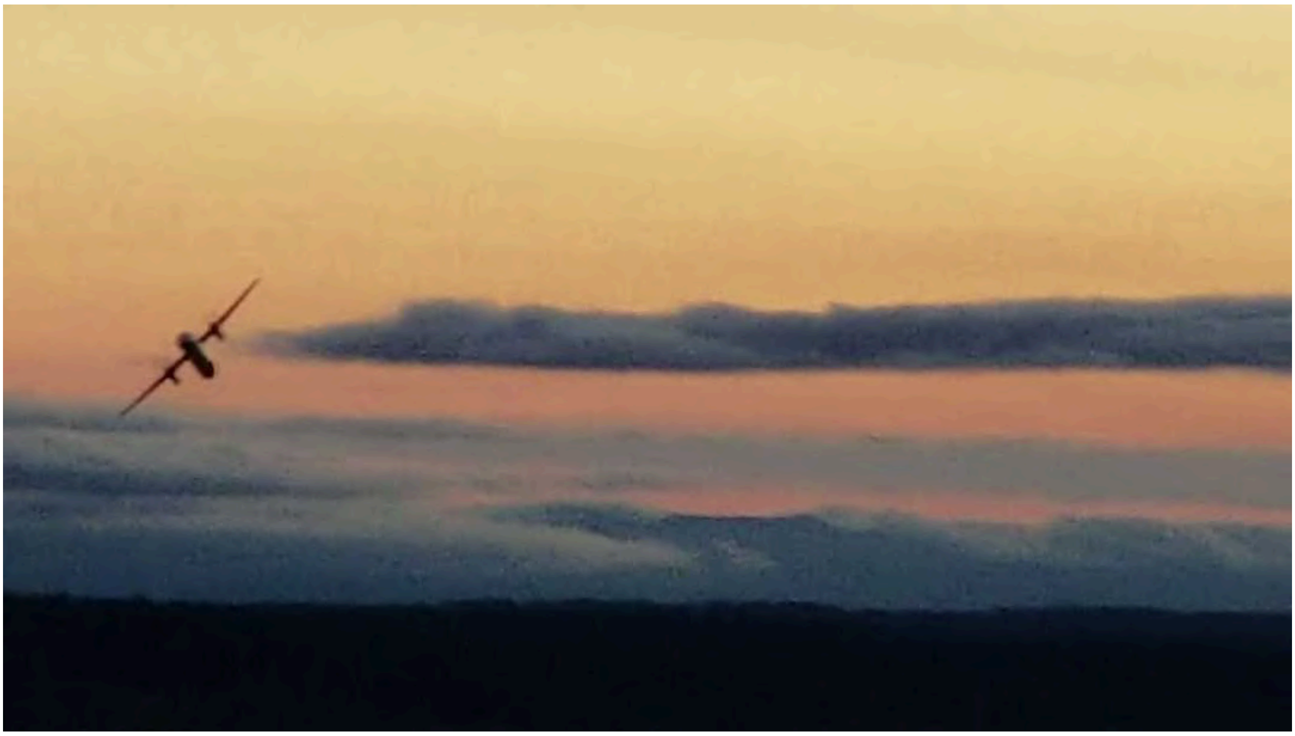
This is a terrific collection of essays that is difficult to fault, and it is my sincere hope that it finds both audiences that it seeks — the movement veterans and the everyman confused about the state of his culture and nation. One might argue that it is too heavily focused on the American context at the expense of other Western nations, but it is the American context that really gave birth to the Alt-Right, especially in a stylistic sense. One might also suggest other voices and personalities who could have been included in the volume, but all the right and necessary notes are sounded here and there is a limit to what a single volume can include. The publication of *A Fair Hearing* is a heartening sign that the Alt-Right's "moment" has not passed and is symbolic of the fact the movement is still here, still fighting, still searching for ways to further its cause. As Daniel Friberg writes, "Simply put, the struggle is not lost. In fact, it has only just begun."

Struggle is natural and good. We in the Alt-Right know that and appreciate it better than most.

“Nah, I’m just a White guy”: “Sky King” and White Male Suicide

theoccidentalobserver.net/2018/08/14/nah-im-just-a-white-guy-sky-king-and-white-male-suicide

Andrew Joyce, Ph.D. August 14, 2018



“It is this which makes suicide easier: for the physical pain associated with it loses all significance in the eyes of one afflicted by excessive spiritual suffering.” Arthur Schopenhauer, *Über den Selbstmord*

A few days ago, Rich Russell, a 29-year-old baggage handler at Seattle-Tacoma International Airport, took a a twin-turboprop Bombardier Q400 that had been parked for the night, and flew it 25 miles before deliberately ending his life by crashing it on the sparsely populated Ketron Island. Rich appears to have made a point of avoiding injuring or harming others in his pursuit of a cinematic, and, one assumes, adrenaline-fueled exit from this life. Among the particularly poignant aspects of the moments before his death was Rich’s determination to execute a barrel roll before making his way to Ketron Island. There was also his interaction with an air traffic controller, during which a nervous, distracted, emotional, and clearly troubled Rich attempted to make humorous small-talk. At one point the following exchange took place:

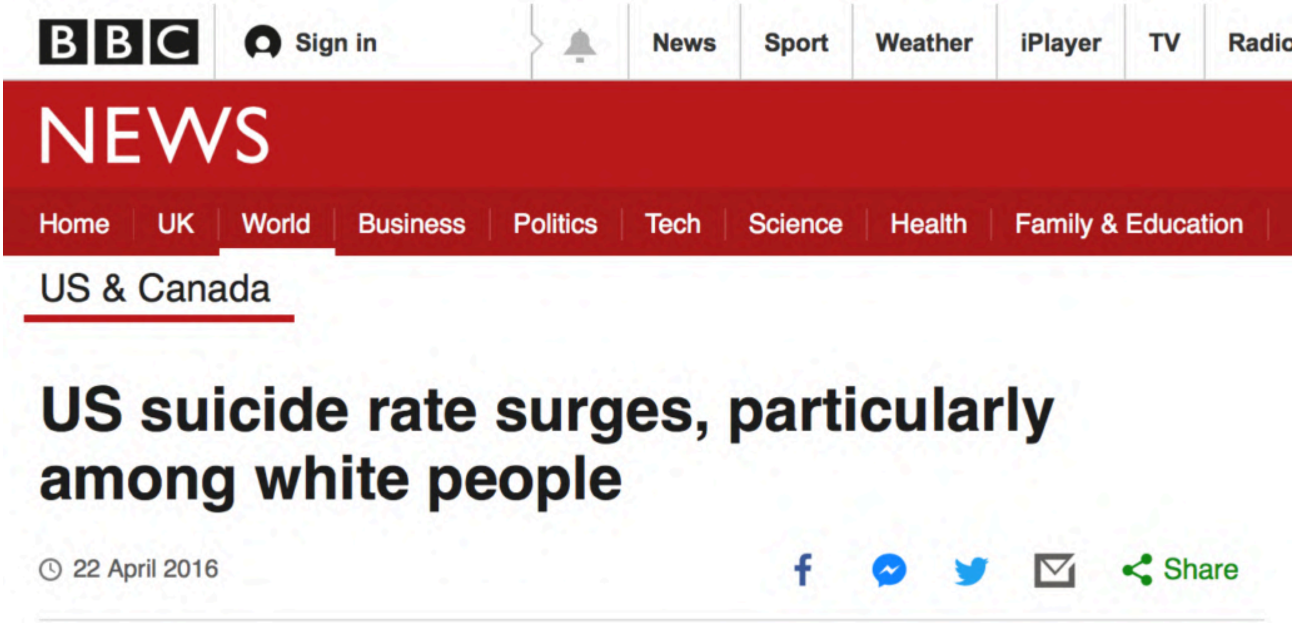
Rich: Hey do you think if I land this successfully, Alaska will give me a job as a pilot?

Air traffic control: You know, I think they would give you a job doing anything if you could pull this off.

Rich: Yeah right! Nah, I’m a White guy.

We will never know what combination of reasons led this young man to take his own life, but this particular exchange certainly resonates strongly with a growing problem: White men, specifically, are taking their lives [at terrifying rates](), and these rates are getting worse. Another sign that there was something deeper in the nature of Rich Russell's death was the response from the Alt-Right community on social media. Rich was quickly given the admiring and sympathetic hashtag #SkyKing, and whereas the mainstream media and all aspects of the political Left appeared to ignore the story altogether, Alt-Right accounts were notable for changing their usernames to include plane emojis, producing tribute videos, and expressing sincere condolences for the loss of a young man everyone would be proud to call a son or brother. Even setting aside the epic nature, if that's even an appropriate terminology, of Rich's death, this suicide clearly touched a nerve. Why?

One reason is that the Alt-Right, more than any other Western cultural or political group, is already keenly aware that White men are being forced into existential crisis by contemporary social and political developments. This crisis is quite literally killing us. In 2015, two Princeton economists found that [the death rate among white, middle-aged men](), rather than falling, like with most other groups, was rising. According to suicide prevention expert, Dr. Christine Moutier, middle-aged White men account for 70% of deaths from suicide each year. [Nine-tenths of them]() are from a lower socioeconomic class. The crisis has engulfed the West as a whole. Britain is in the grip of a [male suicide crisis](). Men in the UK, aged 20 to 49, are more likely to die from suicide than any other cause of death. Two months ago it was [announced]() that "male suicide rates in Australia are an epidemic." In France, a person commits [suicide every hour](), and among young people aged 15 to 24 suicide is the second cause of death after road accidents. Meanwhile, in Bavaria, a state that enjoys low unemployment and high average income, suicide takes [more than double]() the lives of road traffic accidents.



US suicide rate surges, particularly among white people

22 April 2016

Aside from instances of personal, individual trauma, there are three layers of explanations for this unfolding and worsening catastrophe, only some of which are discussed with any merit in the mainstream media. These three layers can be broadly defined as cultural, sexual, and racial. In the realm of culture, it is clear that Western civilization has fully entered a stage of sterility and degradation, resulting in a pervasive meaninglessness in human life. An unavoidable factor in this context is the rise of technology and the aftermath of the industrial revolution, or at least the spirit which accompanied these developments. Two key texts identifying this malaise are Martin Heidegger's The Question Concerning Technology (1954), and Ted Kaczynski's The Unabomber Manifesto: Industrial Society and Its Future (1995).

For Heidegger, like Max Weber before him, the advance of modern industrial science in explaining everything naturalistically led to the "disenchantment of the world." As humans tended more and more towards the view of their surroundings as merely potential resources to be exploited as much as possible, our ability to lead worthwhile and meaningful lives was put at risk. Nowhere is this more apparent than in the development of "human resources" as a central aspect of all employment practices. With this development, the sterile objectification and interchangeability of man was essentially complete, and "the good human" became "the one most flexible and able to deal with shifts in the marketplace, pluralities of cultures, changes in social norms etc. In their adaptability, human beings in the technological age share a 'style of being' with everything else, because everything is now valued in terms of its flexibility and efficiency. Modern technology, in other words, has changed our taste or sense for the world."[1] This, we might say, is the first step on the path to despair.

The culture of modern technology, moreover, with its emphasis on unending exploitation of resources and hostility to obstacles of any kind, is inherently antagonistic to any "non-fluid" aspects of human life: biological sex differences; borders and nation states; religious or Romantic notions of purpose or higher meaning in human life; or even the idea that a man might have one career in a single field. In fact, our entire education system is now built on providing students with sets of "skills" rather than expertise in any particular area — the goal being the production of a pool of potential employees able to adapt to a wider variety of work situations. The *Financial Times* is now advising young graduates to prepare for at least five careers in their lifetime. Many people are therefore graduating college without even the faint hope of a path or grand project by which to navigate their working lives. Their existence is rather doomed from the outset to be dominated by transience and interchangeability, rendering them, quite literally, as just another set of spokes for the technological wheel.

> Would Rich have hijacked that plane if he were working away on his homestead (which he'd actually own) with chickens, goats, and a loving wife? I highly doubt it
>
> — Charlie Nash (@MrNashington) August 11, 2018

If Heidegger was correct in implying that humans possessed a greater sense of Being when they were more connected to the land and the objects around them, then the spirit of the industrial revolution has been a cruel thief indeed. Our ancestors left the mountains and fields for the cities and factories not just for the superficial ease of wage labor and escape from periodic famine, but also because of the promise of participating in a larger project: they would make *things*, and through these *things* they would contribute to Western expansion, progress, and empire. Until the mid-twentieth century, the industrial revolution could be said to have fulfilled its part of the bargain. But today, in the post-industrial West, we are cut off from the mountains and fields, and also from the larger vision. The factories are closing or already closed, and the great projects of the West now lie abandoned, scorned and stigmatized. Technological economic life, the very basis of supporting one's material existence in modernity, is a wasteland devoid of true meaning. To compensate, we use technology to develop ever more devices that will create more free time, but, in doing so, we plunge ourselves only into existential boredom. We escape from this numbing state via a seemingly endless supply of petty amusement and entertainment. When this finally fails, we find our lives entirely unfulfilled and undirected by culture. We have taken the second step on the path to despair.

The next layer of explanations for the catastrophic Western male suicide epidemic concerns the revolution in sexual relations. As well as being stripped of meaning, the modern working and educational environment has been thoroughly feminized. Well-paid industrial jobs have all but disappeared, and they've been replaced with unskilled work, low-wage roles that privilege female-oriented "skills," or fluid occupations that are part of the rise of the bloated, sanitized, meaningless, non-productive, and expressly politically correct "corporate managerial class." Affirmative action policies, explicit or not, are leading to the influx of women at all levels of the education system, displacing men as well as marginalizing male learning preferences. One of the great lies of the "equality" scam is that it is without costs, and that it is merely about "fairness." Nothing could be further from the truth. What "equality" in fact achieves is an unbalancing, and a redistribution that involves loss of power, influence, and meaning for the section of the population deemed 'privileged' by the ideological fashion of the moment. In the United States, the academic performance of boys has been in decline since the 1950s. Similar patterns have been observed in Canada, the U.K., and Australia. In fact, in Australia, educational standards as a whole have collapsed almost entirely in sync with the fact "male teachers are becoming an endangered species" in the country.

The marginalization or feminization of males in educational and working environments proceeds unchallenged because of the widespread demonization of masculinity in modern, sterile, resource-focussed culture. Jonathan Bowden once opined that "masculinity is a sacred thing." Channeled aggression, stoicism, self-control, ambition, a keen sense of honor, and, when necessary, well-ventilated fury, are indeed sacred aspects of Western masculinity and have been marked in our souls since before *The Iliad* inscribed them in literature. And, for centuries after Homer, these traits were admired, praised, and worked into poetry and art. Today, however, all aspects of masculinity are designed as undesirable, declared “toxic,” and scheduled for “management” by the feminized technological state. The *Boston Globe*, *Psychology Today*, and even the British government insist that boys should be encouraged to play with dolls to make them “more caring and nurturing,” which is “something that is just as appropriate for boys as for girls.” Such rhetoric ignores and marginalizes the fact that males have cared for and nurtured their families for many thousands of years – in a male way. What such initiatives actually aim to do is not make males caring and nurturing, but to make them caring and nurturing in a female manner. They seek the eradication of masculinity.

They also disseminate the myth that there is something inherently wrong and dangerous about being a male. Nowhere is this more apparent than in the proliferation of the “rape culture” meme. It is one of those glaring contradictions of Leftist thought that Cultural Marxists should preoccupy themselves so intensely with the idea that all Western men are potential rapists, while cheering the mass immigration of actual rapists from the Third World – a development that has led to probably the greatest rise in sex crimes in the history of the West. White men are thus confronted with the confusing, and, in some ways, soul-destroying vision of White women showing open preference for low IQ foreign sex criminals over their own kind. The consequent resentment is only part of a larger breakdown in sex relations that also links heavily with the feminized, resource-focused Western divorce system, which looks at men not as fathers and humans, but as bank balances and custody hours. In response, males increasingly reject marriage, turning to movements involving, on the one hand the total rejection of relationships (MGTOW, or Men Going Their Own Way), or pick-up artistry (itself a transient, fluid, nihilistic and novelty-based product of the resource-focussed society). Perhaps most disillusioned are the Incels, or Involuntary Celibates, those who simply can’t find a mate given the state of contemporary sex relations. This particular movement is home to a great deal of despair, and has contributed a number of notable suicides.

A third layer of explanations for the explosion in White male suicides involves race. We now live at a time where almost every project or endeavor is measured according to prevailing ideological dogma, and where the primary measure is the number of White males that project or endeavor will involve. “Too many White men” is today perhaps the greatest condemnation, moral and otherwise, that can be levelled at any film, play, book, sport, academic discipline, civic institution, or government. The absence or elimination of White men, the social “folk devil,” thus becomes an inherent moral good within the culture. Given this state of affairs, it wasn’t at all surprising when, last year, Maine Democrats were caught on video laughing about rising suicide rates among White males. They undoubtedly felt this was acceptable because their targets had already been thoroughly dehumanized by culture, by feminism, and by the racial dynamics of the contemporary multicultural state. Of course, the most material manifestation of the “too many White men” idea is affirmative action. We will probably never have exact figures for the number of White men excluded from employment in the society built by their fathers, and all in the appalling name of “equality.” What we do know is that the very existence of affirmative action is a demoralizing affront to the dignity of every hardworking White man in America, and wherever regulations like these raise their poisonous head. Most poingantly, their demoralizing effect is etched into every syllable uttered by Rich Russell when he balked and said “Nah! I’m a White guy” before turning into the sunset.

Faced with such an overwhelmingly oppressive atmosphere, it certainly isn’t surprising that more and more White males are finding themselves in places of despair. But is suicide the right answer? Or is such a question even valid? The subject is close to home. When I was aged 20, my best friend of the same age hanged himself. After an extremely difficult childhood and the frustration of a career path, he was walking on a razor’s edge emotionally. Then he found out his girlfriend was cheating on him. Days later he was dead. We had been more or less inseparable since we met as five year olds. He was like a brother, and I found his death absolutely devastating. In some respects, I still do. In the aftermath, one is confronted, after the numbness, tears, and anger, with a feeling of indignation. These people, after all, *deprive us* of them. And, despite its inability to bring our loved ones back, we question the morality, or “rightness” of that. In my mid-20s, with some of these questions still circulating in my mind, I found Schopenhauer’s essay *On Suicide*, and I read it again in the hours after hearing of Rich Russell’s final journey. In that essay, I found not only answers to the moral question of suicide, but also, in the aftermath of Rich’s death, to the differing responses of the Alt-Right and non-Alt-Righters to it.

In Schopenhauer’s view, “it is only the monotheistic, that is to say Jewish, religions whose members regard self-destruction as a crime.” The reason for this is not any definitive prohibition in scripture, of which there is none, but rather the realization that suicide is “an ill compliment to him who said that all things were very good…It is another instance of the obligatory optimism of these religions, which denounces self-destruction so as not to be denounced by it.” This passage really resonated with me because Left-Liberalism is nothing if not a modern, secular religion imbued with mandatory optimism. We are constantly told that things are getting better, that “diversity is our strength,” and that “equality will make things fairer.” Dissent from this prozac-fuelled vision is viewed almost as a form of mental illness. Is it any wonder then that such a mass culture, with such tendencies, would look on even the most spectacular of White male suicides with nervous confusion, missing entirely its meaning or greater significance? Left-Liberalism, Schopenhauer might say, ignores, marginalizes, and even laughs at White male suicide so as not to be denounced by it. The Alt-Right, sensitive to cultural decline, and attuned to the pain of despair, saw Rich Russell’s denunciation for what it was, and responded accordingly.

Are suicides merely weak cowards? Schopenhauer adds: “We hear that suicide is the most cowardly of acts, that only a madman would commit it, and similar insipidities; or the senseless assertion that suicide is “wrong,” though it is obvious there is nothing in the world a man has a more incontestable *right* to than his own life and person.” It is the act of will in exercising this right over themselves that prevents me from condemning those who choose this path. My own interpretation of the death of Rich Russell was that Rich decided in his last moments to seize his life, and, as Heidegger would have it, quite literally “live towards Death.[2]” Faced with a life stripped of meaning, only a death imbued with meaning, or at least some semblance of control or self-determination, remained. Almost every aspect of Rich Russell’s final moments were self-determined – from the conversation with the ATC to the barrel roll against the sunset. He could not determine how he lived, so he resolved to determine how he died.

These remain mere speculations, and this topic remains sensitive. The goal here is not to offend, but it is perhaps to alarm. We are facing a huge crisis. The more sensitive souls among us are the proverbial canary in the coal mine. A deep rot has set into Western culture, and it will need to be rooted out before we lose too many good people – indeed, before we lose “too many White men.” Of those that depart, perhaps the best we can offer is not to condone, and not to condemn; but to say merely that we understand.

Appendix: Selected comments from Alt-Right Twitter Accounts (with permission):

“I think he feels the pain of an entire race being exterminated but can’t quite articulate his depression.” *Tolerant Fellow*.

“It’s unsettling. So human, vulnerable, and brave at the same time.” *The Frog of War.*

“This is the most united I’ve seen all of these different groups in a while.” *National Apacheism.*

“Literally this was the Whitest hijacking ever. The guy just flew around the water and crashed so others wouldn’t be at risk.” *Sherman McCoy*.

“The blue checkmarks will hate Rich because in the last moments of his life he was free and that terrifies them more than anything else.” *Titus of the Dreamlands.*

[1] M. Wrathall, *Heidegger* (London: Granta, 2005), p.101

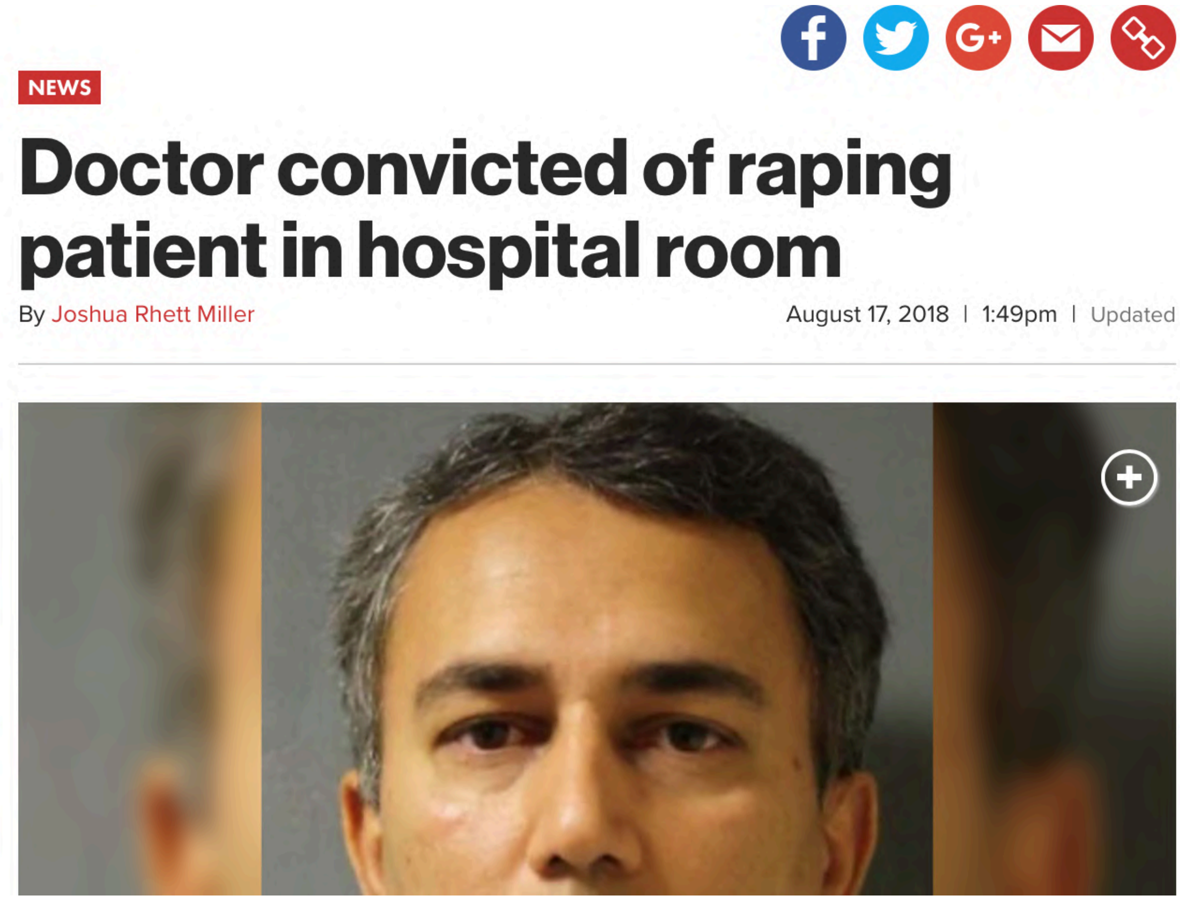
[2] Heidegger himself viewed suicide as an “inauthentic” approach to Death, but his argument has been critiqued by scholars as philosophically lacking, and owing too much to his Catholic background.

Bad Medicine II: The Escalating Problem of Third World Doctors

theoccidentalobserver.net/2018/08/29/bad-medicine-ii-the-escalating-problem-of-third-world-doctors

Andrew Joyce, Ph.D.

August 29, 2018



NEWS

Doctor convicted of raping patient in hospital room

By Joshua Rhett Miller

August 17, 2018 | 1:49pm | Updated

For some time now I've been receiving requests to produce a sequel to a September 2017 piece on the disastrous consequences of the mass importation of doctors from the Third World to Britain. Until recently I resisted the temptation to do so because I felt the original article was definitive in outlining the major thematic issues: Third World doctors are responsible for at least 80% of malpractice cases at U.K. Medical Tribunals; Third World doctors are significantly more likely than native British doctors to engage in the sexual abuse of their patients; and, finally, the medical establishment seems to be complicit in both the covering up of these crimes, mainly via the imposition of extraordinarily lenient sanctions. A number of recent stories, however, from the United States and Australia as well as the U.K., have proven sufficiently unsettling and infuriating that further coverage and discussion of this horrific epidemic is necessary.

One thing that has become very clear in recent months is that the U.K. medical establishment is utterly beholden to multicultural dogma on "racism," as well as a Soviet-like atmosphere of fear, spying, and denunciation. Take, for example, the case of Peter Duffy, a surgeon, consultant urologist, and one-time "Doctor of the Year" at England's

Royal Lancaster Infirmary. In 2005, this exceptional physician made the mistake of stating that "a doctor of Indian descent had missed an operation on a patient with suspected gangrene because he was out playing golf. He also said two other colleagues of Asian heritage were involved in possible overtime fraud." Rather than leading to an investigation of these issues of malpractice, Duffy reports:

> **after flagging these concerns, he was subjected to "malicious, toxic and utterly false" allegations over the period of a decade, *culminating in accusations made to the police that he was racist*. In particular, tribunal documents showed that *four anonymous letters were sent to the General Medical Council* (GMC), Duffy's professional regulator, between 2012 and 2014. Employment Judge Slater said that, from the contents of the letters, they appeared to written by someone within Duffy's department and "alleged matters which, if true, may have called into question [his] fitness to practice." [Emphasis added]**

Under scrutiny and suspected of having "racist" tendencies, in 2015 Duffy transferred to another hospital. It was at this hospital that Duffy was voted Doctor of the Year by patients and colleagues. A lingering cloud of suspicion appears to have lingered over him, however, and he resigned in July 2016 after he claiming he was still unable to shake off insinuations relating to his issues with the three foreign doctors. After resigning, he was awarded £102,000 in compensation by an employment tribunal that judged he had been unfairly treated.

Operating in tandem with a culture of gagging and secret denunciations of "racists" is a flagrant disregard on the part of medical authorities for the seriousness of criminal misconduct by Third World doctors. In March it was reported that "1 in 6 doctors convicted of sex offences are still able to practice medicine," and last year it emerged that more than 1,000 doctors in the U.K. have criminal convictions for offences including possession of child pornography, cruelty to children, soliciting prostitution, and the theft of drugs. The proliferation of criminal elements and foreign ethnic physicians in the British health service has led to a situation where recourse is no longer required to the records of the Medical Practitioners Tribunal Service. There are almost daily headlines involving malpractice and sexual abuse among foreign doctors, though these pieces are always straining to treat the case on an individual basis. The aim of the following is to collate some of the most pertinent cases from the last 11 months in order to demonstrate a horrific pattern that is getting worse, not only in Britain but throughout the West. As White populations age and we divert more and more money away from training our own youth, we will become more and more reliant on immigrant doctors with low aptitude, poor training, and brutal sensibilities. This is a terrifying prospect.

I. Sexual Abuse

Sexual abuse and misconduct remains the foremost cause for legal proceedings against foreign doctors. As suspects, defendants, and convicted criminals, South Asians from India and Pakistan are over-represented to an extraordinary extent. In July, Accident and Emergency doctor Mohammed Tariquezzaman, 55, was struck off the medical register after fondling a 20 year old patient during a routine medical exam. The victim, referred to as Patient A throughout the hearing, recalled how Tariquezzaman watched her get undressed in a consulting room in University College Hospital before he pulled her underwear down to her thighs and smirked as he said she had a "nice body." Despite the patient saying she felt uncomfortable as he fondled her genitals, Tariquezzaman laughed and said: "This isn't the first time this has been done to you." He then asked for her phone number and offered her free treatment at his private practice, suggesting they "go out for a curry."

Mohammed Tariquezzaman – "Want to go out for a curry?"

In January, midlands family doctor Jaswant Rathore, 60, was jailed for 12 years for sexually assaulting four of his patients. Rathore was convicted of eight charges of sexual assault and two counts of assault by penetration on patients over a period of two and a half years. He had assaulted patients who came to see him with medical complaints ranging from vomiting to hayfever, pretending that medical "massages," or intimate sexual groping, were necessary for diagnosis or treatment. In June, Huddersfield gynaecologist Iftekhar Ahmed was found guilty of several sexual misconduct offences in relation to his treatment of a female patient. Ahmed, 51, who is now believed to be practising medicine in the United States, is originally from Bangladesh. He was found guilty of conducting an intimate examination of the patient without her consent, asking her

Iftekhar Ahmed – "Do you like licking?"

inappropriate sexual questions including: "Do you like licking?", and asking her if she wanted to have sex while examining her. He then asked "what sex toys she used and if he could look at them." Ahmed watched the patient undress, and later "accessed her medical records for her telephone number and called her numerous times, asking her more inappropriate questions about her privates.

In another horrific case, homosexual Indian-born family doctor Manav Arora, 37, was jailed for two years after being found guilty of sexually assaulting a male patient. Arora performed oral sex on the patient, who had limited movement, while inserting a catheter. The trial also heard from two men who claim they were assaulted in the same way by Arora four years earlier. After the verdict, the prosecutor said Arora had also been suspended in 2005 after a similar accusation was made at a hospital in Portsmouth, but had then been allowed to resume working with the public. Arora had also received a caution from West Midlands Police after being caught engaging in a sex act with another man in a public park less than two weeks after the incident for which he was convicted. The case was reminiscent of that of Farouk Patel, 35, a Leicester family doctor who was cleared in January of sexually assaulting a male patient but admitted to having "risky homosexual sex" with a number of men in his consulting room, and was described by prosecutors as having "a voracious appetite for homosexual sex."

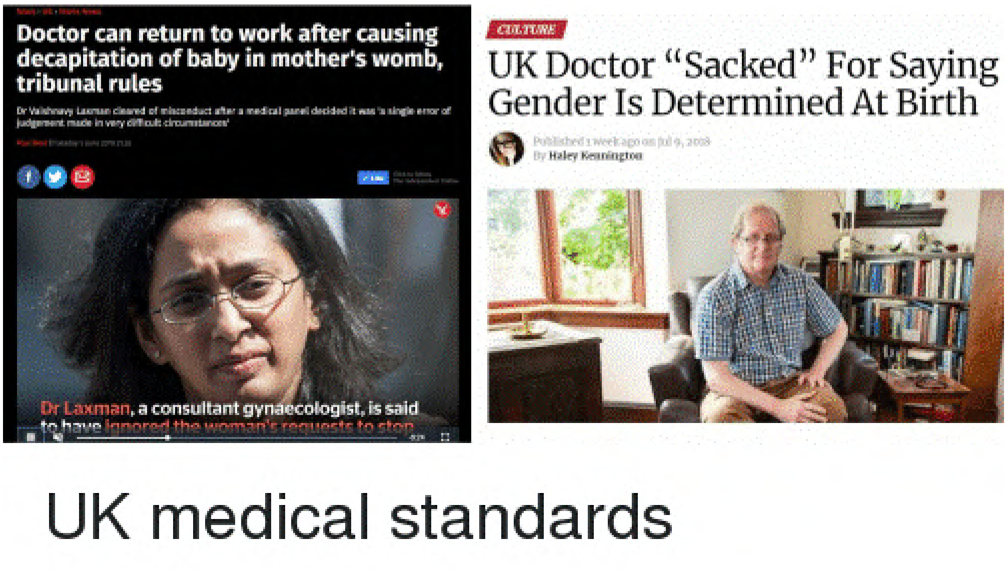
Female patients of course represent the majority of victims. In March, hospital doctor Maher Khetyar was struck off the medical register after being found guilty of sexually abusing two female patients and a female colleague. In the case of each of the patients, Khetyar pretended to conduct legitimate medical examinations, fondling their breasts for sexual reasons." In April, family doctor Rajeshkumar Mehta, 64, was jailed for sexually assaulting a patient who visited him fearing she had heart attack symptoms. Mehta used the opportunity to grope the woman's breasts before asking her "questions about her personal life and sexual partners." Just after I published my first TOO essay on this subject, family doctor Mohammed Ihsan, 35, went before a medical tribunal following accusations of sexual assault against one of his patients. According to reports, Ihsan "unzipped his trousers and offered to have sex with a female patient when she asked him about the contraceptive pill." He then allegedly put his crotch in the face of the woman and kissed her on the lips, telling her: "Having lots of sex makes you healthy." Alan Taylor, a lawyer for the General Medical Council, added: "Following that, doctor Ihsan said to Patient B: "I want to show you something. I want you to see my b***s." He repeated this and kept saying: "I really, really want you to see my b***s," and he stood up, unzipped his trousers and put his crotch near her face." He also asked if he could install pornography on her home computer."

Mohammed Ihsan – "Having lots of sex makes you healthy."

The most notorious recent case of sexual abuse on a patient, however, did not occur in the U.K. but in the United States, where the problem of Third World doctors is also rapidly coming to prominence. Last week, Texas doctor Shafeeq Sheikh managed to avoid doing jail time despite being convicted of raping a heavily sedated and asthmatic patient. What makes the light sentence even more galling was the calculating and callous nature of Sheikh's crime. Everything had been premeditated, including his disabling of the patient's nurse alarm, and measures he undertook to ensure uninterrupted access to her room.

Patients are not the only at-risk persons from Third World doctors. Colleagues, especially junior colleagues, and other members of the public are equally vulnerable to the predations of sexual psychopaths from the sub-continent. In November 2017, Imran Rauf Qureshi received just a 12 month suspension for groping a nurse's breasts while working at Trafford General Hospital in Manchester. Qureshi later claimed he was "looking for a romantic friendship" with the nurse but that "cultural differences" meant his approaches had been misinterpreted — an excuse dismissed by the Medical Tribunal. Just a few months ago, Accident and Emergency doctor Srikishen Parthasarathy, 44 and from Bangalore, received just a 2-month suspension from the Medical Tribunal after sexually assaulting two trainee nurses, including grabbing one between the legs. One nursing assistant claimed Parthasarathy tried to "grab her breasts, slapped her on the bottom and asked 'do you swallow?" In March, orthopaedic surgeon Milind Mehta, then located at a hospital in Scotland, escaped punishment of any kind despite being found guilty of sexually assaulting a colleague. Mehta "asked the woman into his office at Dr Gray's Hospital in Elgin, Scotland, on the pretext of showing her medical slides — only to press himself against her chest before kissing her repeatedly around the neck and shoulder." He apparently escaped punishment for this by organizing Powerpoint presentations using himself as the example to stop other doctors harassing colleagues. A more reassuring punishment was delivered when in November 2017 Accident and Emergency doctor Mohammed Yasin was struck off the medical register after repeatedly groping two nurses and pressing himself against them. Egyptian senior gynaecologist Khaled Ismail, 50, was permanently struck off the medical register in June after groping a midwife while she was busy delivering twins, and molesting three other female junior colleagues over a two-year period.

II. Negligence and Incompetence



Doctor can return to work after causing decapitation of baby in mother's womb, tribunal rules

Dr Vaishnavy Laxman cleared of misconduct after a medical panel decided it was 'a single error of judgement made in very difficult circumstances'

Dr Laxman, a consultant gynaecologist, is said to have ignored the woman's requests to stop

CULTURE

UK Doctor "Sacked" For Saying Gender Is Determined At Birth

Published 1 week ago on Jul 9, 2018
By Haley Kennington

UK medical standards

Aside from sexual abuse, the most common instances of malpractice among Third World doctors concern gross negligence and incompetence. Back in March the world stood aghast at news that Kenyan doctors at Nairobi's Kenyatta National Hospital had performed brain surgery on the wrong patient. The entire staff involved in the surgery was suspended after it came to light they only discovered they had the wrong patient after hours of searching for a blood clot that was in fact in another patient. Such stories may, among those with the darkest sense of humor, have a certain comedic value. Unfortunately, the West's ongoing practice of importing medical staff from the Third World has resulted in similar travesties being played out in our own nations. In June, a medical tribunal found that Indian senior gynaecologist Vaishnavy Laxman committed a "failure in her clinical decision-making" when she decided to make her patient deliver a premature baby naturally rather than via c-section. According to The Telegraph:

> **When Laxman urged the patient to push whilst she applied traction to the baby's legs, the baby was decapitated with the head remaining stuck in the womb. Two other doctors subsequently carried out a c-section to remove the head, which was "re-attached" to the baby's body so that his mother could hold him."**

Despite the tribunal's findings, Laxman was permitted to return to work immediately because, in the tribunal's estimation, her conduct represented "a single error of judgement made in very difficult circumstances" — an apologia likely to bring little comfort to the mother of the decapitated infant, or to those who are yet to come under Laxman's "care."

Hadiza Bawa-Garba

Another doctor soon to be back in U.K. hospital wards is the Nigerian Accident and Emergency physician Hadiza Bawa-Garba. Just a couple of weeks ago Bawa-Garba successfully overturned a decision to strike her from the medical register following her role in the death of a six-year-old boy with Down's Syndrome. Jack Adcock had been admitted to hospital with sickness and diarrhoea. After an initial examination, he was treated for acute gastroenteritis and dehydration but his condition continued to deteriorate. It subsequently emerged that he had been suffering from pneumonia. He went into septic shock, which led to organ failure and a heart attack, and he was pronounced dead within hours of his arrival. In reviewing the case, the Medical Tribunal found a series of errors committed by Bawa-Garba, a fact that led to her receiving a criminal conviction and a 24-month suspended sentence for gross negligence manslaughter. The General Medical Council subsequently moved to have her permanently struck off the medical register, but was frustrated in its efforts by an appeal court which ruled days ago that "Dr Bawa-Garba is a competent and useful doctor, who represents no material continuing danger to the public and can provide considerable useful future service to society."

III. Drug Abuse, Fraud, and Violence

Third World doctors have also proven highly problematic in relation to access to drugs. Indian Hemanth Karkala Kamath was struck off the medical register after it was discovered he had stolen 16 ampoules of drug Midozalam, a hypnotic sedation drug, while working for Royal Wolverhampton Hospitals NHS Trust in the anaesthetics department. Meanwhile Zimbabwean oncology doctor Tichafasey Mtetwa, was struck off the register after it emerged he had a history of stealing prescription drugs for personal use as well as there bring "concerns raised about his clinical assessment, diagnosis, knowledge and behavior."

Questions should also be raised about the assessment and verification of qualifications purportedly held by immigrant doctors. In July, 41 year old family doctor Kashif Samin was struck off the medical register after it was discovered his *curriculum vitae* boasted of 46 years of medical experience— meaning the miraculous Mr Samin was practising medicine five years before his birth. Samin also claimed to be a Fellow of the American Association of Aesthetic Surgeons when he was not, and claimed he'd had an article published in the *Journal of Gastroentology*, but no evidence was found that it existed and it was deemed "entirely fictitious."

Patterns of aggression also continue to be observed among immigrant medical staff. Last week Turkish eye doctor Erkan Mutlukan was struck off the medical register after complaints were raised about his conduct at a Scottish hospital. Mutlukan appears to have expected this result and has already relocated to the United States, where he is recorded as operating an ophthalmology clinic in Wilbraham, Massachusetts. A Medical Tribunal found Mutlukan had demonstrated a "sustained and repeated pattern of appalling behaviour including stamping on a colleague's Dictaphone, calling black agency staff apes and primates, and branding elderly patients time-wasters." In a decision unlikely to comfort the citizens of Wilbraham, the Medical Practitioners' Tribunal Service (MPTS) concluded that Mutlukan "posed a potential danger to patients."

Kashif Samin – Miracle Man

Conclusion

The Western reliance on, and need for, foreign doctors is largely illusional. We need surplus doctors only to the extent that we possess surplus populations. One of the problems of the contemporary West is not only that we have lost sight of our past, but also, and perhaps more importantly, that we have lost sight of our future. There is almost no sensible planning for the future or co-ordinated education of our youth. We live in an age where the supposed cure for every socio-economic problem is the injection of more diversity, rather than producing more children and educating them according to the needs of the present and future.

The belief that importing workers is a panacea to economic pressures was always built on false foundations. The classic example is the nation bemoaning a lack of plumbers and builders, which then imports cohorts of foreign plumbers and builders – who then need many more homes to live in, requiring more plumbers and builders to construct them, and so on. Similarly, in contemporary Britain, massive pressures on the National Health Service caused by mass immigration are being "eased" via the mass immigration of dubiously-trained foreign doctors. The only result of this development is the rapid decline in the quality of service offered by the NHS, the increased danger faced by patients, and the further expansion of multiculturalism into all areas of life.

The only sensible solution to this chaos is to conclusively bring the multicultural project to an end, to repatriate the surplus populations, and eject those whose dubious "skills" are no longer required. If we hope to make any progress at all in this respect, we will need to see an end to the culture of denunciation that singled out Peter Duffy. And we will need to turn the tables on traitors sending anonymous letters about "racism" and consigning their countrymen to a fate worthy of despair.

Is Antisemitism Dead? A Philosophical Consideration

theoccidentalobserver.net/2018/09/13/is-antisemitism-dead-a-philosophical-consideration

Andrew Joyce, Ph.D.

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Around six months ago, the influential *Oxford Handbooks* series published a print and online entry on "The Radical Right and Antisemitism." The author of the entry is Ruth Wodak, a Jewish academic in Critical Discourse Studies at England's Lancaster University. I have to confess to having never before heard of this discipline. Unsurprisingly, however, it appears to be a variant of Frankfurt School thought, and, in several respects, continues that philosophical outlook's obsession with anti-Semitism. Some of Wodak's most recent publications concern "hate tweets," and she is especially vexed by popular discourse about "elites" or "traitors," because she believes, probably with some merit, these are veiled discussions of Jews. Biographical details aside, the reason I found Wodak's entry for *Oxford Handbooks* to be interesting and worth sharing here is that it effectively acts as an obituary for antisemitism. Although I don't agree with much of what Wodak argues, some of the points raised are food for thought, and the products of my own thoughts on the current state of anti-Jewish thought (and its implications for our movement) are presented here.

Wodak opens by considering "the question of whether antisemitism today should be regarded as a genuine structural feature of contemporary society or rather as a relic of an old but now overcome European ideology.” She continues by outlining the scholarly consensus:

> **Many scholars in the area of right-wing populism believe that antisemitism has practically vanished from the political arena and become a “dead prejudice” (Langenbacher and Schellenberg 2011; Beer 2011; Betz 2013; Botsch et al. 2010; Albrecht 2015; Rensmann 2013; Stögner 2012, 2014) or that anti-Muslim beliefs and Islamophobia have more or less completely replaced it (Bunzl 2007; Fine 2009, 2012; Kotzin 2013; Wodak 2015a, 2016). … The British sociologist Robert Fine critically observes, “Antisemitism is tucked away safely in Europe’s past, overcome by the defeat of fascism and the development of the European Union. . . . Antisemitism is remembered, but only as a residual trauma or a museum piece” (Fine 2009, 463).**

Some of these scholars I am unfamiliar with, but Lars Rensmann’s work is well known to me. Rensmann is a particularly sad case. Still under 50 years of age, he’s a classic case of a guilt-ridden German preoccupied with the Jewish experience during World War II. As early as Rensmann’s teenage years, he was obsessively reading the works of the Frankfurt School. When he was 22, he travelled to the United States to meet the last living member of the original Frankfurt gang — the then 91 year old Leo Löwenthal. In his most recent work, a celebration of the Frankfurt School’s work on antisemitism [*The Politics of Unreason: The Frankfurt School and the Origins of Antisemitism* (2017), Free PDF here], Rensmann recalls the meeting (p. viii) in such a fashion as to evoke the impression he was fully in thrall to the “Jewish guru” phenomenon:

> **Responding to a letter I had written to him, Leo was so incredibly generous to invite me, the twenty-two-year- old student, to come to visit him, the ninety-one-year- old professor, in Berkeley—where he taught sociology at the University of California since 1956—and to stay at his home. So I did, and we spent days talking about Critical Theory—an experience I will never forget. In my conversations with Leo, for the first time I fully grasped the Frankfurt School’s rich historical and philosophical trajectories and Critical Theory’s potential as a living tradition that can be relevant in the contemporary world. Leo Löwenthal passed away just half a year later, before I could visit him again. But much of my academic work is inspired by him, from my first theoretical musings to my later work on the Frankfurt School, political sociology, the radical right, and authoritarian politics of resentment; and so is this book in particular—in which Leo’s academic research and theorizing play a major role. In this study, Löwenthal’s contribution to the Frankfurt School’s thinking about the “antisemitic question” is attributed the central place in the scholarly canon it thoroughly deserves. For him, as he told me then, the problem of antisemitism remained a pressing concern of our time. The book is,**

> **like my first one almost two decades ago, dedicated to the memory of Löwenthal, one of the great intellectuals of the twentieth century.**

Rensmann's 600-page *The Politics of Unreason*, like Wodak's entry for *Oxford Handbooks*, is a kind of intellectual poking through the embers, where, in between a panegyric to his Jewish intellectual fathers, Rensmann declares antisemtism (p.398) "a phenomenon of the past." Antisemitism is treated, much as Fine suggested it be treated, as a museum piece — a force that was more or less demolished by Löwenthal *et al.*, and has left nothing but occasionally problematic fragments.

The Death of Antisemitism?

The question of antisemitism's death is necessarily comparative. It implies that aspects of modern antisemitism that were once "alive" are no longer so. These aspects are easily identified. "Political antisemitism," which probably began in the 1870s, more or less ceased to exist in 1945 in the sense that explicitly anti-Jewish elements vanished from lobby groups, political parties, and public policy throughout the West. Key facets of political antisemitism such as the management and exclusion of Jews in areas of public life (for example, via voting restrictions and educational quotas) are no longer in place in any Western country, and it is currently unthinkable for anyone to even suggest such policies. Another once-lively aspect of modern antisemitism that is now dead is "anti-Semitic discourse." The historical presence of anti-Jewish thought in Western literature and its broader culture are today distorted and exaggerated by Jewish academics and those eager for grants.

It is undeniable, however, that a mainly negative discourse about Jews was extant in all areas of Western art and culture prior to the 1950s, and this discourse was a powerful force in energizing and disseminating knowledge about Jews. Linked with cultural discourse was popular journalism. Anti-Jewish newspapers, with mainstream or near-mainstream circulation, were once relatively common in the West. Some editors, such as the Frenchman Édouard Drumont, even rose to public (and electoral) prominence. Again, it is quite unthinkable for something of this nature to happen today.

Perhaps more important than the vanishing of any of these aspects, is the relative disappearance of knowledge of Jews among the Western masses. Indeed, there has been the almost total transformation in what the mass of the public "knows" about Jews. The transformation has been a dramatic shift from objective to subjective knowledge. For example, ask a random member of the public today what they *know* about Jews, and they would very likely respond by regurgitating a series of banal, media-derived tropes: Jews are good actors/directors/comedians; Jews are harmless and very smart/talented; Jews are a historically downtrodden and victimised group. This is essentially "junk" knowledge; entirely subjective, and more or less useless to forming a meaningful opinion on matters involving Jews — or worse, this "knowledge" is actually obstructive to forming a meaningful opinion on matters involving Jews. The contemporary situation contrasts sharply with the knowledge earlier generations possessed about Jews (derived from politics, journalism, and anti-Semitic discourse), and with the knowledge possessed by those today classed as anti-Semites. This knowledge includes objective facts: population statistics of Jews and their relative wealth; the prevalence of actual positions of influence occupied by Jews, particularly in the media and in the political process (e.g., the Israel Lobby, donors to political candidates); the contents of Jewish intellectual efforts (from the Talmud to the Frankfurt School and beyond); the prevalence of Jews in White Collar crime; the reality of the Jewish relationship with moneylending/usury; the extent and nature of Jewish involvement in the pornography industry; and the manner in which Jews view non-Jews.

An intellectual gulf lies between these two forms and levels of knowledge, and the latter is overwhelmingly stifled by the former. Equally important is the fact that, even when the masses are "educated" on ostensibly objective themes, their educators are likely to be Jewish academics, Jewish authors, or Jewish presenters of Jewish-produced television documentaries. Any account or interpretation of the history of Jewish-European interactions rooted in the perspective or interests of their ancestors is almost non-existent. Thus, in the absence of meaningful contemporary knowledge, Jews have an effective monopoly on historical or historiographical perceptions of their group — something unprecedented for any minority group in world history.

This brings us to the reasons for the "death of antisemitism," or at least those aspects outlined above. Lars Rensmann is probably correct when he writes (p.2) that the Frankfurt School

> **has had a significant and lasting impact on the social sciences and humanities. It has influenced and partly shaped various fields and subfields, from modern philosophy, social and political research, social psychology, cultural studies, to critical legal studies, international relations, and global political theory**.

Rensmann is correct, not in the sense that the Frankfurt School was successful in "debunking" antisemitism as a symptom of an authoritarian syndrome, or as a structural problem of modernity, but in the sense that this clique of Jewish intellectuals was very successful in creating a set of ideas that penetrated all areas of socio-political life, and especially those channels *via which a culture converses with itself about itself*. These ideas helped to break down Western nations, or at least make them more malleable to Jewish interests. A key part of this effort was the pathologization of ethnic interests among Whites, a move that certainly made increasing censorship of the expression of such interests more palatable and acceptable to the mainstream. In tandem with "Holocaust education," which was strongly advocated by the Frankfurt School as a kind of prophylactic against what they termed "secondary antisemitism," the portrayal of anti-Jewish attitudes as quasi-criminal and somehow associated with mental illness undoubtedly had a devastating effect on political, cultural, and journalistic modes of anti-Jewish expression.

Jews have also developed increased capacities for censorship. Censorship has taken both overt and covert forms. Covert forms included gaining decisive influence over key industries, or branches of industries, and setting their agenda. Hollywood and major news outlets are excellent examples of soft, covert censorship, where the public is delivered copious amounts of information *with key omissions*. The softer side of overt censorship comes in the form of organized boycotts, the deprivation of advertising, and the lobbying of opposition. Hard overt censorship includes the firing and de-platforming of dissenters on social media and, at the extreme end, the criminalization of dissent via “Holocaust denial” and “hate speech” legislation.

Crucially, after effectively killing the “Jewish Question” as a discourse within Western culture, the same intellectuals planted new and, for Whites, self-recriminating ideas in its place. The process was very simple. The starting point of Frankfurt School thought was to deny the existence of a “Jewish Question,” and to posit instead the “antisemitic question.” This was a deft rhetorical manoeuvre that acknowledged the reality of a malfunction in the relationship between Jews and host populations but shifted the role of antagonist away from the Jews. In this scheme of thought, Jews were repeatedly targeted because of neuroses in the societies around them. Identifying Western civilisation as especially pathological, the “antisemitic question” slowly morphed into the “Western civilisation problem.” From there, it was a short distance to assuming there was something wrong about how Westerners (Whites) viewed themselves in relation to the world. Critical theory thus arrived at the “Whiteness problem.” Ironically, or perhaps cynically, for all their dismissals of antisemitism as a crude and pathological “world explanation” for one’s individual problems, the Frankfurt School (particularly in *Dialectic of Enlightenment* and their works on the “authoritarian personality/syndrome”) laid the groundwork for a new Question — the “Whiteness Question.” Indeed, Whiteness, more or less interchangeable for Western culture in the eyes of Jewish intellectuals and their academic co-conspirators, can today be held responsible for an array of putative social ills (e.g. sexism, racism, colonialism, toxic masculinity, poor health, crime, the excesses of capitalism, social alienation, poverty, war) that far exceeds any charges laid at the feet of the Jews by people now deemed “paranoids,” “failures,” and “obsessives.”

What Remains?

As a consequence of the developments described above, antisemitism is undeniably a marginal element of thought and activism on what is regarded as the Right. There simply isn’t enough room here to go into a discussion of how genuinely “Right” the contemporary “Right” is, but it can probably be agreed that contemporary political conservatism (exemplified by the GOP in the U.S. and by the Conservative party in the U.K.) and most so-called “populist” groups or parties (AfD, UKIP, Dutch Party for Freedom, etc.) are to the right of those groups self-identifying with the political Left. It’s a fact that antisemitism has almost totally vanished from the platforms of every one of these groups, and in many cases these groups profess gushing admiration of both Jews and Israel based on the kinds of “subjective knowledge tropes” discussed above. For many of these organizations, Jews are viewed as a model minority, especially when compared with Muslim immigrants.

Wodak cites the work of Damir Skenderovic who argues in *The Radical Right in Switzerland: Continuity and Change, 1945–2000* (2009):

> **after the Second World War, overt statements of modern antisemitism, making use of blunt categorisations, have largely vanished from the public sphere and have become confined to marginal extreme right groups..**

Wodak continues: “Skenderovic … implies that a coherent antisemitic ideology has vanished.” It has been argued by most scholars, including Wodak and Rensmann, as well as organizations like the ADL, that a kind of fossil antisemitism [Skenderovic terms it “post-Holocaust” or “post-fascist” antisemitism] has now taken the place of a coherent antisemitic ideology and associated trappings, and they argue the case for a subliminal, tertiary, highly coded form of antisemitism that relies on faint echoes of the old discourse. Thus, in this *New Books in Critical Theory* podcast Lars Rensmann accuses Donald Trump of employing coded anti-Semitism in his closing campaign ad, in which George Soros, Federal Reserve head Janet Yellen, and Goldman Sachs CEO Lloyd Blankfein, all of whom are Jewish, appear onscreen as Trump discusses his ambitions to challenge “levers of power in Washington” and “global special interests.” Similarly, Wodak spends a great deal of time analyzing the contents of statements from Jobbik politicians in Hungary, including this one:

> **If, after the fifty years of your communism, there had remained in us even a speck of the ancient Hungarian prowess, then after the so-called change of regime your kind would not have unpacked your legendary suitcases, which were supposedly on standby. No. You would have left promptly with your suitcases! You would have voluntarily moved out of your stolen . . . villas, and . . . you would not have been able to put your grubby hands on the Hungarian people’s property, our factories, our industrial plants, our hospitals. . . . We shall take back our homeland from those who have taken it hostage! (“A Magukfajták ideje lejárt: Morvai Krisztina reagál az Élet és Irodalom cikkére in Barikad,” Alfahír, November 12, 2008)**

It could be reasonably argued that these are indeed subliminal messages that appeal, intentionally or otherwise, to half-forgotten discourses.

Two qualifications are, however, required. The first is that Jews unquestionably occupy elite positions within the social-political-cultural status quo and use these positions mainly to advocate for leftist social policies including mass immigration. Conservative, anti-establishment, and anti-immigration parties will necessarily and eventually come into conflict with Jews simply by identifying some of their opponents. In other words, a political party can (in theory) portray Jewish individuals, or a number of Jewish individuals, as opponents in propaganda without possessing a sophisticated level of objective knowledge about Jews, or a systematic and coherent antisemitic ideology. A good example is George Soros, the **target** of a very public campaign by the Hungarian government to abolish the influence of foreign-funded NGOs. The second qualification is that, even if antisemitic messages were in fact intentionally and subliminally present, they are almost certainly too subtle and can no longer resonate usefully with a corresponding broader discourse in society. In this sense, even if these are "dog whistles," it's the social/propaganda equivalent of using a dog whistle in an area 99.9% occupied by cats. The message simply isn't going to be received.

Not Dead Yet.

Kevin MacDonald has noted, "the remarkable thing about anti-Semitism is that there is an overwhelming similarity in the complaints made about Jews in different places and over very long periods of historical time."[1] At the core of these complaints are conflicts of interests between Jews and surrounding populations. That being said, attitudes and discourses concerning Jews have occasionally shed outer ideological skins and adopted more novel and sophisticated forms. These changes occurred mainly due to, first, the decline of religion, and second, the rise of science. The biggest change in outward forms of anti-Jewish attitudes, occurring between the 18th and 19th centuries, thus concerned the shift away from religious explanations of Jewish behavior, and towards racial/biological/ethnic/cultural explanations. The changes necessarily entailed the development of new forms of knowledge about Jews, and new discourses.

This is important, because I believe we are in a position where the onus is on us to develop and further a discourse in which our *objective knowledge* concerning Jews is once again brought to bear on the mainstream and thus create an atmosphere in which "dog whistles," when they genuinely occur, resonate more deeply and successfully. It is a call to "revival." There is no doubt that our demographic and political context has changed sufficiently for us to abandon older forms. By this I refer to the relative contemporary (un)usefulness of attempting to teach members of the general public about the Rothschilds, Jewish diamond monopolies in the nineteenth century, or even the origins of Bolshevism. These are areas of history that are vitally important to research and build a body of work on (even if only for ourselves — and I myself have contributed to this form of knowledge), but I have my doubts about their effectiveness of creating a vital and growing contemporary discourse about Jews.

Whether we are conscious of it or not, our attitudes towards Jews are already significantly different from those termed "anti-Semites" in the past; these changes in attitude are probably occurring "naturally." To begin with, our attitudes are infused with new concerns and elements. Jewish activism in breaking down immigration control, promoting mass immigration, building and implementing so-called hate speech legislation, and the White guilt industry are just some of the major concerns we are now confronted with that simply weren't present in earlier eras. Economic matters, a mainstay of anti-Jewish critique for centuries, are now more or less subsumed within other areas of focus simply because of the great diffusion of economic responsibility in the postmodern era. My series of essays on contemporary Jewish moneylending was, in many respects, a detective work in which I was forced to follow the chain of endless companies operating under endless names in order to find who actually owned and operated the world's exploitative payday loan businesses. This is a radical change from being able to point to a Rothschild or an Oppenheimer, or from a local Jewish credit merchant in rural Russia or 1910s' Chicago.

Rather than being "dead," I believe antisemitism is seeing these new elements cohere into a new discourse orbiting an Identitarian form of anti-Jewish critique that is based on a sophisticated level of objective knowledge about Jews, underpinned by a coherent anti-Jewish ideology. I believe we already have what we need in terms of foundational texts, most obviously in Kevin MacDonald's *Culture of Critique* series, as well as some of my own essays, and those of other great contributors at this crucially important website, like Brenton Sanderson and Edmund Connelly. One of the great weaknesses of "scholarship" produced by those like Wodak and Rensmann is that they have failed to see this development and take into account how influential it has been on the formation of new political movements like the Alt-Right and, via meme culture, among the young. The task remains, of course, to further the discourse in the face of overwhelming Jewish censorship. This is no easy task, but we might benefit from seeing "the obstacle as they way" — by further drawing out our opponents and then incorporating Jewish censorship itself into the discourse.

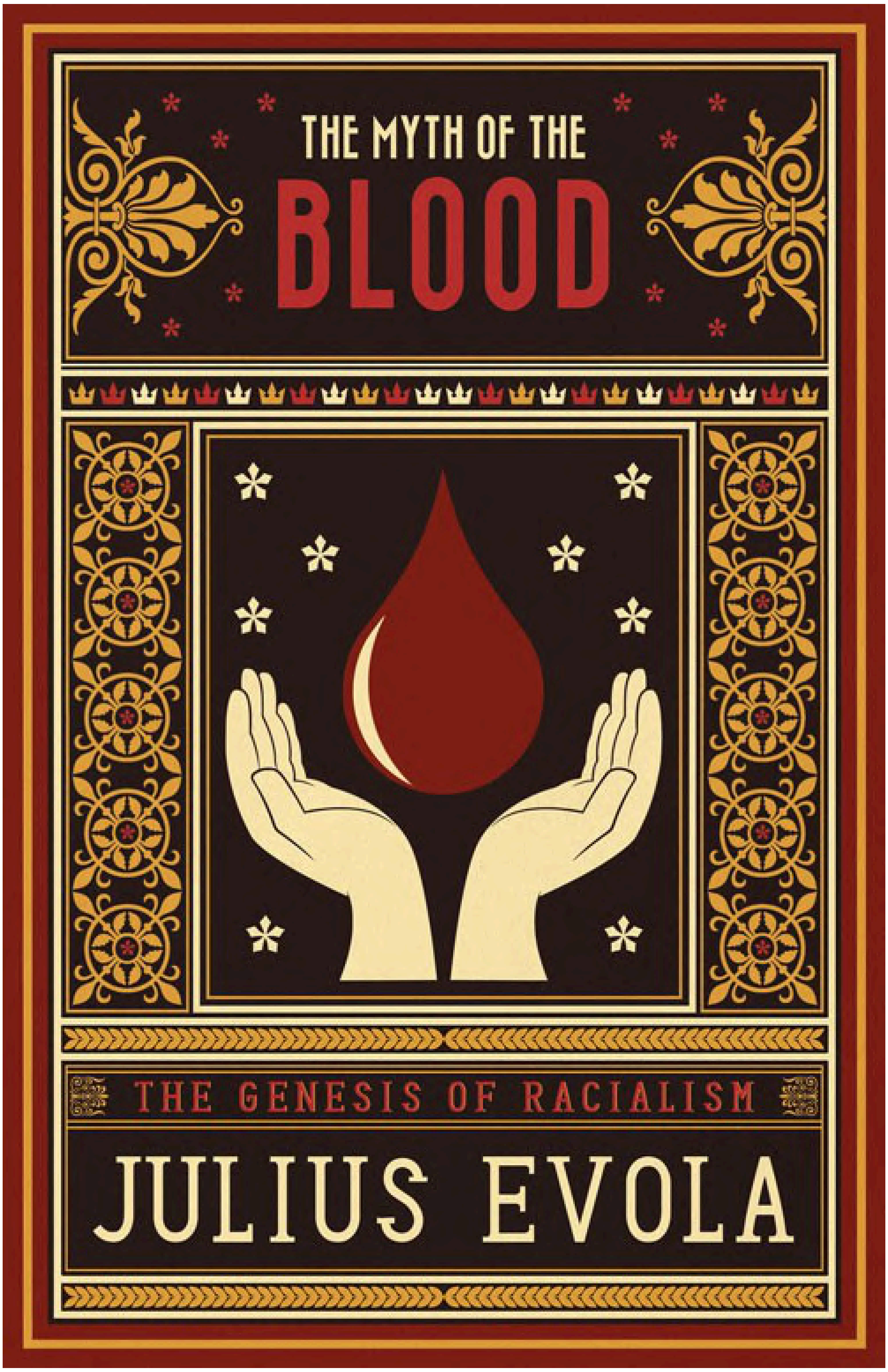
Regardless of form, I get the distinct impression we should turn the volume up and let them know that rumors of our demise are greatly exaggerated.

[1] K. MacDonald, *Separation and Its Discontents: Toward and Evolutionary Theory of Anti-Semitism*, (First Paperpack Edition, 2004), 38.

Review: Julius Evola's "The Myth of the Blood: The Genesis of Racialism"

theoccidentalobserver.net/2018/09/18/review-the-myth-of-the-blood-the-genesis-of-racialism

Andrew Joyce, Ph.D. September 18, 2018


THE MYTH OF THE
BLOOD
THE GENESIS OF RACIALISM
JULIUS EVOLA

The Myth of the Blood: The Genesis of Racialism
Julius Evola Arktos, 2018.

My history with Julius Evola is proof that first impressions aren't everything. I was in my mid 20s before I picked up my first volume by the Italian philosopher – a nicely presented hardback edition of *Revolt Against the Modern World*. I'd considered ordering it after a number of recommendations from friends and associates, and was finally pushed to the purchase after viewing a typically excellent 2010 speech/lecture on Evola (titled "The World's Most Right Wing Thinker") by Jonathan Bowden. Whether it was the sheer hype that I'd been exposed to, my resultant exaggerated expectations, or simply the content of the text itself, in the end I was disappointed with the book. It hadn't helped that, other than forays into the work of Nietzsche and Heidegger, I possessed a marked inclination toward the Anglo-American or analytic philosophical tradition. As I result, I developed a kind of prejudice against Continental philosophy (and Continental philosophers) as being typified by pretentious posturing, convoluted or repetitive arguments, and (among the later set) more than a whiff of Marxism. Ideologically speaking, Evola was, of course, light years from the likes of quack contemporaries like Jean-Paul Sartre. I could tell, as I made my way through *Revolt*, that, in between quasi-mystical musings, Evola had some extremely important thoughts to offer. In fact, it was a source of great frustration that, despite apparently having these valuable things to say, they were unnecessarily and unfortunately lost in the convoluted style and structure of the text. Somewhat 'burned' by the experience, I avoided Evola for a number of years — a move I now regret.

In the interval between my reading of *Revolt* and my later rediscovery of Evola, the Italian's perceived importance in mainstream academia began to grow, aided by increased translation and reception of his work. The most significant two works of recent years are probably Francesco Germinario's *Razza del Sangue, razza dello Spirito: Julius Evola, l'antisemitismo e il nazionalsocialismo (1930–43)* (Bollati Borlinghieri, 2001), and Paul Furlong's *Social and Political Thought of Julius Evola* (Routledge, 2013), in which the author posits Evola as a major anti-Enlightenment thinker and, in the words of another scholar, "convincingly disposes of the claim made by [leftist and "antifascist" academic] Roger Griffin, and assumed by many others, that Evola is merely a philosopher of fascism, suggesting instead that he should be understood 'within the context of European conservative thought since 1789'."[1]

Evola's thought has been rising in prominence since the 1970s, when he was especially influential on the French New Right. Some of the notable texts from that period included *Julius Evola le visionnaire foudroyé*, (*Julius Evola, the Devastating Visionary*) (Michel Angebert and Robert de Herte, 1977), *Julius Evola e l'affermazione assoluta*, (Philippe Baillet, 1978), *La Terre de lumière. Le Nord et l'origine* (*The Earth of Light: The North and the Origin*) (Christophe Levalois, 1985), *L'Empire Intérieur* (*The Inner Empire*) (Alain de Benoist, 1995), and *Enquête sur la Tradition aujourd'hui* (*Research on the Tradition Today*) (Arnaud Guyot-Jeannin, 1996).This in turn led to an increasing (and ongoing) concerned reaction among leftist academics dominating the mainstream, as evidenced in particular in the work of Thomas Sheehan[2], Elisabetta Cassina Wolff[3], Stéphane François[4], and

Franco Ferraresi, who described Evola in 1987 as “possibly the most important intellectual figure for the Radical Right in contemporary Europe.”[5] It should probably be added that media hysteria concerning Trump’s victory focused for some time on Steve Bannon’s stated admiration for the Italian philosopher.

With the exception of this media hysteria, I remained in ignorance of the deeper developments until last year when, by pure chance, I happened upon a copy of Evola’s *A Handbook for Right-Wing Youth* in a used book store. I picked it up, turned a few pages out of sheer curiosity and was struck by a new Evola. Around half the size of *Revolt*, *Handbook* was lighter in tone, more punchy and direct. The mysticism was gone. The text was exclusively concerned with practicalities and action. It was also remarkably timeless, containing wisdom and encouragement that would be effective and useful for anyone active in our cause today. I enjoyed *Handbook* a great deal, and it gave Evola his first permanent place in my home library. I then set about revisiting him, both in terms of his published works and also his reception in mainstream scholarship. It was with great interest, then, that I heard Arktos was preparing to translate and publish another of Evola’s works — a volume from the 1930s expressing Evola’s ideas on race and racialism. More intriguing still was the provocative title: *The Myth of the Blood*. The book has now been released by Arktos with a handsome and evocative Art Deco cover. As I opened it, though, I wondered: Was this a return to the mystical Evola I didn’t much care for? Or would the book present yet another side to this eclectic thinker?

At the outset, the volume benefits greatly from the translator’s preface. In just thirteen pages of well-written prose, John Bruce Leonard performs a very useful service in not only explaining relevant linguistic issues, but also the history of the text, which we learn was originally published twice — first in 1937 and then again in 1942. This double publication, along with the motivations behind it, is just one reason to agree with Leonard’s summation that *The Myth of the Blood* is “in some ways a very peculiar book in the Evolian *oeuvre*, and one that demands a special explanation.” In *The Myth of the Blood,* Evola essentially charts a course for his complete statement on race. As such, the text was presented by Evola as the first of a two-part treatment of the subject — the second being his *Synthesis of the Doctrine of Race* (translation forthcoming from Arktos). Evola published *Synthesis* after 1937 and saw fit to republish *The Myth of the Blood* shortly afterwards, with some significant changes. These changes, explains Leonard, resulted from a number of factors, including the fact Evola’s ideas had become more refined since 1937, and he essentially wanted to revise some of the earlier work in line with more definitive conclusions he had reached by the time of the publication of *Synthesis*.

Perhaps more importantly, however, Evola’s immediate environment had changed considerably in terms of racial thinking. A year after the first publication of *The Myth of the Blood*, the Italian *Manifesto of Race* was enacted — a piece of legislation modeled explicitly on National Socialist legislation but derided by Evola in *The Path of Cinnabar* as "a slipshod piece of work." This was not to say Evola disagreed with the *principle* of race legislation. In fact, he felt such laws were necessary in Italy "principally due to the Italian Empire which was emerging in Africa; they were needed to establish a *pathos of distance* on the part of Italians in their dealings with the Africans." What Evola objected to was the style, spirit, and, in some key respects, the direction of race legislation. As such, *The Myth of the Blood* came to represent his attempt to provide a constructive critique of scientific and materialist racialism.

The book is divided into twelve chapters, together comprising what Evola describes as a "genealogy," rather than history, of racialist thought. These chapters deal with the deep origins of racialist thought from Biblical times to the eighteenth century; the work of Count Gobineau; late nineteenth-century race science; the work of Houston Stewart Chamberlain; Evola's views on the theory of heredity; his views on "racist typology"; contemporary beliefs surrounding the Nordic-Atlantic race; race-influenced historiography of the type produced by Alfred Rosenberg; the Jewish Question and antisemitism; racialism and the law; Evola's views on German race laws; and finally, his understanding of the racialist thought of Adolf Hitler. Purely from a historical point of view, it should by now be clear that *The Myth of the Blood* offers a remarkable range of opinions on some of the most decisive and controversial topics, both of Evola's time and our own.

Evola offers his opinions on these interlocking topics in quite a descriptive and objective fashion, so that it may remain obscure to some readers what exactly (or succinctly) his critique of scientific racialism actually is. (Furlong has suggested that Evola is better at explaining what his ideas are not than what they are.) My own impression — and I'm quite prepared to be contradicted if necessary by other readers — is that Evola's critique boils down to two key complaints that reoccur with subtlety throughout the text:

- Evola's belief that there is a lack of higher aristocratic impulse in generalized racial thinking (i.e., making the assumption that being Aryan is simply a matter of birth rather than also of spirit/nobility/character). Ferraresi cites Evola as arguing concerning the *people*: "only of an elite may one say that 'it is of a race', 'it has race' [in the French meaning of *race* for 'of good breed']: the people are only people, mass." In other words, Evola is advocating a radically aristocratic and anti-egalitarian concept of race.
- Evola's unease or even annoyance at the special place accorded to the Nordic type in his day, at the expense of other Europeans.

These critiques place strict biological interpretations of race in a special position within Evola's thought. Olindo de Napoli uses the label "spiritual racism" to denote such thinking in Italy during the 1930s, and describes Evola as "the point of reference for all spiritual racists."[6] In de Napoli's helpful summary of Evola's work, the philosopher's highly influential (at least within Italy) and "complex theory of racism had not been purged of biological elements: they were merely placed in a complicated subordinate relationship with respect to the voluntaristic elements.” Similarly, Wolff has characterized Evola’s thought as:

> **‘totalitarian’ or ‘Traditional’ racism, inspired by Ludwig Ferdinand Clauss’s book *Rasse und Seele*. According to this doctrine, superior races were made up of people with specific biological properties, in keeping with anthropological racism, but people, at the same time, with ‘spiritual’ characteristics: men able to show a strong character, able to govern themselves and master their own passions, and who would ‘naturally’ follow the values of Tradition. Evola intended this totalitarian racism to provide guidelines for the selection of a super-race capable of dominating the world: a combination of the Aryan-German and the Roman race. Evola’s antisemitism was just as totalitarian. The Jews were stigmatized, not as representatives of a biological race, but as the carriers of a worldview, a way of being and thinking —simply put, a spirit—that corresponded to the ‘worst’ and ‘most decadent’ features of modernity: democracy, egalitarianism and materialism.**[7]

In the first chapter, “Origins,” Evola argues that racism rests on three principles. The first is that humanity is an abstract fiction. “Human nature is fundamentally differentiated.” There prevails among the differentiated races a fundamental inequality, and inequality is the original datum and the normal condition. The second, more abstract, principle is that each race possesses a determinate “spirit” that is reflected in its physical characteristics and its method of constructing civilization. The third is that it is important for a race to remain faithful to its spirit and type, and laws of heredity and non-mixing of blood come into play as vital factors in race history. Evola argues that corollaries to these principles can be found in the beliefs of antiquity:

> **We therefore find already in antiquity the idea of differences between human beings which are innate, congenital, and, to a certain degree, even “fatal,” because they draw their origin from a state anterior to the human state. Thus, for example, we find a tradition, also a Roman tradition, that whoever were connected to the influences of the sun would be a *dominus natus*, the man destined naturally and fatally to dominion.**

I feel Evola gets closer to a more appropriate analogy when he touches on the racial principles of the Bible, especially the Old Testament or Torah. Although these are drawn out more clearly and scientifically by Kevin MacDonald in *A People That Shall Dwell Alone*, Evola is certainly correct in pointing to “certain racist elements in the theory of descendence” present in ancient Jewish texts. I also found Evola’s discussion of the racial ideas of the Emperor Julian (“Julian the Apostate”) to be very interesting. Julian rejected the Jewish, and later Christian, idea of a single-pair (i.e., Adam and Eve) origin for mankind. Instead, and in line with pagan thinking, Julian noted “how very different in their bodies are the Germans and Scythians from the Libyans and Ethiopians," and insisted that there had been a separate creation of different peoples.[8]

Moving on to the Medieval and Renaissance periods, Evola points to *the doctrine of the four humors* theorized by Hippocrates and Galen as antecedents to biological understandings of race, and he briefly discusses further developments and additions made by Paracelsus, Jean Bodin, and Pierre le Charron (who in 1601 developed ethnic classifications). Evola sees racial and eugenic thinking also in the work of Tommaso Campanella (1589–1639), who mocked the Europeans of his time who "dedicate themselves with great care to the improvement of the race of dogs and horses, and do not deign to occupy themselves with the race of men." Evola finds the origins of his own spiritual understanding of race in the works of Herder (with his concept of *Volksgeist*), Fichte, Franz Bopp, August Friedrich Pott, and Jakob Grimm.

In chapter two, Evola's genealogy of racial thought progresses with the move away from philosophical understandings and towards clear biological categorization. Although titled "The Doctrine of Count Gobineau," the chapter explores, contextualizes, and connects the work of Johann Friedrich Blumenbach, Peter Camper, Anders Retzius, Paul Broca, Fabre D'Olivet, Gustave D'Eichtal, and Victor Courtet de L'Isle. Evola sees in de Gobineau's contribution the discovery of racial causes in the death of civilizations. Evola writes:

> **The secret for the decline of civilisation for Gobineau is therefore ethnic degeneration. A people is degenerate "because it no longer has the same blood in its veins, continual adulterations having gradually affected that quality of blood. In other words, though the nation bears the name given by its founders, the name no longer connotes the same race."**

I found Evola's discussion of de Gobineau to be interesting not merely for its summaries and explorations, but also because of the quite obvious fact that Evola possesses a dislike for aspects of the Frenchman's work. Not least among these is de Gobineau's discussion of "Semitic Rome" in which he ponders the infusion of Black blood into the southern Italian gene pool. Evola never makes his (understandable) annoyance explicit, but it's certainly an undertone to his broader treatment not only of de Gobineau but also later Nordicist thinkers concerned with race purity. Because it remains an undertone, the text avoids becoming a bitter tit-for-tat "in-fight" and the tension within the text actually, for me personally, adds to its character and appeal. Indeed, Evola clearly admires the majority of de Gobineau's work and opens his third chapter with high praise for the Frenchman's "manifestation of an aristocratic instinct."

In this third chapter, "Developments," Evola deals with post-Gobineau thought, concerning himself most heavily with another Frenchman, Count Georges Vacher de Lapouge. He credits (if that is the right term) de Lapouge with dividing the White, Aryan or Indo-European race into such categories as "Alpine man," "Western-Atlantic men," etc. In de

Lapouge he sees the origin of the idea of Nordic Aryan man as a blond dolichocephalic. Such was his concern with facial angles and skull proportions that de Lapouge prophesied: "I am convinced that in the next century millions of men will come to the battlefield on account of the difference of one or two degrees of the cephalic index." Evola quotes de Lapouge dispassionately, but one gets the strong sense that here he is presenting one of the clearest and worst examples of materialistic racialism. More ambivalent is his treatment of other racial anthropologists including Ludwig Wilser, Friedrich Lange, Ludwig Woltmann, and Heinrich Driesmans.

The fourth chapter concerns the work of the pan-German Nordicist Houston Stewart Chamberlain. Evola is unsparing here in his criticisms of Chamberlain, remarking in relation to his *Foundations of the Nineteenth Century*: "One is rather disturbed by Chamberlain's a-systematicality, by his continuous flitting about between one domain and another, movement which bears the pronounced mark of the dilettante." Again, one senses that Evola is perturbed on some level by Chamberlain's dismissal of Latins and his description of the superior race as including only the Celts, Teutons, and Slavs. Even Chamberlain's discussion of spirituality contains, according to Evola, "a violent anti-Catholic and anti-Roman affect." If that wasn't bad enough, Chamberlain's use of the word "Latinising" to describe "the fusion with the chaos of peoples" appears to have provoked yet more annoyance from the author. At this point, Evola lets fly: "It is clear that here Chamberlain's racism lays its hands fully on the most trivial and banal commonplaces of a profane, liberaloid-Enlightenment and anti-traditional interpretation of history." At the conclusion of the chapter, Evola has kinder and more nuanced words to say about Chamberlain's foremost disciple, Joseph Ludwig Reimer.

The fifth and sixth chapters deal with the theory of heredity and the typology of race. In the latter, Evola discusses almost exclusively the work of Hans F. K. Günther, especially his anthropological classifications. This is done with such thought and consideration that to summarize here would do it a kind of injustice. It should suffice to say that Evola appears appreciative that Günther's classifications aren't exclusively concerned with physical differences in the races, but also their psychic, psychological, or even quasi-spiritual aspects. In "The Arctic Myth", the seventh chapter of the book, Evola examines theories regarding the polar origins of the White race. Although subtle, it is again clear that Evola has little patience for such lines of thought, and sees in the Arctic hypothesis the same persistent and unreasonable Nordicism he found elsewhere.

In the eighth chapter, "The Racist Conception of History," *The Myth of the Blood* marks a turn to contemporary matters (mainly National Socialist thought) for the remainder of the text. This last quarter of the book is extremely interesting. In "The Racist Conception of History," Evola examines the work of Alfred Rosenberg. It's clear from the outset that Evola possesses a marked antipathy for Rosenberg, and, indeed, the very title of the book may be seen as a riposte to Rosenberg's *The Myth of the Twentieth Century*. Rosenberg's first mistake is that he "draws his principle inspiration from the theories of Chamberlain," and his second is to purvey “a yet more evident anti-Catholic coloration.” Aside from these issues, Evola gives Rosenberg’s race history a reasonably fair hearing, finding fault mainly with what he sees as Rosenberg’s “incomprehension for and the depreciation of aesthetic values in the face of warrior values.” Evola’s next, and by now familiar, critique of Rosenberg concerns the latter’s discussion of the peoples of the Mediterranean, especially the ancient Etruscans. To Rosenberg, the Etruscans were a “mysterious and foreign (Levantine) people, whose dark and subversive influence never really vanished despite Nordic incursions. Rosenberg, for example, sees in Dante’s *Inferno* an example of “frightful depictions of the afterlife proper to the Etruscans…their superstitious ritualism, their obscene demonism of a Levantine type.” As an avid fan of Dante’s work, especially the *Inferno* and the majestically chivalrous *La Vita Nuova*, I found myself agreeing more or less with Evola’s portrayal of Rosenberg as profoundly ignorant in cultural matters requiring any sensitivity.

That being said, I found it difficult to shake the feeling that *The Myth of the Blood* risked sliding into a kind of racial-philosophical apologetic for non-Nordics. What continually rescues the text from such accusations is the long-standing attitude of Evola in regards to elitism, and the recurrence of this theme throughout the book. Evola’s ultimate, and, certainly from one standpoint, most devastating critique of Rosenberg and other National Socialist thinkers like him, is that their ideology remains in a strong sense egalitarian. Evola writes:

> **The tradition of the man of Nordico-Teutonic race according to these thinkers was not continued in Charlemagne, but rather in the lineage of the pagan Saxons eradicated by this emperor, and then in the Princes of the Reformation, in revolt against the imperial authority. Von Leers sees in the anti-aristocratic and communistic revolt of the German peasants “the last Nordic revolution of the Medieval” suffocated in blood, and Rosenberg, who likewise sees in this event an insurrection against the Roman servitude in the triple form of Church, State, and Right, adds that in the twentieth century this “spiritual” revolt will be lit anew for the definitive victory. In a yet more pressing way, these ideas are sustained by Walter Darré, whose last work on the *Peasantry as Fount of the Life of the Nordic Race* has had a diffusion and a success in Germany which we would like to attribute to extrinsic causes…The truly Nordic type is not that of conqueror, but that of *peasant*: an armed peasant, if you please, ready to defend himself, but a peasant nonetheless.**

Evola is left aghast by thinkers like Carl Dryssen who argued that it was necessary “to recognise the farmer-socialist tradition as a Teutonic tradition, and on that basis, to recognise that Germany is essentially related to the Orient, that is the Slavic-Bolshevik element: with the Bolshevik – which is a regime born precisely by free agricultural-soldierly representatives – it must make a common cause against the ‘West.’” Francesco Germinario summarizes Evola’s critiques here as:

> **attacking the crass, plebian character of Nazi ‘blood-racism’. Nazism, he believed, defined the Aryan race at once too broadly and too narrowly: by making the race coextensive with the entire German *Volk*, Nazism offered the noble title of Aryan to even the most lowly members of the national community. This also made the mistake of locating legitimacy with the masses, rather than with their leaders. A radical return to tradition would instead require Fascists and Nazis to abandon populist nationalism altogether, in favour of a ‘pagan imperialism’. On the other hand, by claiming that the Nordic peoples of Northwestern Europe were the only Aryans, the Germans foolishly excluded Europe’s other racial elites, and thus demonstrated the unsuitability of Nazi ideology to serve as the basis of the New Order, or revived Holy Roman Empire.**[9]

These key critiques resurface in chapters 10 (*The Racist Conception of Law*), 11 (T*he New Racist Legislation*) and 12 (*The Racism of Adolf Hitler*). The specific content of these chapters is interesting and worthy of careful reading, but space precludes a full treatment and, because of Evola’s overarching critique, any summary of them would run the risk of this review becoming repetitive in such a manner as to do the text itself an injustice. For the remainder of the review I will therefore focus on the one chapter of the book that may simultaneously be the most interesting and the most out of place. This is Evola’s ninth chapter – *Racism and Antisemitism*.

This chapter is the most out of place because Evola refrains from presenting a viewpoint that he then critiques or questions. Rather, he immediately locates the Jewish Question outside normal racialist thought, and then highlights the specificities of the issue that require such a location. Evola possessed a great deal of familiarity with the Jewish Question, having edited an Italian edition of *The Protocols of the Elders of Zion* prior to writing *The Myth of the Blood*. In “Racism and Antisemitism,” he argues against the idea that Jews are a pure race akin to an *Ur-Volk*, positing that they are instead “a people of mixed breeds” that became biologically distinct. He concedes that this mixing of breeds occurred in deep history, but that the people we see today were forged by Judaism to such an extent that “it has elaborated instincts and attitudes of a special type which through the centuries has become hereditary.” He quotes the Jew James Darmesteter as writing “The Jews has been formed, not to say fabricated, by his books and by his rites. As Adam issued from the hands of Jehovah, so he [the Jew] issues from the hands of his rabbis.” Such assertions, of course, fit rather well with Kevin MacDonald’s account of the quasi-biological role of early Judaism in *A People That Shall Dwell Alone*.

According to Evola, Judaism reached its completion not in the age of Christ but in the post-Christian era – in the era of the Talmud. It was during this period that “formulations of the Jewish Law further reinforced and characterised the Jewish way of being and instinct, above all with respect to their relations with non-Jews.” Evola concurs with René Guénon that those Jews who abandon Jewish Law are even more dangerous than those adhering to it since “it is he who is raceless becomes anti-race; he who is without nation becomes the anti-nation.” He also assents to the view of Heinrich Wolf in which the Jewish element is

> **an ungraspable, elusive, nationless substance within every nation…the very principle of anti-race, anti-tradition, anti-culture: not the antithesis of a determinate culture, but of every culture insofar as it is racially and nationally determined…With the spirit of nomads, of Desertic people connected to no land, the Jews have injected into the various peoples – beginning with the Roman – the virus of denaturalization, or universalism, of internationalism of culture. It is an incessant action of corrosion of everything which is differentiated, qualitative, connected to the blood, and to tradition.**

Evola’s discussion on the Jewish notion of acting as a “light unto the nation” is priceless and exceptional, and concerns what Evola terms the Jewish self-concept as the “man of redemption.” It deserves to be read and absorbed in full, but it should suffice to state here that the “man of redemption” ultimately “acts towards the contamination and degradation of every higher value.” Similarly, Evola sees in the idea of the Jews as self-appointed “Chosen People” destined for dominion over all other peoples “a profound and boundless hatred for every non-Jew” that would “concretize itself in a serpentine praxi.” Evola then proceeds to a list of anti-Gentile passages from the Talmud that very capably support his argument.

Evola insists that none of these issues, although rooted in deep history and the earliest writing of the Talmud, have gone away: “these precepts have for centuries acted formatively in the intimate Jewish substance: they have left their indelible traces.” Evola provides what may in fact be a primitive, 1930s, version of the theory of a group evolutionary strategy. Instead of speaking strictly of genes and traits, Evola instead refers to a “complex of instincts” that have merely become secularised and practical in modernity. This instinct is, he argues, primarily “revolutionary… which could act for itself, without any precise point of reference, as the ferment for continual agitation and subversion.” Evola argued against some of the anti-Jewish thought of his time which revolved around specific conspiracy theories. Instead, he suggested that, in instances of apparent Jewish coherence in subversive activities, “we are not dealing with precise intention, nor a plan, but precisely an instinct, a mode of being which manifests itself naturally and spontaneously. The convergence realises itself by “syntony,” by the affinity of the instinct and of inspiration. With respect to these Jews one might thus not even speak of true responsibility: the Jew cannot do otherwise, even as an acid cannot do other than corrode. It is his way of being, determined by the aforementioned atavistic and racial causes.” A group evolutionary strategy by another name.

Before finishing with a discussion of the *Protocols*, the entire second half of the chapter is full of insightful, and highly quotable, comments. One borrowed from Theodor Fritsch ("the Jewish community has less the characteristics of a religious community than of a social conspiracy") simply begs for inclusion here. Evola even provides a kind of miniature Culture of Critique by highlighting the work of Freud, Adler, Claudio Lombroso (Jewish criminologist), Nordau, Wasserman, Hirschfeld and Durkheim, adding:

> **These are specific and easily multiplied examples of actions with a thousand faces but with a single effect: to disintegrate, to degrade, to subvert. It is *Schadenfreude* – the enjoyment in demoralising, in spoiling, in dirtying, in sensualising, in opening the doors to the "subteranean" parts of the human soul, that this might unleash itself and satisfy itself – it is the characteristic *Schadenfreude* of the Jewish-Levantine soul, the soul of the "man of redemption."**

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The Myth of the Blood is a remarkable book in several respects – as a historical artefact; as counterweight to modern scientific racialist thought; as an example of radical anti-egalitarian thought; as a contribution to the discussion of the Jewish Question; as an influential and consequential riposte to strictly Nordicist visions of European civilization (in the past, present, and future); and even as an important development within Evola's own oeuvre. I can say with some certainty that no-one will find agreement with everything that Evola has to say in the text, but I can equally say that no-one will struggle to find significant value in it either. This is a book that challenges and provokes, mocks and cajoles, directs and instructs. I found myself frustrated with Evola, perplexed by him, and yet also deeply informed. He refuses today, as he refused in the 1930s, to be ignored.

[1] Marcus Hunt, "Review: Social and Political Thought of Julius Evola by Paul Furlong," *Political Studies Review* (2015) Vol. 13, 239–316, 247.

[2] Thomas Sheehan, "Myth and Violence: The Fascism of Julius Evola and Alain de Benoist," *Social Research*, Vol. 48, No. 1, (Spring 1981), 45-73.

[3] Elisabetta Cassina Wolff, "*Apolitìa* and Tradition in Julius Evola as Reaction to Nihilism," *European Review,* Vol. 22, No. 2 (May 2014), 258 – 273; and "Evola's interpretation of fascism and moral responsibility," *Patterns of Prejudice*, 50:4-5, 478-494.

[4] Stéphane François, "The Nouvelle Droite and "Tradition"", *Journal for the Study of Radicalism*, Vol. 8, No. 1 (Spring 2014), 87-106.

[5] Franco Ferraresi, "Julius Evola : tradition, reaction, and the Radical Right," *European Journal of Sociology*, Vol. 28:1 (May 1987), 107 – 151.

[6] Olindo De Napoli, “The origin of the Racist Laws under fascism. A problem of historiography,” *Journal of Modern Italian Studies* 17(1) 2012: 106–122.

[7] Wolff, “Evola’s interpretation of fascism and moral responsibility,”, 483.

[8] Although not mentioned by Evola, I was moved to recall the Scandinavian Rígsþula in which a Norse god (interpreted alternately by scholars as Odin or Heimdall) wanders the earth fathering three classes of men that are unalterably distinguished by their appearance, spirit, and abilities.

[9] Benjamin Martin, “Review: *Francesco Germinario, Razza del Sangue, razza dello Spirito: Julius Evola, l’antisemitismo e il nazionalsocialismo (1930–43),” Modern Italy,* Vol. 9, No.1, (2004), 124-125.

Reply to Jordan Peterson on the Jewish Question — From His Heroes Part One: Solzhenitsyn

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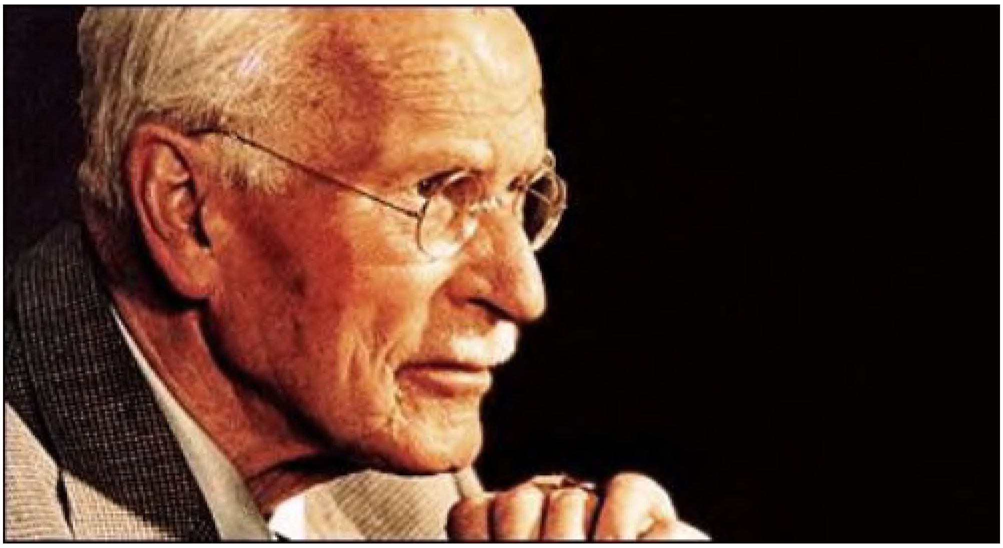
Andrew Joyce, Ph.D. October 24, 2018



"The Aryan subconscious has a higher potential than the Jewish."
G. Jung

Overture

I recently took some time to devote serious attention to the work of Jordan Peterson. Until a few months ago, my familiarity with Peterson had been limited to his very weak and ill-advised intervention in the Nathan Cofnas affair. At that time, I toyed with the idea of providing a series of historical examples (there are many) that would contradict every one of Peterson's assertions regarding the Jewish Question, but, in the end, his intervention was dealt with so conclusively by Kevin MacDonald (see here), that I saw no reason to discuss it further and abandoned that essay at the "skeleton" stage. Peterson is, however, hard to ignore. As MacDonald put it, Peterson is indeed a "celebrity intellectual," and one who, despite an occasionally overt philo-Semitism, has engaged in spirited defenses against some manifestations of cultural Marxism. This is admirable, and he is generally pleasing and interesting to watch his TV appearances. Watching and listening to these appearances with any frequency, it's hard to escape Peterson's key influences. The Canadian academic is both vocal and (remarkably) repetitive in naming them: summaries, quotes, and interpretations of Nietzsche, Dostoevsky, Solzhenitsyn, and Jung all feature very prominently in Peterson's content.[1] It's clear that all four men act as his foremost intellectual and personal heroes. But they share something else in common – they have all confronted the Jewish Question in a manner that quite clearly contradicts the view put forth by Peterson. This is not to say that everyone must follow all the ideas of their heroes, but it does call into question how carefully Peterson has both understood these writers and considered his own position on the Jews. The following essay is intended to tease out some problems and contradictions.

I've spent the last couple of months listening to Peterson's lecture series on the Biblical stories, reading his *12 Rules for Life*, and examining (and re-examining) his essay "On the So-Called Jewish Question." I have to confess to finding his lecture series extremely strange. Listening to the audience question and answer sessions at the end of each lecture, it's clear that Peterson has a sizeable Jewish following and that his lectures are, if not geared toward Jews, certainly holding great appeal for them. Part of this may be the fact that, for an ostensibly Christian apologist, thus far only one of Peterson's sixteen lectures have concerned the New Testament. What I find particularly interesting about Peterson's interpretation of these stories is that he extracts, in abstract psychoanalytic fashion, a series of self-help non-sequiturs without looking at how and why the stories were formulated in the first place, and how they have been understood by Jews during the many centuries since they were written. This is an especially ironic development because Peterson's approach to these particular texts is rather like that of Jacques Derrida, the Jewish Marxist postmodernist he rebukes in *12 Rules for Life*, who argued "there is nothing outside the text." And it is quite unlike the suggestion of his hero Carl Jung, who, as Peterson notes in *12 Rules for Life*, suggested that "if you cannot understand why someone did something, look at the consequences — and infer the motivation."

Peterson doesn't seem remotely interested in the psychological needs and motivations of the Jewish authors and readers of the stories, and, by his own admission (in the question and answer session following his discussion of the tale of Jacob and Esau) Peterson has never examined the Talmud to see how Jews have interacted with them.

This is certainly the case with the Book of Exodus. Peterson glosses over the barbarism of the Moses character and seems oblivious to evidence strongly suggesting the book was constructed as a response to a proliferation of Greek-Egyptian narratives in the third century B.C. about the eviction of subversive foreigners from the historical Nile Delta. Instead, Peterson presents the Moses character as someone in touch with a divine cosmic subconscious, who "bargains" with a largely benevolent and well-meaning deity that represents the future—god as a "judgmental father." (In Peterson's rendering of the development of religion, picturing the future as a "judgmental father" to whom we owe sacrifices is a stroke of genius.) In this approach, Peterson both borrows the methodology, and diverges from the conclusions, of the psychoanalytical examination of the Bible carried out by his hero Carl Jung, who, in his essays "Answer to Job" and "Christ, a Symbol of the Self," characterized the Yahweh of the Torah as "savage," "touchy," "suspicious," "two-faced," "gratuitous," "revolting," "remorseless," "brutal," and "illogical."[2]

Peterson's obliviousness to the specificities of Jewish interpretations and uses of the texts he discusses is perhaps even more the case regarding the story of Jacob/Israel and Esau.

Peterson sees the tale as a straightforward lesson in making the right sacrifices to achieve one's goals and avoiding resentment when things don't work out how you'd like them—an anodyne self-help platitude by any estimation. But how have Jews historically treated the story of one of their foremost Patriarchs?

It surely has great significance for any psychological rendering of the tale that Jacob translates as "usurper" or "he who cheats," and that Jews have always conceptualized Esau as representing gentiles, especially Europeans, or the racial or cultural descendants of the Romans. Daniel Elazar, writing for the Jerusalem Center for Public Affairs, comments that Esau displays "characteristics which are later to become part of the Jewish stereotype of non-Jews ("goyim")." Meir Levin adds that "the rabbinic identification of Rome with the Biblical figure of Esau is basic to the traditional understanding of much of the relevant sections of Chumash Bareishis [Genesis]." Levin continues that the Talmud and later rabbinical commentaries presented Esau and Western civilization as sharing negative characteristics such as hypocrisy (Shocher Tov 14,3), individualism, and placing an emphasis on style over substance. Maimonides pictured Esau as an "evildoer" whose descendants were "Amalekites" who were "to be destroyed and their name blotted out." Maimonides wrote that survivors of the Amalekites were "Rome and the Catholic Church." Salo Baron writes that the idea that Europeans were the descendants of Esau was "widely accepted in medieval Jewry" along with the idea that the dominion of Edom-Rome would end with the coming of a Jewish messiah.[3] The Jewish-American History Foundation concurs that "Babylon, Rome, Edom, and Christianity are synonymous," and remarks that the final end of Edom/descendants of Esau is interpreted from Jewish texts as meaning "that every one of the Mount (or House) of Esau may, or shall, be cut off by slaughter," [Obadiah v.9] and will "perish forever."

This interpretive pedigree is more than a little darker in tone than Jordan Peterson's "clean your room" rendering. But it's easy to see why Jews would applaud and promote the latter's presentations. A takeaway message for Christian and atheist alike from Peterson's lectures would be that these texts are full of rich and benevolent wisdom, with no mention of even the possibility of malignant intent or usage. As stated above, it's highly likely that Jordan Peterson is naively ignorant of this interpretive pedigree, and there is nothing in his work or activism that suggests he has ever seriously engaged with Jewish cultural activity, or critical commentary on it (for all his bluster, I sincerely doubt he's read a single sentence written by Kevin MacDonald). Indeed, if any reader wanted a serious, and novel, psychological profile of the Biblical stories, the third chapter of Kevin MacDonald's *A People That Shall Dwell Alone* makes a succinct but powerful case for evolutionary aspects of the Tanakh. All things considered, I find it difficult to separate Peterson's dubious approach to the lecture series from his *12 Rules for Life* and later essay "On the So-Called Jewish Question."

On a fundamental level, I believe that Peterson is hopelessly wrong in his approach to Jewish matters, and especially the issue of anti-Semitism. Since the opinion of an anonymous "anti-Semite" is likely to hold little sway with the celebrity intellectual, however, what follows is a critique of the latter essay by each of the four men whom Peterson holds most dear; by those we might, or he might, even call his intellectual fathers. So Jordan, it's time for a father-son talk.

A Reply from Solzhenitsyn

Jordan Peterson references Aleksandr Solzhenitsyn in almost every interview, talk, or text he delivers. His admiration for the Russian author is considerable and is made clear in *12 Rules for Life*. In *12 Rules*, Peterson refers (p.115) to Solzhenitsyn as "the great writer, the profound, spirited defender of truth." He writes (p.116) that Solzhenitsyn was an extremely brave man whose courage was one of the reasons for the fall of Communism. He (p. 140) wrote "definitively and profoundly about the horrors of the twentieth century," and (p.152) "wrote the truth, his truth, hard-learned through his own experiences."

Solzhenitsyn came to mind immediately when I read the early part of Peterson's essay "On the So-Called Jewish Question." The title itself is almost unforgivably flippant and dismissive, and illustrative of a deep ignorance of history. In essence, Peterson appears to deny the possibility or reality of fundamental clashes of interest between Europeans and Jews, both in the past and in the present, along with a rejection of the notion that these clashes have historically revolved around issues of identity—especially the expression of Jewish identity in Western civilization. These issues are what is essentially meant by the term "the Jewish Question."

In addition, Peterson's scorn for what he dismissively terms "identity politics" may be rhetorically fashionable among civic nationalists willfully ignorant of the determinant role of race and ethnicity in world history, but it's largely meaningless considering that identity (racial, religious, cultural) has influenced politics from time immemorial. All politics are ultimately rooted in identity, and all identities are ultimately political. Given serious reflection, Peterson's position may be deemed even more harmful and dangerous to Whites than the Left-Liberal position, because while the latter is merely hypocritical in denying the positive aspect of ethnic identity to Whites (i.e., denial of the right to ask the question "is this good for my group"), Peterson would have us believe that all our deep interests are essentially synonymous or at least reconcilable, and that conflicts based on group interests are both essentially wrong and in some way escapable. This can only be described as a facile understanding of the development and manifestation of ethnic conflict.

In Solzhenitsyn's Russia, the cultural and political clash of Jewish and European identities was, of course, both inescapable (beginning with large-scale Jewish settlement and subsequent population growth), and utterly catastrophic. So one has to ask how Solzhenitsyn, with his "truth, hard-learned through his own experiences" might respond to Peterson's dismissal of the Jewish Question in relation to "identity politics."

Fortunately, we know exactly how Solzhenitsyn would reply to the Canadian celebrity intellectual because he answered an almost identical situation in 1985, when he came under fire for implying that Jewish identity played an influential and negative role in the Bolshevik revolution. In particular, many Jewish critics came forth to declare that there had been no such "Jewish Question" in the development of the revolution, and that Solzhenitsyn was an anti-Semite for declaring the opposite. Solzhenitsyn's reply now comes across the decades, speaking directly to a man who would lay claim to be his protégé:

> **A Jewish Question existed and was a burning issue. But at that time hundreds of authors, including Jews, wrote about this; at that time, precisely the omission of mentioning the Jewish Question was considered a manifestation of anti-Semitism — and it would be *unworthy* for an historian of that era *to pretend that that question did not exist.* … My task is to write true historical research on the Russian Revolution. [emphasis added]**

Solzhenitsyn, as is well known, did this and more. After publishing *Two Hundred Years Together*, Solzhenitsyn was accused of anti-Semitism for asserting that pogroms against Jews in Russia were rare, spontaneous, and originated "from below" rather than being government-sponsored. He was further accused of anti-Semitism for implying that Jews avoided conscription and, in particular, frontline military service. Both fall into the category of thought that Peterson dismisses in his essay as "conspiratorial claims based on ethnic identity." And yet it's a testament to the lingering vitality of the historical profession that more recent archival research and published studies (from Cambridge University Press and Princeton University Press) have vindicated both of Solzhenitsyn's claims.[4]

Peterson also caricatures the critique of Jews as being ignorant of the role of IQ. In reality, however, most historical 'anti-Semites' have struck a balance between the role of intelligence/capability in the acquisition by Jews of what may be termed sociopolitical gatekeeping positions, and the role of ethnocentrism in the further development and ultimate consequences of Jewish demographic over-representations resulting from Jews in these positions acting according to their perceived ethnic interests.

Solzhenitsyn, in *Two Hundred Years Together*, provides many examples where Jews were given equal opportunities based on ability and became over-represented in several key areas of public life. The most widespread and justified concerns, however, where not about how these over-representations were achieved, but about the potential consequences of Jewish over-representations in aspects of Russian life. In one example from 1870, Solzhenitsyn discusses the introduction of municipal reforms:

> **Initially it was proposed to restrict Jewish representation among town councillors and in the municipal executive councils by fifty percent, but because of objections by the Minister of Internal Affairs, the City Statute of 1870 had reduced the maximal share to one third; further, Jews were forbidden from occupying the post of mayor. It was feared that otherwise *Jewish internal cohesion and self-segregation would allow them to obtain a leading role in town institutions and give them an advantage in resolution of public issues*. [emphasis added]**

Solzhenitsyn was also acutely aware of the role of revenge in Jewish political choices and actions. Regarding food shortages and famines, he notes:

> **What would you expect from peasants in the Tambov Guberniya if, during the heat of the suppression of the great peasant uprising in this Central-Russian black-earth region, the dismal den of the Tambov Gubcom was inhabited by masterminds of grain allotments, secretaries of Gubcom P. Raivid and Pinson, and by the head of the propaganda department, Eidman? (A. G. Shlikhter, whom we remember from Kiev in 1905, was there as well, this time as the chairman of the Executive Committee of the guberniya.) Y. Goldin was the Foodstuffs Commissar of the Tambov Guberniya; it was he who triggered the uprising by exorbitant confiscations of grain, whereas one N. Margolin, commander of a grain confiscation squad, was famous for whipping the peasants who failed to provide grain. (And he murdered them too.) According to Kakurin, who was the chief of staff to Tukhachevsky, a plenipotentiary representative of the Cheka headquarters in the Tambov Guberniya during that period was Lev Levin. Of course, not only Jews were in it! However, when**

> **Moscow took the suppression of the uprising into her own hands in February 1921, the supreme command of the operation was assigned to Efraim Sklyansky, the head of "Interdepartmental Anti-Banditry Commission,"—and so the peasants, notified about that with leaflets, were able to draw their own conclusions.**
>
> **And what should we say about the genocide on the river Don, when hundreds of thousands of the flower of Don Cossacks were murdered? What should we expect from the Cossack memories when we take into consideration all those unsettled accounts between a revolutionary Jew and a Don Cossack? In August 1919, the Volunteer Army took Kiev and opened several Chekas and found the bodies of those recently executed; Shulgin composed nominal lists of victims using funeral announcements published in the reopened Kievlyanin; one can't help noticing that almost all names were Slavic. … Materials produced by the Special Investigative Commission in the South of Russia provide insights into the Kiev Cheka and its command personnel (based on the testimony of a captured Cheka interrogator): "The headcount of the 'Cheka' staff varied between 150 and 300. … Percentage -wise, there was 75% Jews and 25% others, and those in charge were almost exclusively Jews." Out of twenty members of the Commission, i.e., the top brass who determined people's destinies, fourteen were Jews.**

Peterson's remark that "high IQ is associated with Openness to Experience, which is in turn associated with liberal/left-leaning political proclivities" is simply insufficient for a serious analysis of the fact that many intelligent and capable Jews cohered, as Jews, around each other in late-nineteenth-century Russia with the primary goal of destroying Russian culture and the Russian state, and engaging in the mass murder of perceived historical oppressors and enemies—something infinitely more extreme than the term "liberal/left-leaning political proclivities" could ever possibly convey. Solzhenitsyn cites I. O. Levin as writing:

> **There is no doubt that Jewish representation in the Bolshevik and other parties which facilitated "expanding of revolution" — Mensheviks, Socialist Revolutionaries, etc. — with respect to both general Jewish membership and Jewish presence among the leaders, greatly exceeds the Jewish share in the population of Russia. This is an indisputable fact; while its reasons should be debated, its factual veracity is unchallengeable and its denial is pointless; and a certainly convincing explanation of this phenomenon by Jewish inequality before the March revolution … is still not sufficiently exhaustive.**

One could reasonably and similarly surmise that Aleksandr Solzhenitsyn would concur with the assessment that Jordan Peterson's explanation of Jewish "over-representation in positions of authority, competence and influence (including revolutionary movements)" as being due to the association of “high IQ with Openness to Experience, which is in turn associated with liberal/left-leaning political proclivities” is, to say the least, not sufficiently exhaustive. And it is at this point that we pass the floor to Fyodor Dostoevsky.

Go to Part 2 of 3.

[1] Jung is perhaps the most important figure in Peterson’s thought, understandable given their overlapping professional interest in psychology and psychoanalysis. The Canadian has most notably brought these interests to bear in his *series of lectures* on the psychological significance of the Biblical stories.

[2] All quotes taken from Anthony Storr (ed), *The Essential Jung: Selected Writings* (London: Fontana, 1998). These traits are so manifest that Europeans/Christians have struggled for many centuries with their distaste for the God of the Old Testament. An excellent recent example of the Christian attempt to wrestle with this problem, and an overview of the history of debate on the issue, is Paul Copan and Matthew Flannagan’s *Did God Really Command Genocide? Coming to Terms with the Justice of God* (Michigan: Baker Books, 2014).

[3] Baron, S. W. (1934). “The Historical Outlook of Maimonides.” *Proceedings of the American Academy for Jewish Research*, Vol. 6, No. 5, 24.

[4] See John Doyle Klier, *Pogroms: Anti-Jewish Violence in Modern Russian History* (Cambridge: Cambridge University Press, 2008) and Derek J. Penslar, *Jews and the Military: A History* (Princeton: Princeton University Press, 2013).

Reply to Jordan Peterson on the Jewish Question — From His Heroes Part Two: Dostoevsky

theoccidentalobserver.net/2018/10/25/reply-to-jordan-peterson-on-the-jewish-question-from-his-heroes-part-two-dostoevsky

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Jordan Peterson references Fyodor Dostoevsky in almost every interview, talk, or text he delivers —perhaps even more than he refers to Aleksandr Solzhenitsyn. His admiration for Dostoevsky is considerable and is made clear in *12 Rules for Life*. In *12 Rules*, Peterson refers to the Russian author as (p.68) “incomparable,” and (p.137) “a wise and profound soul” possessing “great generosity of spirit.” Peterson describes *Crime and Punishment* (p.83) as “perhaps the greatest novel ever written,” and Dostoevsky himself (p.136) as “one of the great literary geniuses of all time.” He adds to the latter praise that the author “confronted the most serious existential problems in all his great writings, and he did so courageously, headlong, and heedless of the consequences.”

Perhaps even more so that was the case with Solzhenitsyn, Fyodor Dostoevsky has been pilloried in recent decades as an ultra-nationalist anti-Semite who believed Jews “had harmed and continued to harm the foundations of Russian society and culture.

Peterson, it will be recalled, has described anti-Semites as individuals who “claim responsibility for the accomplishments of [the] group [they] feel racially/ethnically akin to without actually having to accomplish anything [themselves].” Clearly an important point needs to be reconciled by Peterson: namely the outstanding literary accomplishments and political stances of Dostoevsky (even in Peterson’s own gushing estimation), and Peterson’s assertion that anti-Jewish critique rooted in nationalist sensibilities is merely a form of psychological escapism for those keen to avoid accomplishing anything for themselves. Surely it is self-evident that Dostoevsky, like Solzhenitsyn, was a man not only of accomplishment, but of remarkable, extraordinary accomplishment. What were Dostoevsky's attitudes to Jews and the Jewish Question, and how would he respond to Jordan Peterson?

The two most septic academic treatments of the Russian author are David Goldstein's 1981 *Dostoyevsky and the Jews*,[1] and Joseph Frank's 2002 *Dostoevsky, The Mantle of the Prophet, 1871–1881*. Both writers exude Jewish identity in their treatment of Dostoevsky's published and private writings on Jews, an emotionality that appears remarkably commonplace among Jews as a whole. Reviewing some material penned by Jews on the Russian writer, I was struck by their similarity to the fraught sensitivity of Anthony Julius to the work of T. S. Eliot. The core problem is that, while Jews (and also apparently Jordan Peterson) often comfort themselves with the delusion that their critics are intellectually and socially inferior, they appear to experience great psychological trauma when faced with the reality that their harshest and most insightful critics are often men of great ability and genius. An excellent example of this phenomenon, along with the Jewish obsession with historical enmities, can be observed in these comments, posted at a Jewish website as part of the question "Should a Jew read Dostoevsky?":

> **There was a period, while I was in college I think, when I was very into Russian short-story writers and playwrights. I read quite a few, and was very impressed — until I came to Nikolai Gogol, and a story in which described the glory of the Cossacks. I couldn't read any further; the Cossacks were murderous butchers who slaughtered my ancestors. Of course, if Jews were to shun all writers who hated us, we would be left with slim literary pickings; a quick thumbing through Allan Gould's *What did they think of the Jews?* shows that we would lose a great deal of Western culture, including figures like Lord Byron and Joseph Conrad and Jack London.**

Similarly, Haaretz writes of Joseph Frank's Dostoevsky biography: "As a Jew, Frank cannot be nonchalant about the primitive anti-Semitic elements in Dostoevsky's writing," describing Frank's exploration as a "painful saga." This is fully in keeping with observations made in my 2014 essay "Reflections on Aspects of Jewish Self-Deception," in which, referring especially to the works of academic activists Anthony Julius and Robert Wistrich, I noted:

> **Jewish-produced accounts of anti-Semitism often begin or conclude with maudlin claims that the subject is 'difficult,' 'emotional,' or 'trying' for them to approach. At the extreme end of the spectrum one finds Anthony Julius who describes studying the subject at the conclusion of *Trials of the Diaspora: A History of Anti-Semitism in England* as "immersing oneself in muck. Anti-Semitism is a sewer." Wistrich refers to his "long-standing concern with the**

> **nature of anti-Semitism," and describes his study of the subject as a "difficult enterprise," which was "painful, often shocking."**

Goldstein and Frank, like Julius, are quite typical of Jewish literary critics who emerged from elite colleges in the mid-to-late twentieth century. In *The Professionalization of History in English Canada* (2005), Donald Wright notes that between the 1940s and early 1960s many WASP literary academics were taken aback by the aggressive and highly antagonistic attitude of their Jewish students. In just one example, a Canadian academic named Frank Underhill included in one student report the following comments: "He is a Jew, with a good deal of the Jew's persecution complex, and this makes him unduly aggressive and sarcastic in discussion and writing."[2]

Having read the majority of the offerings from Goldstein and Frank, I don't think I could improve upon "unduly aggressive and sarcastic" as suitable descriptors. The same could be said of Peterson's lazy dismissal of anti-Semitism as a tool of the unaccomplished.

Jews hardly feature in the fictional canon of Fyodor Dostoevsky, making him in some ways a less obvious target for attack than Solzhenitsyn, who was once berated by Jewish activist academic Mark Perakh because "a disproportionately large number of unattractive Jews appear in his work." Perakh's stance reminded me strongly of the activism of Anthony Julius in relation to representations of Jews in English literature. On this point, I've commented previously:

> **What Julius, and the horde of other Jewish literary 'scholars,' are really asserting here is their antagonism towards anything but positive reflections of Jews in literature, which is not only arrogant and unreasonable, but also further indication of a pathological level of ethnocentrism. Their efforts have the dual function of staining the legacy of the English literary past, and shackling authors in the present, who would feel constrained to avoid having a negatively portrayed Jewish character in their works.**

The primary grounds for the Jewish attack on Dostoevsky appear to be the character of Isai Fomich Bumstein in *The House of the Dead* [for the sake of accuracy I should note my own 1980s Soviet Union edition/translation bears the less common title *Notes from the Dead House*]. It can be asserted with reasonable certainty that Isai Bumstein is Dostoevsky's only real attempt to include a fully-fledged Jewish character in his works. Since *The House of the Dead* was strongly autobiographical, we can also assume that the character was based on a real Jew encountered by the author during his detention in a Siberian work camp. It appears, however, that Isai Bumstein, despite cutting a solitary figure, is one Jew too many for some.

Isai Fomich is described as the camp's jeweler and foremost moneylender. A figure of fun, but with dark and even satanic undertones, Dostoevsky describes this, the only Jew in the camp, as “the spitting image of a plucked chicken. He was a man, no longer young, about fifty, short and weak, cunning yet positively stupid. He was arrogant, impudent, and at the same time a terrible coward.” Bumstein was confined to the jail for murder and uses his talent in making and trading jewelry to “wriggle out of his hard labour.” The book’s most extensive discussion of Bumstein takes place in the build up to a Dante-esque scene of claustrophobic horror in the local bath house, in which Bumstein takes a prominent and quasi-demonic role reminiscent of the Judge in the final act of Cormac McCarthy’s 1985 *Blood Meridian* (although no literary scholars seem to have discovered the link between the characters — despite McCarthy’s known affinity with Dostoevsky; further parallels between these two characters may be found in their unusually pale complexions, supernatural cunning, and numerous authorial allusions to their hairlessness).

Bumstein’s first act on entering the gaol is to barter for the “filthy, ragged summer trousers” of a fellow inmate, which he then takes in pawn and negotiates interest on. Sullen on entering the jail, he now “suddenly roused himself and started feeling the rags with his fingers in a most business-like manner. He even held them up to the light.” The deal concluded, “Isai Fomich re-examined the things he had taken in pawn, folded them carefully, and stowed them away inside his sack.” With the other inmates later in his thrall, he sings a song that he later confesses to be obliged to sing as a Jew in “moments of triumph over foes.”

Bumstein is described by Dostoevsky as having an easy time in confinement, enjoying privileges and all the trappings of elite status:

> **He was not at all hard up and, in fact, even lived quite *prosperously*, saving his money and lending it at interest to the whole prison. He had his own samovar, a good mattress, cups, and a complete set of crockery. The town Jews did not snub him and, on the contrary, they patronised him. On Saturdays, as allowed by the rules, he would go out under guard to the town’s synagogue.**

Bumstein’s final appearance in the book takes place in the local bath house where eighty prisoners are essentially crushed into a space twelve paces by twelve where they must steam and wash themselves. The scene is oppressively and horrifically claustrophobic and is punctuated by the figure of Bumstein looming over all, “laughing his head off from the highest steam-shelf.” Impervious to the heat and noise bringing everyone else to near senselessness, “it seemed that no heat was enough to satisfy him.” The Jew uses his money to hire five attendants in succession to beat him with birch twigs, all of whom near the point of unconsciousness before rushing to revive themselves with cold water.

Bumstein “could indeed feel that he was indeed ‘on top’ of all the others. He had outdone them all. It was his moment of victory. And over all the noise, his shrill, mad voice was heard shouting out his aria: ‘La, la, la, la.’ It crossed my mind, that should we one day meet again in Hell, the scene would be very much the same.”

Dostoevsky's *The House of the Dead*, like several of his other works, is indeed a work of literary genius. That such a great work also contains a very memorable, unflattering, and all too believable portrait of a work-shy Jewish moneylender is a source of much contemporary Jewish psychological disturbance. Another crucial problem is that, although Jewish criticisms have revolved around accusations of the employment of stereotypes, the book's strong autobiographical origins, together with Dostoevsky's commitment to realism, render the portrayal of Isai Fomich Bumstein all too difficult to dismiss or dispel. As this commentary in Haaretz concedes, "Dostoevsky, more than all the great authors of 19th-century Russia, derived his inspiration from real life, even from the front pages of the newspaper, to the point where the critics of his day felt that this excessive realism harmed his work."

In "On the So-Called Jewish Question," Jordan Peterson appears to contrast high IQ individuals who (relatedly) score highly on Openness to Experience and political liberalism with presumably lower IQ individuals who seeks solace for their personal lack of accomplishment in group identity, ethnic nationalisms, and, one assumes, anti-Semitism. Kevin MacDonald has already saliently pointed out that Israel is hardly typified by Openness to Experience and political liberalism, despite being populated with the group Peterson seems to regard as epitomizing the high IQ/Openness/liberalism trifecta. It's interesting, though, that the life, career, and ideas of his hero Dostoevsky also offer a strong rebuttal to Peterson's poorly thought out schema. Dostoevsky was certainly an ardent Russian nationalist with a keen sense of ethnic identity, but was also "perceived as a courageous and independent critic of the czarist government, unafraid of denouncing its misdeeds and corruption." Dostoevsky was no blind authoritarian; and he was certainly no unaccomplished basement-dweller in search of identity.

In his later writings, published in his journal *Diary of a Writer*, Dostoevsky began to write with some regularity on Jews, and in at least one issue wrote at length specifically on the Jewish Question. The opinions put forth in these pieces contrast sharply with that offered by Prof. Peterson. In fact, Dostoevsky, reflecting arguments that were common in post-Enlightenment Europe, argues that it would be suicidal for Western civilization to abandon its religious, ethnic, and historical identities (White "identity politics") in favor of modern fads (he names socialism, but one could as easily substitute Peterson's dubious strain of liberalism).

> **[Jews] maintain their own close-knit identity. If the Jews are given equal legal rights in Russia, but are allowed to keep their 'State within a State,' they would be more privileged than the Russians. The consequences of this situation are already clear in Europe. … What if there were only three million Russians and there were eighty million Jews? How would they treat Russians and how would they lord it over them? What rights would Jews give Russians? Wouldn't they turn them into slaves? Worse than that, wouldn't they skin them altogether? Wouldn't they slaughter them to the last man, to the point of complete**

> **extermination? … When only anarchy remains, the Yid will be in command of everything. For while the Jew goes about preaching socialism, he will stick together with his own.**

Offering Jews full citizenship rights would be beneficial for Jews because they would still operate as a cohesive group in a nominally individualist society. This goes to the heart of Peterson's liberal/individualist ideology. It can only work if everyone adopts it. When cohesive, ethnically networked and highly competent groups with their own interests remain in a nominally individualist society, they easily dominate the individualists and are able to shape the culture to conform to their interests. These interests need not, and often are not (e.g., policy toward Israel, mass immigration of non-White ethnic groups), the same as the interests of the individualists.

And on that note, we make way for Carl Jung.

[1] David Goldstein, *Dostoyevsky and the Jews* (Austin: University of Texas Press, 1981).

[2] Donald Wright, *The Professionalization of History in English Canada* (Toronto: University of Toronto Press, 2005), 95

Reply to Jordan Peterson on the Jewish Question — From His Heroes: Part Three: Jung

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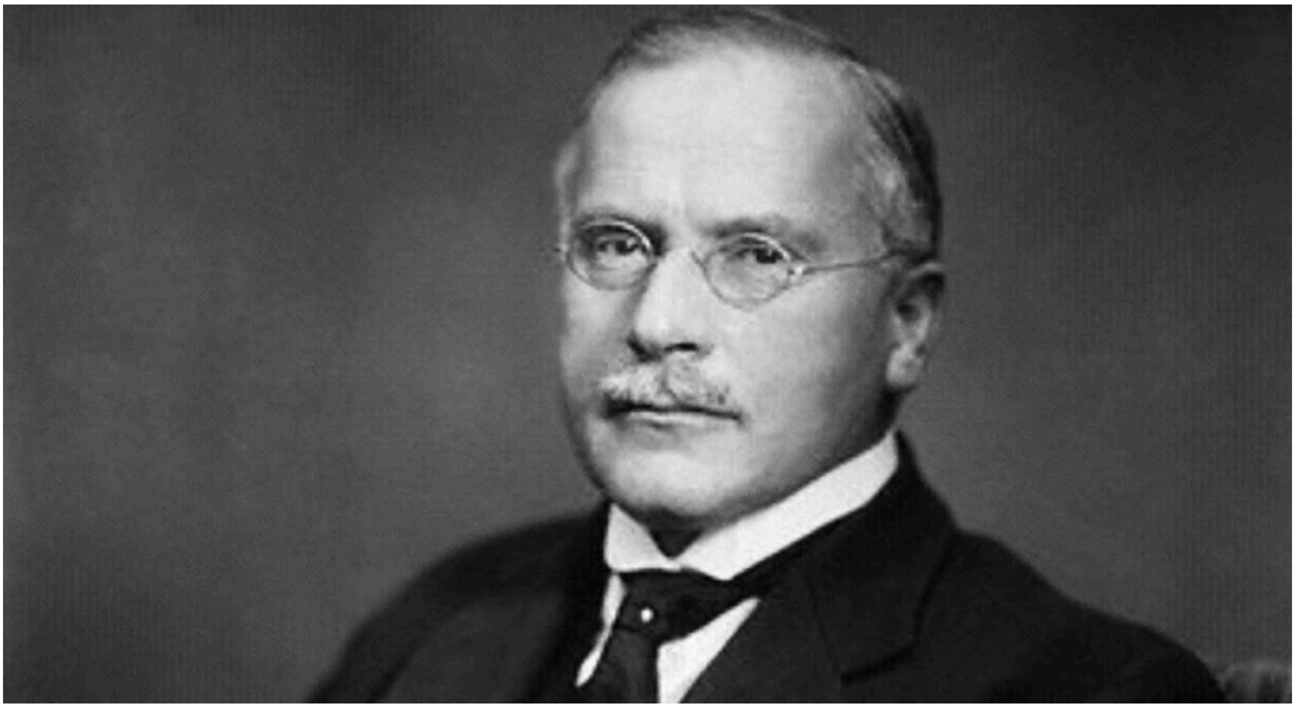


C. G. Jung

A Reply to Jung.

Jordan Peterson references Carl Jung in almost every interview, talk, or text he delivers, and these references are especially frequent in his lecture series on the Biblical stories. In *12 Rules for Life* (p.131), Peterson describes Jung as both a “great psychiatrist” and a “psychoanalyst extraordinaire.” Jung’s ideas about the subconscious and archetypes form the backbone of much of Peterson’s self-concept and public work. One therefore wonders what Jung would have made of Jordan Peterson’s “On the So-Called Jewish Question.”

To begin with, Jung would almost certainly object to Peterson’s implicit assumption that Jews are easily integrated parts in the machinery of Western civilization, equal or even superior in suitability to all others. Jung believed that Jews, like all peoples, have a characteristic personality, and he would have stressed the need to take this personality into account. Even in his own sphere of expertise, Jung warned that “Freud and Adler’s psychologies were specifically Jewish, and therefore not legitimate for Aryans.”[1] A formative factor in the Jewish personality was the rootlessness of the Jews and the persistence of the Diaspora. Jung argued that Jews lacked a “chthontic quality,” meaning “The Jew … is badly at a loss for that quality in man which roots him to the earth and draws new strength from below.”[2] Jung penned these words in 1918, but they retain significance even after the founding of the State of Israel. Even today, vastly more Jews live outside Israel than within it. Jews remain a Diaspora people, and many continue to see their Diaspora status as a strength. Because they are scattered and rootless, however, Jung argued that Jews developed methods of getting on in the world that are built on exploiting weakness in others rather than expressing explicit strength. In Jung's phrasing, "The Jews have this particularity in common with women; being physically weaker, they have to aim at the chinks in the armour of their adversary."[3]

Jung would probably have been doubtful regarding Peterson's claims that Jews obtain positions of influence solely on their intellectual merits and because they score high on Openness to Experience. Jung believed that Jews were incapable of operating effectively without a host society, and that they relied heavily upon grafting themselves into the systems of other peoples in order to succeed. In a 1934 essay titled 'The state of psychotherapy today,' Jung wrote: "The Jew, who is something of a nomad, has never yet created a cultural form of his own, and as far as we can see, never will, since all his instincts and talents require a more or less civilized nation to act as host for their development." This process of group development often involved 'aiming at the chinks in the armour of their adversary,' along with other flexible strategies.[4]

Jung also believed (in common with a finding in Kevin MacDonald's work) that there was a certain psychological aggressiveness in Jews, which was partly a result of the internal mechanics of Judaism. In a remarkably prescient set of observations in the 1950s, Jung expressed distaste for the behavior of Jewish women and essentially predicted the rise of feminism as a symptom of the pathological Jewess. Jung believed that Jewish men were "brides of Yahweh," rendering Jewish women more or less obsolete within Judaism. In reaction, argued Jung, Jewish women in the early twentieth century began aggressively venting their frustrations against the male-centric nature of Judaism (and against the host society as a whole) while still conforming to the characteristic Jewish psychology and its related strategies. Writing to Martha Bernays, Freud's wife, he once remarked of Jewish women that "so many of them are loud, aren't they?" and later added he had treated "very many Jewish women — in all these women there is a loss of individuality, either too much or too little. But the compensation is always for the lack. That is to say, not the right attitude."[5]

It is likely that Jung would also have taken issue with the spirit of Peterson's brief essay; namely, that it takes the form of a smug defense of Jews against alleged anti-Semitism. Peterson clearly locates Kevin MacDonald's analysis of Jewish group behavior through history in the realm of "reactionary conspiracy theories." Jung, meanwhile, was cautious about accusations of anti-Semitism, and he was "critical of the oversensitivity of Jews to anti-Semitism," believing "one cannot criticise an individual Jew without it immediately becoming an anti-Semitic attack."[6] It is certainly difficult to believe that Jung, who basically argued that Jews had a unique psychological profile and had developed a unique method for getting on in the world, would have disagreed with the almost identical foundational premise of Kevin MacDonald's trilogy. In fact, Jung believed that playing the victim and utilizing accusations of anti-Semitism as a sword against their critics were simply parts of the Jewish strategy—a useful cover for concerted ethnocentric action in "aiming at the chinks in the armour of their adversary." For example, after the war, in a 1945 letter to Mary Mellon, he wrote, "It is however difficult to mention the anti-Christianism of the Jews after the horrible things that have happened in Germany. But Jews are not so damned innocent after all—the role played by the intellectual Jews in pre-war Germany would be an interesting object of investigation"[7] Indeed, MacDonald notes:

> **a prominent feature of anti-Semitism among the Social Conservatives and racial anti-Semites in Germany from 1870 to 1933 was their belief that Jews were instrumental in developing ideas that subverted traditional German attitudes and beliefs. Jews were vastly overrepresented as editors and writers during the 1920s in Germany, and "a more general cause of increased anti-Semitism was the very strong and unfortunate propensity of dissident Jews to attack national institutions and customs in both socialist and non-socialist publications" (Gordon 1984, 51).[i] This "media violence" directed at German culture by Jewish writers such as Kurt Tucholsky—who "wore his subversive heart on his sleeve" (Pulzer 1979, 97)—was publicized widely by the anti-Semitic press (Johnson 1988, 476–477).**
>
> **Jews were not simply overrepresented among radical journalists, intellectuals, and "producers of culture" in Weimar Germany, they essentially created these movements. "They violently attacked everything about German society. They despised the military, the judiciary, and the middle class in general" (Rothman & Lichter 1982, 85). Massing (1949, 84) notes the perception of the anti-Semite Adolf Stoecker of Jewish "lack of reverence for the Christian-conservative world." (*The Culture of Critique*, Ch. 1)**

These sentiments largely echoed comments Jung made in November 1933 to Esther Harding, in which he expressed the opinion that Jews had clustered in Weimar Germany because they tend to "fish in troubled waters," by which he meant that Jews tend to congregate where social decay is ongoing. He remarked that he had personally observed German Jews drinking champagne in Montreaux (Switzerland) while "Germany was starving," and that while "very few had been expelled" and "Jewish shops in Berlin went on the same," if there was a rising hardship among them in Germany it was because "overall the Jews deserved it."[8] Perhaps most interesting of all in any discussion of Jewish acquisition of influence, it appears that in 1944 Jung oversaw the implementation of quotas on Jewish admission to the Analytical Psychology Club of Zurich. The quotas (a generous 10% of full members and 25% for guest members) were inserted into a secret appendix to the by-laws of the club and remained in place until 1950.[9] One can only assume that, like other quotas introduced around the world at various times, the goal here was to limit, or at least retain some measure of control over, Jewish numerical and directional influence within that body.

Although he was, like Peterson, a proponent of psychological individuation and the cultivation of the individual subconscious, Jung would be unlikely to agree with Jordan Peterson's dismissal of "identity politics." Jung in fact believed that mass national movements under strong leaders could pave the way for energetic rebirth and renewal. In a radio broadcast from Berlin in 1933 he remarked:

> **Times of mass movement are always times of leadership. Every movement culminates organically in a leader, who embodies in his whole being the meaning and purpose of the popular movement. He is an incarnation of the nation's psyche and its mouthpiece. He is the spearhead of the phalanx of the whole people in motion.[10]**

In fact, Jung believed that "identity politics" was a positive that should be pursed to exclusionary lengths, and that multiculturalism would have potentially disastrous effects on Whites. For example, having spent some time examining the state of mental health in the United States, Jung attributed the "American complex" to the fact Whites were "living together with 'lower races, especially with Negroes'."[11] Jung undertook two trips to Africa with the express purpose of studying what he viewed as the most "primitive" human psychologies.[12] He afterwards asserted that "there is a danger in the mixture of races," that the mulatto is "apt to be a bad character," and that "miscegenation is the cause of many cases of insanity."[13] Many Whites living among Blacks are confronted with a "source of temperamental and mimetic infection," by which he means that the former will too readily begin to adopt the negative behaviors of the latter—a type of cultural contagion.

Conversely, for the astute, interacting with Africans and thoughtfully observing the deep differences between the races could provide a positive reinforcement of identity. Jung himself remarked that, while travelling through Africa, "I could not help feeling superior, as I was reminded at every step of my European nature."[14]

This is a striking comment because it expresses the fact that the sense of racial difference is something that impresses itself on the subject from an external experience. This contrasts radically with post-modern and psychoanalytic theories of racial thought and "race prejudice," which root the sense of racial difference in the inner world of the subject. This latter way of thinking is most radically the case in Jean-Paul Sartre's *Anti-Semite and Jew*, where the French philosopher argues that the anti-Semite is not someone struck by the observation and experience of Jewish behavior, but rather someone whose inner anxieties and inadequacies drive *the search for an external cause* onto which to project the inner flaws. This is both pseudo-science and pseudo-psychology.

Examining Jordan Peterson's assessment of the Jewish Question, we can only conclude once more that Peterson's ideas share more in common with the post-modernist thought he claims to struggle against, than with the traditional Western intellectual tradition he claims to defend. Just to reiterate, this is Peterson's account of the origins of anti-Semitism in the individual:

> **You can claim responsibility for the accomplishments of your group you feel racially/ethnically akin to without actually having to accomplish anything yourself. That's convenient. You can identify with the hypothetical victimization of that group and feel sorry for yourself and pleased at your compassion simultaneously. Another unearned victory. You simplify your world radically, as well. All the problems you face now have a cause, and a single one, so you can dispense with the unpleasant difficulty of thinking things through in detail. Bonus. Furthermore, and most reprehensibly: you now have someone to hate (and, what's worse, with a good conscience) so your unrecognized resentment and cowardly and incompetent failure to deal with the world forthrightly can find a target, and you can feel morally superior in your consequent persecution.**

This could have been lifted directly from Sartre, Horkheimer, or Adorno. It's pure Jewish psychoanalysis, mobilized for political ends. And it is the kind of thought that provides legitimacy and ideological firepower to the marginalization of White interests and the continuation of White cultural collapse.

Jung, of course, remained for a long time disturbed about the potential for such a cultural collapse among Whites, and he was particularly anxious about the experience of Whites forced to co-habit with large African populations. He warned: "the European, however highly developed, cannot live in impunity among the Negroes. … Their psychology gets into him unnoticed and unconsciously he becomes a Negro. There is no fighting against it."[15] "Identity politics," with ethno-racial foundations was, to Jung, a matter of racial and civilizational survival.

We turn finally to Friedrich Nietzsche.

[1] B. Cohen, "Jung's Answer to Jews," *Jung Journal: Culture and Psyche*, 6:1 (56-71), 59.

[2] *Ibid*, 58.

[3] *Ibid*.

[4] T. Kirsch, "Jung's Relationship with Jews and Judaism," in *Analysis and Activism: Social and Political Contributions of Jungian Psychology* (London: Routledge,), 174.

[5] *Ibid*, 177.

[6] T. Kirsch, “Jung and Judaism,” *Jung Journal: Culture and Psyche*, 6:1 (6-7), 6.

[7] S. Zemmelman (2017). “Inching towards wholeness: C.G. Jung and his relationship to Judaism.” *Journal of Analytical Psychology*, 62(2), 247–262.

[8] See W. Schoenl and L. Schoenl, *Jung’s Evolving View of Nazi Germany: From the Nazi Takeover to the End of World War II* (Asheville: Chiron, 2016).

[9] S. Frosh (2005). “Jung and the Nazis: Some Implications for Psychoanalysis.” *Psychoanalysis and History*, 7(2), (253–271), 258.

[10] S. Frosh. (2005). “Jung and the Nazis: Some Implications for Psychoanalysis.” *Psychoanalysis and History*, 7(2), (253–271), 257.

[11] N. R. Goldenberg, “Reply to Barbara Chesser’s Comment on “A Feminist Critique of Jung” *Signs: Journal of Women in Culture and Society*, 3: 3 (1978), 724.

[12] Adams, M. V. (1997). “Jung and Racism.” *Self & Society*, 25(1), 19–23.

[13] *Ibid.*

[14] J. Collins. (2009). “SHADOW SELVES.” *Interventions*, 11(1), 69–80.

[15] *Ibid*.

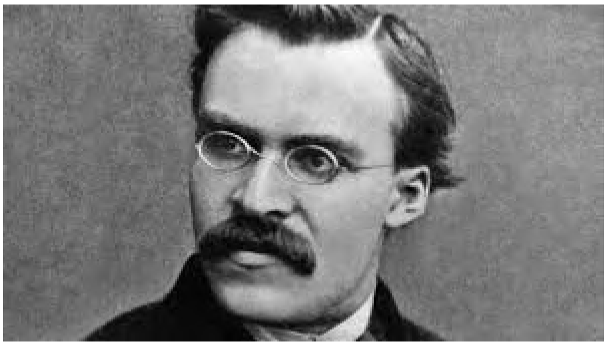
[i]. As anti-Semitism increased during the Weimar period, Jewish-owned liberal newspapers began to suffer economic hardship because of public hostility to the ethnic composition of the editorial boards and staffs (Mosse 1987, 371). The response of Hans Lachman-Mosse was to “depoliticize” his newspapers by firing large numbers of Jewish editors and correspondents. Eksteins (1975, 229) suggests that the response was an attempt to deflect right-wing categorizations of his newspapers as part of the *Judenpresse*.

Reply to Jordan Peterson on the Jewish Question — From His Heroes Part Four: Nietzsche

theoccidentalobserver.net/2018/10/27/reply-to-jordan-peterson-on-the-jewish-question-from-his-heroes-part-four-nietzsche

Andrew Joyce, Ph.D.

October 27, 2018



Friedrich Nietzsche

A Reply from Nietzsche.

Like these other figures, whose thought is sanitized and claimed by Peterson, Nietzsche possessed views of Jews quite at odds with Peterson's own hasty conclusions. Robert Holub's 2015 *Nietzsche's Jewish Problem: Between Anti-Semitism and Anti-Judaism* (Princeton University Press) convincingly demonstrates that, at best, Nietzsche could be described as ambivalent towards the Jewish Question. Nietzsche was undeniably in tune with Wagner when it came to animosity towards those aspects of modernity most closely linked with the rise of the Jews in Germany: the hegemony of journalists, the press, newspapers, new 'trends' in art, and the stock market. He was a critic of both Berthold Auerbach and Felix Mendelssohn, whom he argued produced works typified by foreignness, jargon, mawkishness and internationalism. At Basel, one of Nietzsche's closest colleagues was the historian Jacob Burckhardt, described in one dedication as "my honored friend." Burckhardt was unequivocally opposed to Jewish emancipation and believed that everything of worth in European culture was due to its Greek and Roman heritage rather than the Jewish tradition. He would have balked at the idea of Europe as a 'Judeo-Christian' cultural entity—a favorite piece of Jordan Peterson's nomenclature—and he was firmly convinced that Jews were responsible for the worst manifestations of modernity. Early in his career Burckhardt wrote to a friend that the presence of Jews in a theater would be sufficient to entirely destroy his enjoyment of the event.

Like the others reviewed here, Peterson references Friedrich Nietzsche in almost every interview, talk, or text he delivers. In *12 Rules for Life* (p.59), Peterson describes Nietzsche as both "great" and "brilliant," and calls him (p.85) "perhaps the most astute critic ever to confront Christianity." In much the same way as he cites Solzhenitsyn, Dostoevsky, and Jung as his ideological forerunners, Peterson holds up Nietzsche as a prescient and thoughtful thinker whose work was characterized (p.37) by its "brilliance."

Between 1868 and 1873 Nietzsche gained a grasp of the fundamentals of the Jewish Question, and during this period he continually articulates a natural and impulsive distaste for aspects of Jewish culture and behavior. His letters to his mother show that he associated Jews with unsavory business practices, tastelessness, and low cultural attributes. Writing to his mother about a tour around Switzerland in 1872, he describes his fellow travelers before commenting “unfortunately there was a Jew among them.” In 1872 these feelings and ideas came closest to intellectual expression. In January and February of that year Nietzsche delivered two lectures, ‘The Greek Music Drama’ and ‘Socrates and Tragedy.’ Despite their fairly innocuous titles, the lectures dealt with key aspects of the Wagnerian cultural program: that modern opera had become greatly distanced from its ancient cultural roots, and that Jews were having a deleterious impact on contemporary art and culture. Nietzsche, taking his cue from Wagner, argued that genuine tragedy was mysterious, instinctive and profound. It was also able to be conceived and appreciated only by Europeans. By contrast, ‘Socratism,’ identified with rationalism and dialectic, eradicates instinct and with it art. ‘Socratism’ had also become a historical force in its own right, in the form of this-worldly Judaism. Nietzsche would conclude his second lecture by stating:

> **Should the Teuton have nothing else to place at the side of that vanished artwork of the past except the ‘grand opera,’ something akin to the ape appearing next to Hercules? This is the most serious question of our art: and anyone who, as a Teuton, does not understand the seriousness of this question, has fallen into the Socratism of our times, which, to be sure, is neither capable of producing martyrs, nor speaks the language of the wisest Hellene. This Socratism is the Jewish press: I’ll say no more.**

Wagner had of course taken even further steps against Jewish influence — but the older man possessed significantly more stature and legitimacy. Nietzsche sent his lecture notes to Wagner on February 4, and the composer replied cautiously. Wagner, who was fully aware of the damage that could be wrought by Jews on lone targets like himself, responded: “I say to you: that’s the way it is. … But I am concerned about you, and wish with my entire heart that you don’t ruin yourself.” The important point here is that the framework for discussion is not about how Jews obtained elite status in society but about what Jews tend to do with their elite status and influence. To the Wagners, as with Solzhenitsyn, Dostoevsky, and Jung, the Jewish Question is primarily about the *hostility* or culturally antagonistic behavior of a powerful Jewish elite. This contrasts sharply with Jordan Peterson’s statement that Jews are “smart people working hard for our mutual advancement.”

Cosima, Wagner’s wife, wrote to Nietzsche expressing concern. Starting by citing Goethe (“Everything significant is uncomfortable”), she said that his “boldness” and “bluntness” surprised her. In a later letter she makes her concerns more explicit, stating that she wanted him to take some “maternal” advice so that he should “avoid stirring up a hornet’s nest”:

> **Do you really understand me? Don’t mention the Jews, and especially not *en passant*; later, when you want to take up this gruesome fight, in the name of God, but not at the very outset, so that on your path you won’t have all this confusion and upheaval. I hope you don’t misunderstand me: you know that in the depths of my soul I agree with your utterance. But not now and not in this way.**

According to Cosima’s diaries, Nietzsche was summoned to a meeting with Wagner and her on February 12 to discuss the lecture. We can only speculate at what precisely was said, but Nietzsche dropped the Jewish reference from the published version of his lecture, and nothing similar to it would ever again appear in his speeches or published writings. He would continue to attack the evils of the press, newspapers, financial affairs, the stock exchange, modernity, urban life, and cosmopolitanism — but he would never again mention them in conjunction with Jews or Judaism. Holub argues that the episode taught Nietzsche that he should not mention the Jews by name and certainly not attack them in print. He would thereafter adopt the same “cultural code” that many anti-Jewish intellectuals were forced to utilize as a means of fighting the culture war without being labelled “anti-Semitic.”

Ultimately, however, the greatest of Nietzsche’s “replies” to Jordan Peterson may lie in his personal example. Like Jordan Peterson, Nietzsche came to surround himself with Jewish fans, and courted Jews with occasionally exuberant philo-Semitic statements. Nietzsche also possessed an ego and arrogance that led to antagonism towards Wagner, his artistic mentor, rather than appreciation for sage advice. Nietzsche distanced himself from Wagner and from the Jewish Question for the remainder of his life, beginning in the mid-1870s. In early drafts of *Untimely Meditations* (1876) probably dating to around 1874, Nietzsche searched for criticisms of the composer. Among them was the accusation that Wagner was a tyrant who could not appreciate the validity of anyone but those among his most trusted associates, causing him to be blind to “the validity of Brahms, etc., or the Jews.” He also accused Wagner, ironically in view of the latter’s crucial advice, of a grave political error in attacking the Jews “who now possess the most money and the press in Germany.”

The point here is that one can secretly be aware of Jewish power, and even agree that it is often expressed negatively, but still follow a philo-Semitic path for personal advancement. Nietzsche’s example here is fitting. His dedication to Voltaire of *Human, All Too Human* (1878–1880) marked the final stage of his break from the Wagnerian cultural mission. The rationalist Frenchman was anathema to the German romantic. The Wagners read the book, only to find it “strangely perverse” and full of “pretentious ordinariness.” The reason behind the change in quality of Nietzsche’s writing was, in their opinion, his growing association with the Jewish philosophy student Paul Rée. The association dated back to 1873, and Rée had accompanied Nietzsche on visits to the Wagners on a couple of occasions during those years. However, in 1876 Cosima’s suspicions were raised by aspects of Rée’s personality. In October 1876 she wrote in her diary: “In the evening we are visited by Dr. Rée, whose cold and precise character does not appeal to us; on closer inspection we come to the conclusion that he must be an Israelite."

Wagner was extremely insistent that the Jew had ensnared his young former friend. Cosima around this date wrote to her husband that Nietzsche was essentially just a mirror that reflected the ideas or thoughts of whoever surrounded him. Nietzsche's writings, borrowing heavily from Schopenauer and indeed Wagner himself, were "just reflections of something else, they did not come from within." Wagner replied magnificently: "And now they are Rée-flections." Cosima would later write to a friend that *Human, All Too Human* bore an undeniable Jewish imprint:

> **The author has undergone a process that I saw coming for a long time, and that I struggled against with my meagre powers. Many things came together to produce that deplorable book! Finally, Israel intervened in the form of a Dr. Rée, very sleek, very cool, at the same time being captivated by Nietzsche and dominated by him, though actually outwitting him: the relationship of Judea to Germania in miniature. … I know that here evil has been victorious. … Wagner himself asserts about Nietzsche that a flower could have come from this bulb. Now only the bulb remains, really a loathsome thing.**

Like Nietzsche, Jordan Peterson appears to have heavily associated with Jews for some time, a fact that may have caused Peterson to engage in his own "Rée-flections." The foreword to *12 Rules for Life* was written by a Jewish man named Norman Doidge, who met Peterson at a party organized by Jews Wodek Szemberg and Estera Bekier. As a piece of writing, it is highly patronizing and places Peterson fully within the category of useful goy. He is also presented as a rough-edged, quasi-rural figure in contrast with the ordinarily sophisticated and, one assumes, Jewish urbanites who normally attended such parties. To Doidge, Peterson "had the enthusiasm of a kid," and "there was something boyish in the cowboy." Indeed, Doidge uses the phrases "cowboy," "rural," "folksy," and even "cowboy psychologist" more than ten times in five paragraphs (p.9), which is really an extraordinary set of descriptors for someone who, to "goy eyes" doesn't merit any of these descriptions and doesn't appear remotely "of the land." That he evokes such sensations and impressions in Jews, however, is extremely interesting in showing that Jews see Peterson as the quintessential "other"—as a paradigmatic goy.

This is not to say that the foreword is not flattering of Peterson. It is. But the ways in which it is flattering are interesting to say the least. Take, for example, Doidge's remark that he "had never before met a person, born Christian and of my generation, who was so utterly tormented by what happened in Europe to the Jews, and who had worked so hard to understand how it could have occurred." How has Peterson "worked so hard to understand how it could have occurred"? Thus far, he appears to have written less than 2,000 words regurgitating Sartre, devoid of footnotes illustrating any serious reading in the subjects of Jewish history or anti-Semitism. "Working hard," we must assume, is in reference less to gaining an understanding of historical European-Jewish relations than advancing an understanding of Jewish victimhood and blamelessness—an understanding that Jews of course find highly beneficial.

Peterson is a favorite of *Quillette*, an online magazine founded by Jewish academic Claire Lehmann that postures as advocating for “free thought” and putatively ‘dangerous’ and ‘subversive’ conservative ideas. In reality, *Quillette*, which has promoted the paper-thin analyses of Kevin MacDonald by Nathan Cofnas (without allowing MacDonald to reply), advances standard neoconservativism and has posted a large number of articles condemning anti-Semitism (see, for example, here, here, and here) and defending Israel (see their archive here). The magazine should best be seen as a stellar example of a growing phenomenon I’ve discussed previously—a slow shift of Jews from the traditional Left (where extensive, unpredictable anti-Israel sentiment is making it a cold house for Jews), to a new milquetoast center that defends and promotes Israel, babbles about free speech, and attracts the unsophisticated with token gestures to the Right (opposition to the more extreme expressions of the LGBT agenda, objections to trans terminology, and baiting the odd Muslim) without ever broaching matters of race or immigration in a meaningful way, and certainly without ever acknowledging the Jewish Question as a reality. Indeed, in a telling turn of events that brings us almost full circle, *Quillette* posts pieces from the Russian-Jewish writer Cathy Young (born Ekaterina Jung), who has previously written an article attacking “the anti-Semitism of Alexander Solzhenitsyn.” Such facts illuminate the sheer oddity of Peterson’s role in these matters—a figure just edgy enough to attract the masses without endangering the status quo; just compliant enough to merit promotion; and just enough of a “folksy cowboy” to entangle himself with a clique that trashes his own heroes because they weren’t quite so compliant.

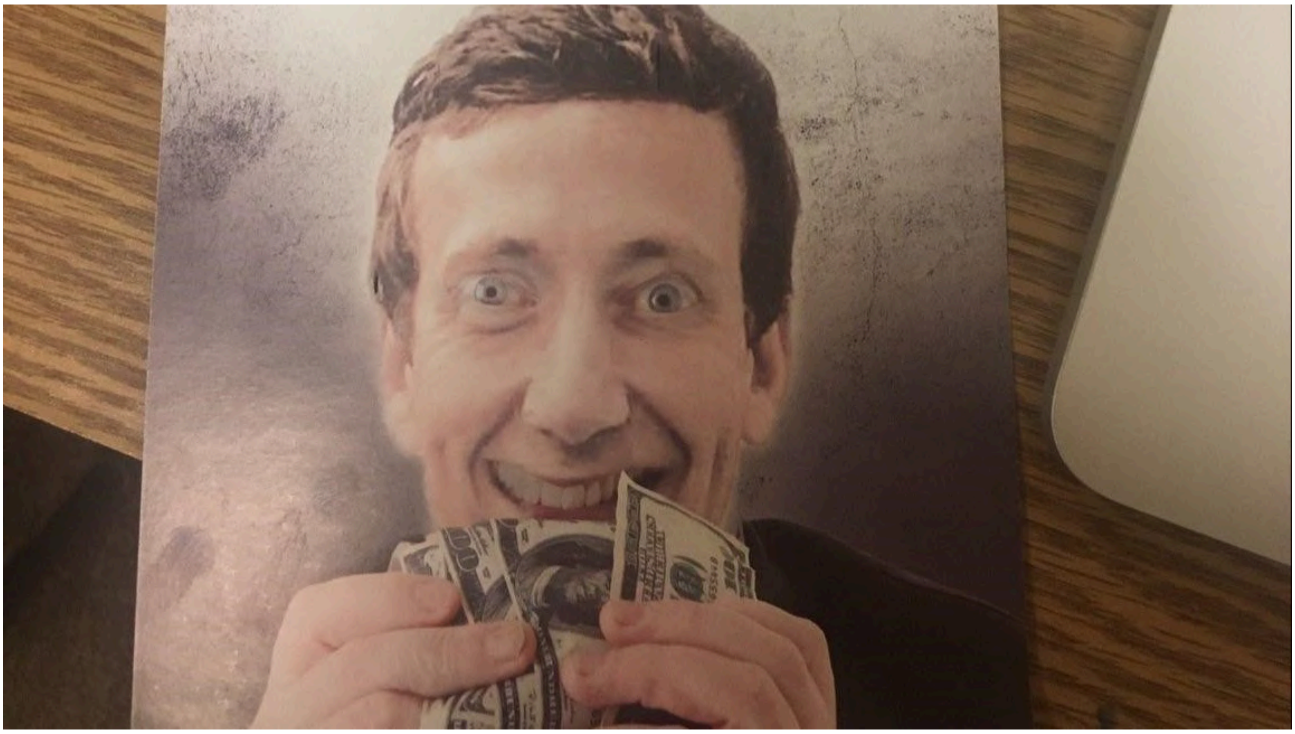
I’ve written previously that a key weakness of Nietzsche appears to have been his incomplete understanding of the nature of Jewish influence in German culture and society, and his egotistic willingness to accept Jews as friends and associates if he perceived them to be useful in advancing his own personal fame and fortunes. Perhaps, the best assessment of, and reply to, Jordan Peterson thus comes via Nietzsche, from the Wagners:

> **A flower could have come from this bulb. Now only the bulb remains, really a loathsome thing.**

Reply to Danya Ruttenberg on Jews and Usury

theoccidentalobserver.net/2018/11/16/reply-to-danya-ruttenberg-on-jews-and-usury

Andrew Joyce, Ph.D. November 16, 2018



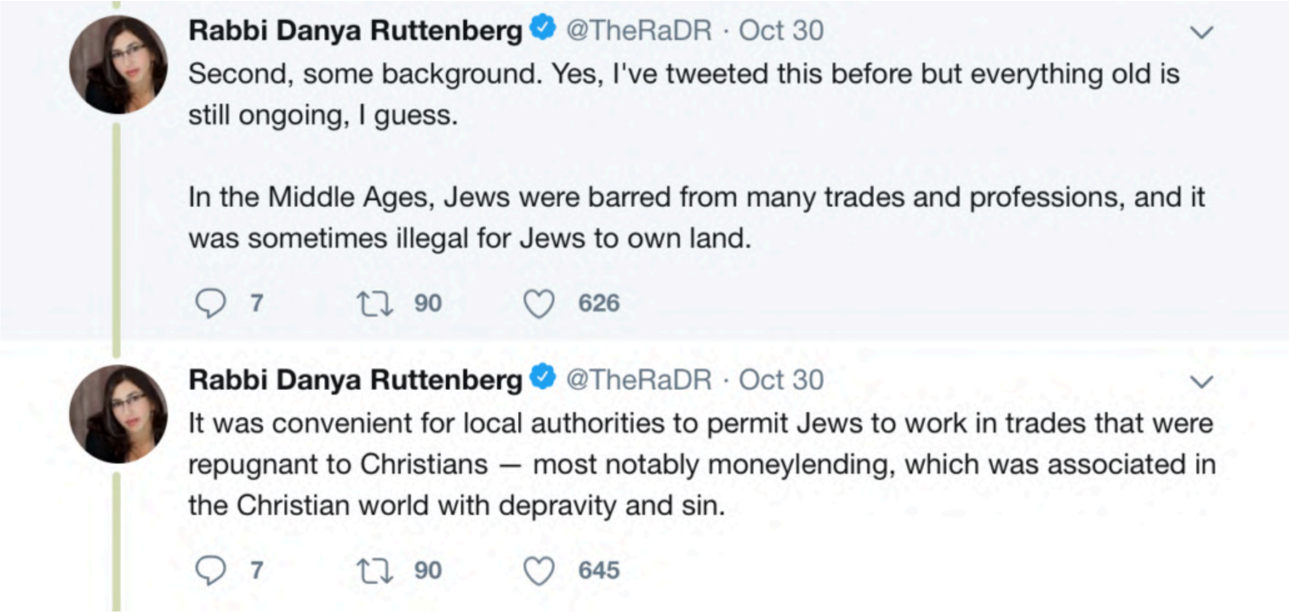
I must object to Danya Ruttenberg's recent Twitter thread on Jewish usury. The thread appears to have been prompted by a mailer sent out by Connecticut GOP State Senate candidate Ed Charamut, which shows Jewish opponent Matt Lesser clutching a fistful of cash. Criticism from Jews was almost immediate, with familiar claims that the piece played into "harmful anti-Semitic stereotypes" of Jews as greedy, exploitative, and untrustworthy. Charamut initially attempted to defend his use of the image and accused Lesser of "using the Democrat playbook of identity politics to hide from his record." He insisted the image was only illustrating his belief that Lesser would vote to increase taxes and more government spending.

Unfortunately, but predictably, Charamut quickly caved and has now issued a groveling apology for his campaign flier, pleading: "It is clear now that the imagery could be interpreted as anti-Semitic, and for that we deeply apologize as hate speech of any kind does not belong in our society and especially not in our politics." He then apologized specifically to Lesser, the Jewish community and "anyone who found the mailer to be anything other then a depiction of policy differences between the two candidates." Lesser himself has claimed the pamphlet employs imagery used to depict Jewish people going back hundreds of years."

At issue here is the fact it's now basically forbidden, or considered highly suspect, to negatively discuss or depict the subject of Jews and money in *any* context — even if you object to the fiscal policies of your Jewish political opponent. Supporting this soft censorship is a quite distinctive Jewish historical narrative that is really nothing more than a tapestry of politicized myths. These myths act as something like a cultural-psychological shield, deployed instinctively, along with a special vocabulary ("trope!", "canard!", "stereotype!"), by strongly-identified Jews against all incoming criticisms.

Danya Ruttenberg is one such strongly identified Jew, and her Twitter thread in response to the Charamut-Lesser incident is a classic example of the cultural-psychological shield. Normally these deployments are so commonplace and predicable that they merit little comment. Ruttenberg's statement, however, has achieved almost 2500 retweets and over 3000 likes in a little over 48 hours. Some response, I feel, is required.

Ruttenberg is apparently a rabbi and feminist author and has been named one of *The Jewish Week*'s "36 Under 36" in 2010 (36 most influential leaders under age 36), and was also named one of the top 50 most influential women rabbis by *The Jewish Daily Forward*. In certain respects she is far from Orthodox, but she is a very strongly identified leftist Jew and exemplifies, in many respects, trends and attitudes in Diaspora Judaism. Her unabashed feminism, 'anti-racism,' and leftism has contributed to a certain appeal outside Judaism, and she enjoys a Twitter following of over 43,000. It was for this not insignificant audience that she attempted to contextualize the Charamut-Lesser incident with an apologetic narrative on Jews and usury. Why she focused specifically on the issue of usury in response to the incident is unclear (Lesser is not a moneylender and he is not depicted or referenced in relation to debt in the Charamut flier), unless one assumes that on some level Ruttenberg acknowledges the fact that Jews have, in the past and present, maintained what can only be termed a special or extraordinary relationship with money. As such, Ruttenberg deploys the classic Jewish apologetic narrative attempting to explain this relationship, and begins, in erroneous but predictable fashion, with Jewish moneylenders in medieval Europe.



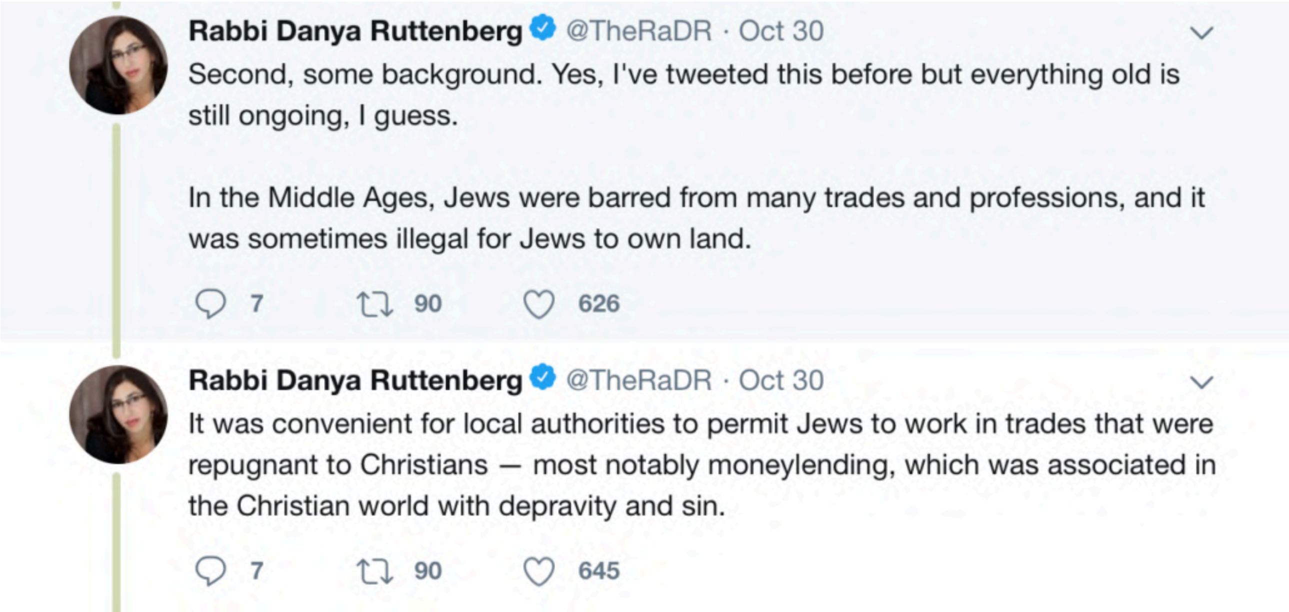
Rabbi Danya Ruttenberg @TheRaDR · Oct 30

Second, some background. Yes, I've tweeted this before but everything old is still ongoing, I guess.

In the Middle Ages, Jews were barred from many trades and professions, and it was sometimes illegal for Jews to own land.

Rabbi Danya Ruttenberg @TheRaDR · Oct 30

It was convenient for local authorities to permit Jews to work in trades that were repugnant to Christians — most notably moneylending, which was associated in the Christian world with depravity and sin.



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Rabbi Danya Ruttenberg @TheRaDR · Oct 30

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The first problem with Ruttenberg's narrative is that she begins with Jewish moneylending in medieval Europe. This is part of a strategy I have elsewhere described as a "cropped timeline explanation." Essentially, when confronted with the question of why Jews have generated such animosity in history, across such a broad geographical area, and amidst such a variety of religious cultures, Jews resort to a process of historical gerrymandering. To accept the full breadth and weight of the historical context leaves Jewish behaviour as the only logical explanation for anti-Semitism. Since this is culturally, religiously, and psychologically unacceptable to Jews, they have long resorted to simply ignoring vast swathes of evidence. This most often involves beginning and ending their explanation for anti-Jewish animosity with a timeline most befitting the meme of innocent Jewish victimhood and predatory European Christianity. As such, all Jewish explanations of anti-Semitism essentially begin with medieval Christendom, and omit or downplay any historical evidence of Jewish behaviour and anti-Jewish cultural currents outside this time frame, or the historical narratives that may follow from it. This process will be described in more detail below, but it should suffice to state here that the special relationship between Jews and money preceded medieval Christianity.

It is a matter of clear historical record that the special relationship between Jews and money preceded medieval Christianity. Jews have settled among European host populations since ancient times. The oldest communities were in the urban centers of the Mediterranean, and a list of Jewish colonies in this area can be found in the First Book of Maccabees. In the early Roman empire clusters of Jews could be found as far north as Lyon, Bonn and Cologne.[1] The economic nature of these communities was uniform, and similar to those in the East. Even prior to the Talmudic era, c.300–500 A.D., Jews had developed a strong interest and aptitude in commerce and banking. From its origins, the Jewish involvement in these spheres was regarded by host populations as malevolent and exploitative. In one of the earliest examples, a papyrus dated to 41 A.D., an Alexandrian merchant warns a friend to "beware of the Jews."[2] During the fourth century, Alexandria witnessed a number of anti-Jewish riots, almost all of them provoked by accusations of economic exploitation.

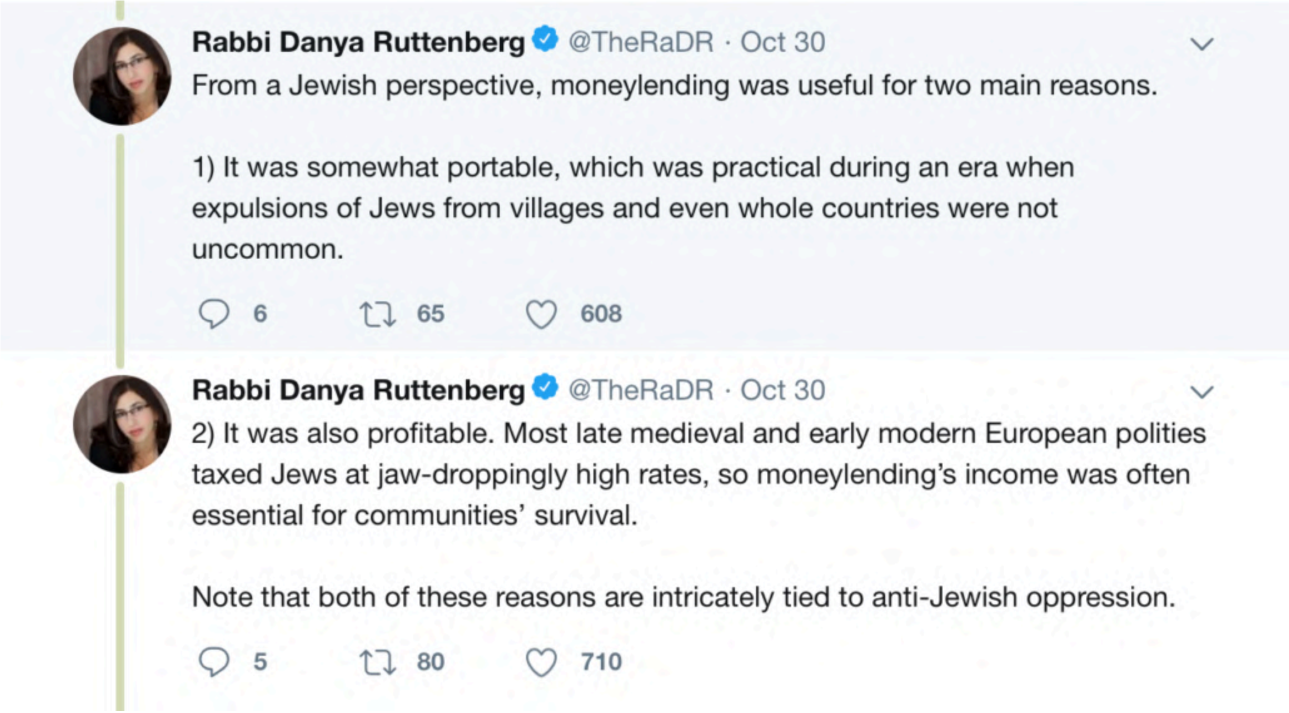
In other words, Jewish economic activity was deemed highly problematic by host populations at least one thousand years before Ruttenberg begins her cropped timeline explanation for the “trope” of Jews and usury — an economic activity that had not only condemned as unethical by Christian theologians, but by Aristotle and large numbers of Greek and Roman legislators.

Between the fifth and tenth centuries, Jewish trading posts took hold across Europe, from Cadiz and Toledo to the Baltic, Poland, and Ukraine. This extensive network afforded the Jews an almost total monopoly in the exchange of currency and information. Islamic and Christian civilizations during this period were bitterly opposed and traders from either faction were reluctant to carry goods into rival territory. Jews, enjoying relative tolerance from both civilizations, were able to carry goods from the Middle East into Europe, where Carolingian elites were particularly fond of purchasing luxury goods from Arab lands via Jewish merchants. Similarly, Jews were strategically positioned to overcome the legal obstacles of both civilizations to usury, an economic area they had refined almost to an art form in Babylon — as evidenced in the very large amount of commentary on moneylending in the Babylonian Talmud.

During the Carolingian Dynasty (c. 714 – c.877), the Jewish population of Northwestern Europe evolved from a scattering of individual international traders to growing communities of local traders. The shift to local trade enabled the Jews to acquire an influential middleman role in European society, to which they added widespread engagement in credit operations. On this foundation of growing economic influence, the later Carolingian period also witnessed the development of the first symbiotic relationships between Jewish finance and European elites. This granted significant privileges and protections to Jews, who soon acquired elite status themselves. One of the first examples of such a relationship emerged in the 810s, when Agobard (c.779–840), the Archbishop of Lyon attempted to restrict the financial activities of Jews in his locality, and was confronted with royal power. Perhaps even more so than when Muslims invaded Spain in 711, when “the Jews helped them overrun it,”[3] the silencing of Agobard may be regarded as the birth of the Jews as a hostile elite in European society. Certainly it was the first major political victory for the taboo on claims regarding Jewish influence.

Encouraged by the successes of financial-political pioneers like those in Lyon, significant numbers of Jews from southern Europe began a steady northern migration. The point here is that Jews were not pre-existing in large numbers in northern and western Europe and merely moved into moneylending due to a prohibition on other occupations or the owning of land. It was not a case, as Ruttenberg argues, of it being “convenient for local authorities to permit Jews to work in trades that were repugnant to Christians.” Rather, Jews moved to medieval Europe specifically in order to engage in moneylending and the lucrative trade of goods on credit at interest. Many gathered in the Rhine basin, forming the nucleus of what would later come to be known as 'Ashkenazi' Jewry.

Expansion from there was rapid. A colony of Jewish financiers reached England in 1070, following on the heels of the Norman Conquest four years earlier. B. Lionel Abrahams used vast quantities of archival evidence in his 1894 Arnold Prize-winning article on "The Expulsion of the Jews from England in 1290," and was able to conclude on the basis of this evidence that when the Jews first settled in England "they brought with them money, but no skill in any occupation except lending it out at interest."[4] Another article states that there is no evidence, among this abundant literature, "to suppose that the English Jews of this period got their living in any considerable numbers in any other art or craft. … It is therefore probable that the capital with which the community started in the country was very considerable."[5] Headquartered in London, the Jews of England mirrored their counterparts elsewhere on the continent in that they became "a tightly knit class of financiers. From the start they managed to associate closely with the kings in their operations, turning over to the royalty the notes of defaulting debtors in return for a share of the sums due. They were the 'king's men,' vassals of a special kind, since they were the chief source of their suzerain's revenues."[6] The foundation of the Jewish relationship with European elites was thus a general confluence of financial and political ambitions. The primary victims would be the European masses.



Rabbi Danya Ruttenberg @TheRaDR · Oct 30

From a Jewish perspective, moneylending was useful for two main reasons.

1) It was somewhat portable, which was practical during an era when expulsions of Jews from villages and even whole countries were not uncommon.

6 65 608

Rabbi Danya Ruttenberg @TheRaDR · Oct 30

2) It was also profitable. Most late medieval and early modern European polities taxed Jews at jaw-droppingly high rates, so moneylending's income was often essential for communities' survival.

Note that both of these reasons are intricately tied to anti-Jewish oppression.

5 80 710

The curious thing here is that Ruttenberg explains in her next two tweets that moneylending was very attractive to Jews, and explains that cash was more portable than land and that usury was very profitable. So, taken together, her first four tweets amount to the argument that Jews were mercilessly forced against their best intentions into an occupation that they found wildly convenient, profitable, and powerful. Quite the silver lining. Setting aside the possibility that Ruttenberg is simply a liar, there is clearly an issue of *self-deception* at play here in the denial of the well-established fact that Jews enjoyed moneylending and deliberately developed their demographic and cultural presence in Europe at the nexus of the financial and the political.

Of course, Ruttenberg can't help but end with a return to the lachrymose narrative of Jewish victimhood. These Jews, forced to become wealthy and powerful via loans, were taxed at "jaw-droppingly high rates" and their way of life was "tied to anti-Jewish oppression."

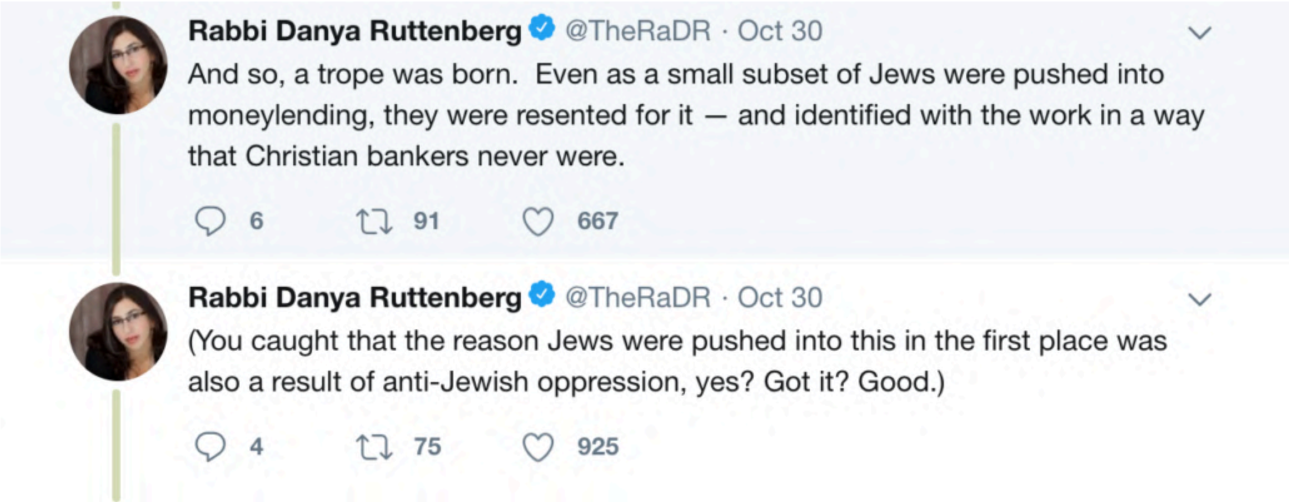
In reply, for most of the medieval period Jews weren't subject to high levels of taxation. Elman, having examined the medieval taxation rolls of England, writes that "apart from the quasi-regular and normal legal sources of income, which the English as much as the Jews were required to pay, the king claimed from a Jews a number of occasional contributions, especially loans and tallages [i.e., taxes levied by a medieval lord on dependents]. In the thirteenth century, which is the vital period for our purpose, *the loans were insignificant in number and amount* [emphasis added]."[7] Further, there "is no evidence of the levy of any collective tallage upon them until the year 1168, and then the number did not exceed 5,000 marks."[8] When the tallages were brought in, they only applied to land that Jews had seized in lieu of the unpaid loans of the barons — high taxation in these instances were just a fiscal sleight-of-hand to allow Jews to seize land on the forfeited loans of the barons and then pass them to the Crown as part of the overall deal underpinning their settlement. Further, Jews were excused from Crown taxes[9] and unlike the Christian population, in their movement around the country transacting business Jews were "free of all tolls and dues."[10]

On the matter of "anti-Jewish oppression," the Jewish penetration of European society was a risky venture but one that Jewish populations evidently felt was worth the gamble. No Jews were ever forced to settle in a European country, but still they came and still they expanded. They were aware that as non-Christians and as masters of debt they would generate hostility in the general population. Indeed, these considerations formed an important aspect of their bargaining for charters — agreements drawn up between Jews and European elites that laid down the terms of residence, levels of protection, and financial rewards that would make it worthwhile for Jews to settle. For example, in 1084, Jews were given a defensive wall around their settlement quarter in the Rhineland town of Speyer in fulfillment of promises made in their charter.[11] Some of the oldest houses still standing in England were originally built on the orders of Jews, their longevity owing to the fact that Jews possessed the wealth to build homes with a generous use of stone for security.[12] The Jewish move into Europe was thus predicated upon an understanding that Jews would be hated but untouchable, reviled but rich, merciless but unaccountable.

Compare Benzion Netanyahu's comment:

> **It was primarily because of the functions of the Jews as the king's revenue gatherers in the urban areas that the cities saw the Jews as the monarch's agents, who treated them as objects of massive exploitation. By serving as they did the interests of the kings, the Jews seemed to be working against the interests of the cities; and thus we touch again on the phenomenon we have referred to: the fundamental conflict between the kings and their people—a conflict not limited to financial matters, but one that embraced all spheres of government that had a bearing on the people's life. It was in part thanks to this conflict of interests that the Jews could survive the harsh climate of the Middle Ages, and it is hard to believe that they did not discern it when they came to resettle in Christian Europe. Indeed, their requests, since the days of the Carolingians, for assurances of protection before they settled in a place show (a) that they realized that the kings' positions on many issues differed from those of the common people and (b) that the kings were prepared, for the sake of their interests, to make common cause with the "alien" Jews against the clear wishes of their Christian subjects. In a sense, therefore, the Jews' agreements with the kings in the Middle Ages resembled the understandings they had reached with foreign conquerors in the ancient world. (Netanyahu 1995, *The Origins of the Inquisition in 15th-Century Spain,* 71–72)**

Perhaps the most egregious falsehood in Ruttenberg's tweet thread is her claim that "only a small subset of Jews were pushed into moneylending." First, it should by now be clear that Jews were not "pushed" into moneylending. Second, the numbers engaged in moneylending were not "a small subset." One historian has pointed out that there is no evidence, among the abundant literature on medieval English Jewry, "to suppose that the English Jews of this period got their living in any considerable numbers in any other art or craft. … It is therefore probable that the capital with which the community started in the country was very considerable."[13] In the thousands upon thousands of pages of documents we have on this community (the residential data, the taxation information, the details of their personal accounts etc.), we don't find a professionally diverse and dispersed population, but instead a close-knit, inter-related, and extremely well-organized group of money-lenders and financiers.


Rabbi Danya Ruttenberg @TheRaDR · Oct 30

And so, a trope was born. Even as a small subset of Jews were pushed into moneylending, they were resented for it — and identified with the work in a way that Christian bankers never were.

Rabbi Danya Ruttenberg @TheRaDR · Oct 30

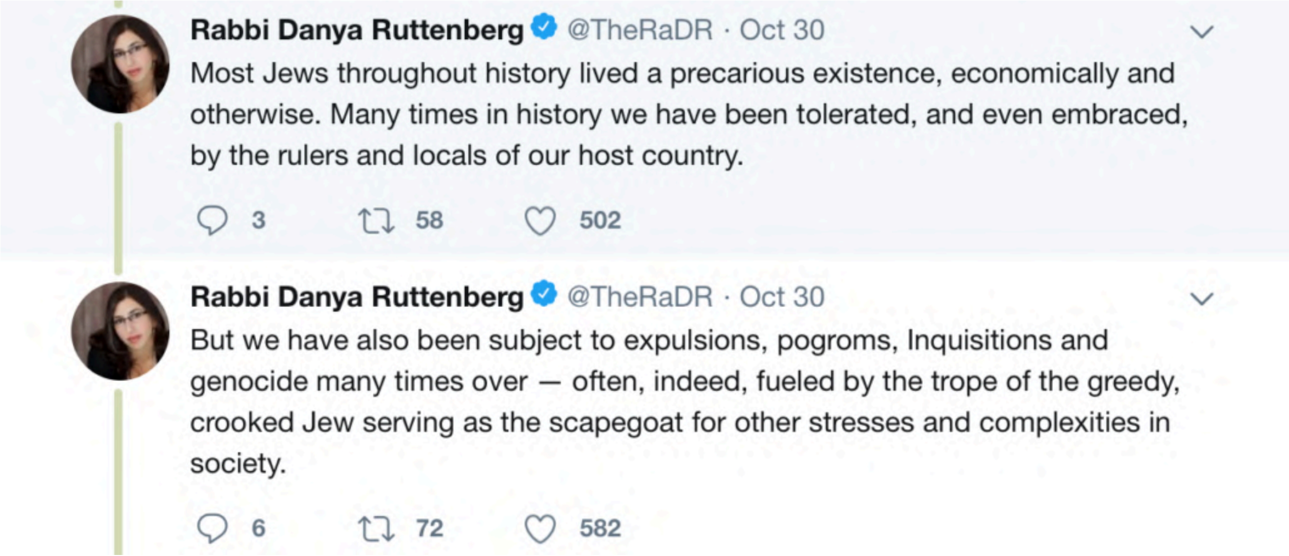
(You caught that the reason Jews were pushed into this in the first place was also a result of anti-Jewish oppression, yes? Got it? Good.)

Ruttenberg's claim that only a small subset of Jews were engaged in moneylending and her claim that Jews were treated differently from "Christian bankers" are actually linked in more ways than one. Some excellent research has recently been carried out on the context of Jewish expulsions in medieval Europe (and the expulsions of usurers more generally) by Harvard's Rowan William Dorin. Dorin's 2015 PhD thesis, *Banishing Usury: The Expulsion of Foreign Moneylenders in Medieval Europe, 1200–1450*, is viewable here and is well worth the read, particularly his chapter on the background to the expulsions of Jews. In May 2016, Dorin published a development of the ideas in a chapter in *Law and History Review*, "'Once the Jews have been Expelled:' Intent and Interpretation in late Medieval Canon Law."[14] The major conclusions of Dorin's meticulous work are that Jews were nothing more than a small and often incidental fraction of the overall expulsions of moneylenders from various areas of medieval Europe,and that most banishments targeted "Christians hailing from northern Italy. (PhD thesis, 3)" The expulsion of Jews from various European locations is revealed not as an expression of irrational anti-Semitism, but as a result of essentially judicial arguments that stressed the need for unanimous policies concerning usury. As Dorin notes, "one of the few constants of medieval papal attitudes towards the Jews had been a strong resistance to their expulsion." (2016, 337).

This only began to change when usury, rather than Jews *qua Jews*, came under papal consideration. Early medieval usury legislation such as *Usuranum voraginem* was promulgated in response to the increasing presence of Christian moneylenders from northern Italy in the cities and territories of northern Europe, and it was on these Christian moneylenders that its sanctions fell (denial of lodging and expulsion within 3 months). Over time, however, both secular and ecclesiastical figures grappled with the wording of the legislation, which did not mention Christians specifically. Over time, a consensus grew that usury, whether Christian or Jewish, was a grave social ill, and the historical papal aversion of the expulsion of Jews was overturned. *The majority of expulsions of Jews occurred not because of the deeds of a "small subset" of Jews, but because usurers of all descriptions were being expelled and Jewish communities were based almost exclusively on the trade in loans.* They simply had to be removed *in toto*. This is only the briefest summary of

Dorin's work, and it really has to be read in full to be appreciated. It is, however, a powerful rejoinder from a Harvard PhD historian and medieval legal specialist to the pop pseudo-history advanced by Rabbi Ruttenberg and eagerly absorbed by those who really don't know any better.

The latter part of Ruttenberg's tweet depicted above really says it all in terms of the circular nature of the Jewish defensive narrative.["You caught that the reason Jews were pushed into this in the first place was also a result of anti-Jewish oppression, yes? Got it? Good"] Ruttenberg basically engages in the familiar Jewish tactic of explaining every negative Jewish behaviour (that is, when any is admitted to) by pointing to oppression. "You oppressed us, so we did A." "But why did we oppress you?" "Because we also did B." But why did you do B?" "Because you oppressed us." "But why did we oppress you in that instance?" "Because we also did C." .



Rabbi Danya Ruttenberg @TheRaDR · Oct 30

Most Jews throughout history lived a precarious existence, economically and otherwise. Many times in history we have been tolerated, and even embraced, by the rulers and locals of our host country.

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Rabbi Danya Ruttenberg @TheRaDR · Oct 30

But we have also been subject to expulsions, pogroms, Inquisitions and genocide many times over — often, indeed, fueled by the trope of the greedy, crooked Jew serving as the scapegoat for other stresses and complexities in society.

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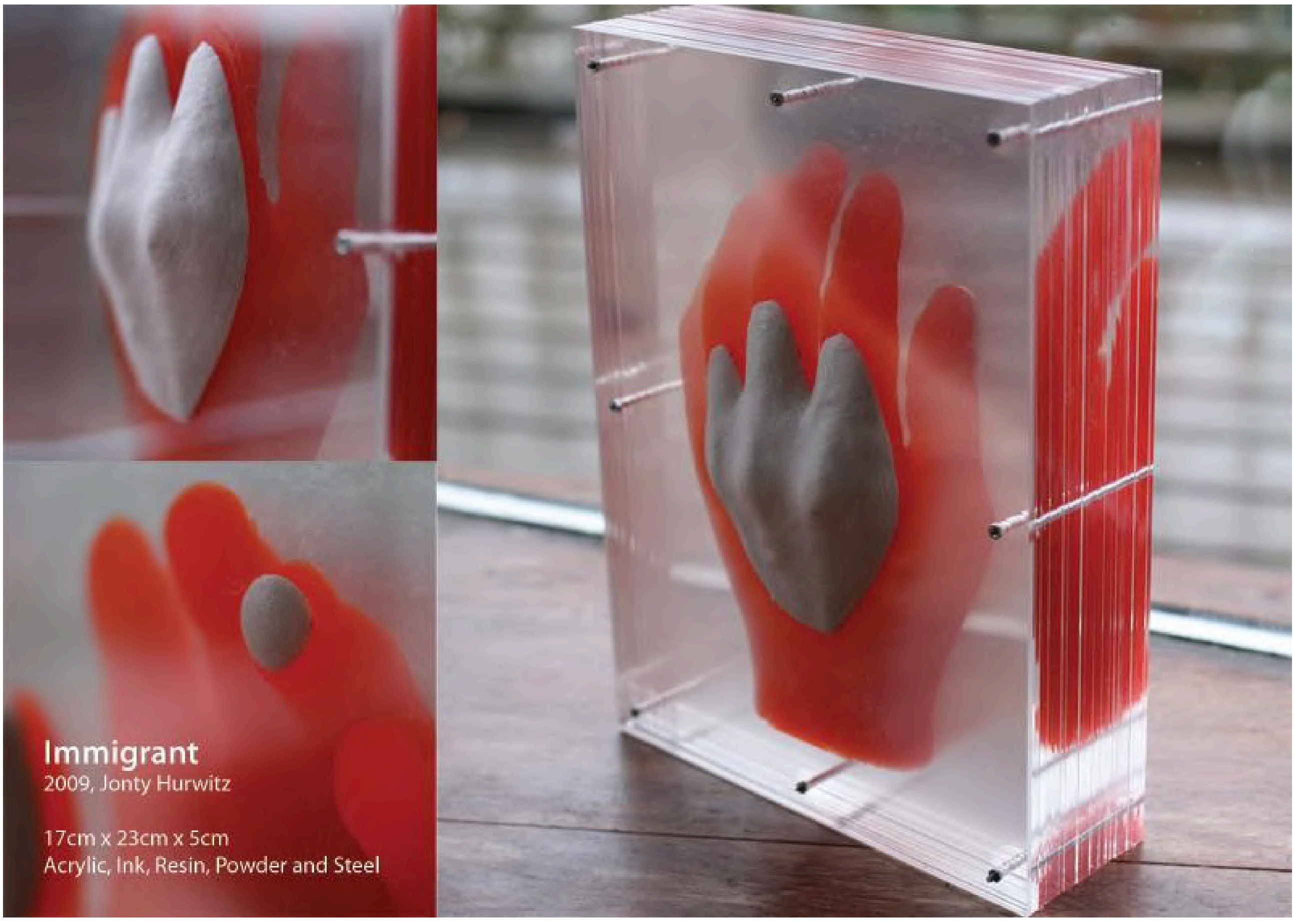
Just in case anyone isn't fully convinced by Ruttenberg's thread, she wheels out some psychoanalytic jargon for her conclusion. The "trope" of the greedy, crooked Jew merely serves as the "scapegoat for other stresses and complexities in society." I personally find it quite funny that one of these stresses and complexities remains household debt. I finally it equally strange that, despite it being two centuries since Jews achieved full political and economic "emancipation," they are still utterly prolific as moneylenders and financiers. The founder and CEO of Avant Credit, one of America's fastest growing online providers of consumer loans, is Al Goldstein. Goldstein is also behind SpringCoin, CashNetUSA, Dollars Direct, Enova International, Quick Quid, Pounds to Pocket, and On Stride Financial. Goldstein owns more than 10,000 properties foreclosed on Americans during the financial crash, an event in which his co-ethnics at Quicken Loans (Daniel Gilbert) and Roland Arnall (Ameriquest), played a major role. San Francisco-based moneylending operation LendUp, which has recently been forced to pay $6.33 million in refunds and fines for violating consumer finance laws. is operated by Sasha Orloff and Jacob Rosenberg. Chicago-based PLS Financial is owned and operated by Dan and Bob Wolfberg.

Jeffrey Weiss is the Jewish head of DFC Global Corp, which operates Money Mart, The Money Shop, PayDay UK, and PayDay Express. The head of EZCorp is the Jewish Australian Phillip Cohen. Among its American assets, Cohen's EZCorp has a portfolio which includes EZ Pawn, Pawn Plus, Value Pawn and Jewelry, Premier Pawn and Jewelry, USA Pawn and Jewelry Company, Easy Cash Solutions, Jerry's Pawn Shop, and CashMax Payday Loans. Internationally, it also owns Cash Amigo in Mexico, as well as the Cash Converters International Brand. EZ Corp has joined the U.K. feeding frenzy by offering the online payday lending "service" Cash Genie. As well as coming under criticism for charging annual interest rates of 2,986% on its loans, Cash Genie has been forced to repay money to its customers after the Financial Conduct Authority found that the company applied unauthorized charges to customer accounts and permitted customers to become indebted far beyond their means.

In the UK, Mr Lender advertizes its services under the motto "Your Friend Until Payday." But who is Mr Lender? The founder and owner of the company is Adam Freeman, a member of the South West Essex and Settlement Reform Synagogue who was also selected for the U.K.'s version of *The Apprentice*. Even with new laws and restrictions, Mr Lender still charges 1,269.6% APR on his loans. Not very friendly.

But by far the most notorious "domestic" online moneylender in Britain is Wonga. It was the astonishing 5,853% rate on Wonga's annual loans that finally prompted the British government to begin closing the loopholes which permitted the moneylender's feeding frenzy on the British people. Wonga, which still charges annual interest rates of 1,509%, was founded by two South African Jews, Errol Damelin and Jonty Hurwitz. Both operated the company via the Virgin Islands in order to avoid paying tax. They were, however, very generous donors to Jewish causes like **Jewish Care.**

According to his Wikipedia entry, Damelin "grew up in a Jewish family where he attended the University of Cape Town. Following his graduation in 1992 he immigrated to Israel. He began his career working as a corporate finance banker at an Israeli bank that later merged into Israel Discount Bank." He founded Wonga in 2007, with the company soon attracting criticism for "fraud and the exploitation of the most vulnerable in society." Among the company's practices was the forging of legal letters in order to terrorize customers into paying ever higher fees. Because such practices are completely illegal the company was later subject to a criminal investigation. Like a rat deserting a sinking ship, Damelin stepped down from his leadership at Wonga (retaining shares) just two weeks before the company was due to be hit with new regulations from the Financial Conduct Authority as well as a $4 million compensation demand. Wonga had yet to pay thousands of customers when it went bust in August 2018. Errol Damelin has since waded into obscurity while Hurwitz has reinvented himself as a creator of degenerate art that is then sold at inflated prices by the Jewish art-fad dictators, the Saatchi brothers. He calls this piece "Immigrant." You couldn't make it up.


Immigrant
2009, Jonty Hurwitz
17cm x 23cm x 5cm
Acrylic, Ink, Resin, Powder and Steel

I have to finish with the one true sentence from Ruttenberg's thread — the first. "Everything old is still ongoing, I guess."

I couldn't put it better.

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[1] P. Johnson, ***A History of the Jews*** (London: Weidenfeld & Nicolson, 1987), p.171.

[2] S. Baron (ed) ***Economic History of the Jews*** (New York: Schocken, 1976), p.22.

[3] Ibid, p.177.

[4] B. L. Abrahams, "The Expulsion of the Jews from England in 1290" Jewish Quarterly Review, 7:1 (1894), 75-100 (p.76).

[5] "The Jews of England in the Thirteenth Century," Jewish Quarterly Review, 15:1 (1902), 5-22 (p.10).

[6] L. Poliakov, ***The History of Anti-Semitism, Volume 1: From the Time of Christ to the Court Jews*** (Philadelphia: University of Pennsylvania Press, 2003), p.78.

[7] P. Elman, "The Economic Causes of the Expulsion of the Jews in 1290" The Economic History Review, 7:2(1937) 145-154 (p.145).

[8] “The Jews of England in the Thirteenth Century,” Jewish Quarterly Review, 15:1 (1902), 5-22 (p.10).

[9] Ibid, p.11.

[10] B. L. Abrahams, “The Expulsion of the Jews from England in 1290” Jewish Quarterly Review, 7:1 (1894), 75-100 (p.84).

[11] Johnson, ***A History of the Jews***, p.205.

[12] Ibid, p.208.

[13] “The Jews of England in the Thirteenth Century,” Jewish Quarterly Review, 15:1 (1902), 5-22 (p.10).

[14] R. W. Dorin, “‘Once the Jews have been Expelled:’ Intent and Interpretation in late Medieval Canon Law.” ***Law and History Review***, May 2016, Vol. 34, No. 2., 335-362.

Andrew Joyce Reviews Richard Houck's Liberalism Unmasked

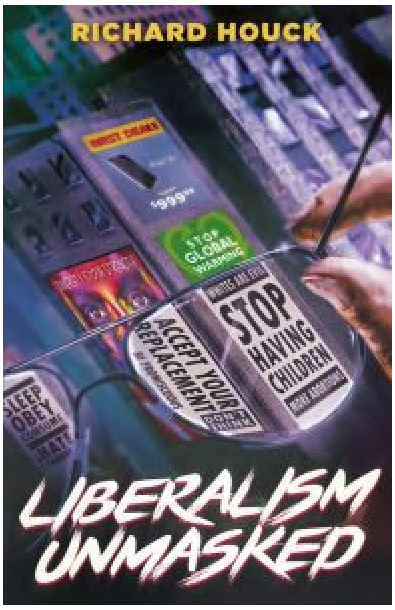
theoccidentalobserver.net/2018/12/03/andrew-joyce-reviews-richard-houchs-liberalism-unmasked

Andrew Joyce, Ph.D.

December 3, 2018

Liberalism Unmasked
Richard Houck
Arktos, 2018
Available at **Arktos** and **Amazon** (all 5-star reviews)

One of my favorite old Irish ballads is 'The Wind That Shakes the Barley," written by the nineteenth-century poet Robert Dwyer Joyce. The song (sung magnificently here by Dolores Keane) revolves around a young Wexford rebel who sacrifices his relationship with his beloved, and then engages in violence associated with the 1798 rebellion against British rule. The barley of the title, and chorus, is a reference to the fact the rebels often carried barley or oats in their pockets as provisions while on the move. When these guerrilla fighters were captured by the yeomanry, they were often summarily shot and quickly buried in mass graves. In these graves, the oats and barley germinated, resulting, post-rebellion, in pockets of "croppy-holes," or random barley growing. The pockets of barley, emerging anew every Spring, nourished later generations of roving guerrilla fighters, and came to symbolize the regenerative and unconquerable nature of Irish resistance to British rule. While the politics behind the imagery may be divisive, I find the deeper Romanticism of the symbolism to be utterly compelling. Every movement of resistance, of any political hue, must cultivate a sense of self-renewal and regeneration.



Our own movement is no different. In 2015 I had the great fortunate to attend and address a sizable meeting of Nationalists, both in Baltimore and Washington D.C. On both occasions I was struck by the number of young people "of quality" in attendance. And on both of those nights, in the quiet moments, the song of Robert Dwyer Joyce came forcefully to mind. Here was the “barley” of our own movement, coming into its own in order to take up the mantle and take us forward. Here was the living proof of the unconquerable nature of our ideas, and a new generation to carry them forth. And, recently, the lyrics of Joyce came to mind once again, this time on reading the work of a young intellectual, and precocious writing talent, in the form of Richard Houck and his *Liberalism Unmasked*.

Several months ago, Richard contacted me via social media. He struck me immediately as an enthusiastic and earnest young activist, still in college and eager to get into the fight. When he told me he was writing a book, I have to confess to taking this with a pinch of salt, or as a variation on the theme that “everyone has a book in them.” As time went on, however, his sporadic communications impressed upon me that Richard was an incredibly serious individual — serious beyond his years and serious in his ambitions. When *Liberalism Unmasked* finally arrived from Arktos, I wasn’t quite sure what to expect other than that I was prepared for a tour de force. And I was not disappointed.

A recurring thought throughout my reading of *Liberalism Unmasked* was that it is quite remarkable that the book was written by a young college student. I certainly couldn’t have written anything like this in college. Crudely summarized, the book is an entertaining, enraging, and engaging polemic on the nature of postmodern Liberalism, and its impact on Western civilization. The prose is fluid, and written with confidence and flair. The author has a supreme command of his facts, and marshals them appropriately and convincingly. But perhaps the strongest and most unique aspect of this book is that it is incredibly poignant. In several respects, it is primarily a book about loss — loss of a future, loss of an inheritance, loss of a culture. Houck speaks for his generation when he states that he has been robbed, and that “the harsh reality is that the America my parents grew up in is not the one I am going to inherit.” Houck finds himself in a nation where “national debt is at an all time high, consumer debt is piling up, race relations are the worst they have been since the 1960s, if not before, with a particularly anti-White bent, and it seems the bi-partisan appetite for war has grown insatiable.” *Liberalism Unmasked* is a primal scream from Generation Z.

Houck describes a slow awakening to the unfolding racial and cultural disaster:

> **I can’t recall when it happened exactly; I used to be very much a live-and-let-live type man. … I really don’t recall the moment something changed within me. Maybe it was gradual, and then all at once. Much like how fall collapses into winter. First the leaves begin to change color, falling slowly, one by one, until the trees are bare. Letting go of all they held onto so tightly all summer long. Then one morning you wake up to snow covering the forest.**

Houck's analysis of postmodern Liberalism is no-holds-barred. The political ideology has departed totally, argues Houck, from the trajectory of Classical Liberalism (defined and discussed in chapter 3), and can now be understood only as a "pathological neurosis." Houck proceeds to discuss the manner in which specific practical expressions of Liberalism align closely with personality disorders, with reference to the *Diagnostic and Statistical Manual of Mental Disorders*. As the book unfolds, the postmodern Liberalism is explained as a neurosis typified by deceitfulness, doublethink, hypocrisy, inability to adjust views when presented with evidence, frequent projection, controlling behavior, appeals to altered or redefined definitions of words, consistent feelings of having been victimized, intense sense of righteousness or moral superiority, inability to recognise the negative outcomes of their own actions, and intense feelings of guilt or self-hatred.

After important preambles in the first two chapters, things really kick off in chapter 3, "Liberalism in Theory & Practice," where Houck dips into the miasmic nature of Liberal nomenclature. He places emphasis on the fact the term "Liberal" is incredibly context-dependent: "a Liberal in the United States in 2017 is a different animal than a liberal in Europe in 2017, and radically different from a liberal during the Age of Enlightenment." Modern uses of the terms "liberal" and "progressive" are "nothing more than marketing gimmicks employed by the Left to give themselves a fresh new image." In reality, ideas of postmodern Liberalism are "easily traced to communism. … Their roots are in Marx, the Bolshevik party, the NKVD, and the KPD."

Postmodern Liberalism is:

> **nothing more than an insatiable desire for control. Liberals want to control our healthcare, our education, what we can say, the news we watch; they want to control our money, our guns, and, ultimately, our freedom. Liberalism is anti-gun, anti-family, anti-free speech, anti-Constitution, and anti-free thinking. It supports degeneracy in all forms, globalism in the form of mass migration, heavy taxation to fund socialist efforts; it is pro-war, pro-Sharia, and pro-violence. Liberals oppose all efforts to preserve individual liberty.**

Houck includes an important section in the same chapter arguing that neoconservatism should be seen as a heavily-Jewish, mask-wearing aspect of Liberalism. He notes that "John Podhoretz, Bill Kristol, David Frum, Ben Shapiro, Jennifer Rubin, and Jonah Goldberg, are all opponents of any semblance of an America First policy. They favor mass immigration, foreign wars, foreign aid, and seem to wholly embrace the fact that White Europeans are becoming a minority in our own homelands, all while they support incredibly strict immigration policies for their own homeland of Israel." Houck closes the chapter with a section on "The Four Horsemen of the Apocalyptic Left" — the four values of egalitarianism, diversity, progress, and tolerance, that the author describes as "ignoble distortions of reality." Egalitarianism is exposed as a perversion of the concept of equality under the law. Diversity is explained as the goal of everyone thinking the same thing.

Progress has come to mean the fictional right of every person to an ever-improving standard of living. Tolerance has enabled the mass rape of women across Europe by ethnic aliens, while accommodating itself quite happily to the legalized gagging of speech. Houck's meditations on the latter aspect include some quite powerful legal illustrations, including the fact that in California, "to call a person by the wrong gender now carries a heavier sentence than does knowingly infecting a person with HIV."

Having defined the key features of liberalism, the author proceeds with seven individual chapters containing impassioned analyses of its manifestations in the areas of gun control, climate change, abortion, 'White privilege' propaganda, feminism, media bias, and mass migration. Houck is a proud gun owner, and his excellent chapter on liberal activism in gun control deserves to be read and taken seriously by the NRA. Of particular interest is the extraordinary role played by Jewish politicians and their co-ethnic academic helpers, operating under the principles of modern liberalism, in proposing and advancing legislation designed to disarm the American public. The activities of Emanuel Celler, Herb Kohl, Chuck Schumer, Diane Feinstein and the academic Harold Pollack are all recounted here, along with the misleading rhetoric and weak excuses they've employed along the way. Houck takes apart each gun control argument with sharp facts and obvious relish, including those relating to firearm homicides. His defense of the right to bear arms includes the right to possess high powered automatic weapons:

> **Having those terrifying rifles, with thirty-round magazines, collapsible stocks, precision scopes, and even a suppressor if you'd like it, is quite literally the last line that can be drawn in the sand to protect [all other freedoms]. Gun owners like myself, and others the country over, do not take our heritage or duty lightly by any means. These arms are far more than simple tools or hobbies or "weapons of war." What those rifles represent is quite literally the last hope, the final straw, the ultimate iron guard. They are the last vestiges of a dying breed. And maybe that is precisely the problem Liberals have with our rifles. Maybe they see us as an archaic. And antiquated lot, nothing but a group of throwbacks that somehow missed a step in evolution while they were busy ushering in the new century.**

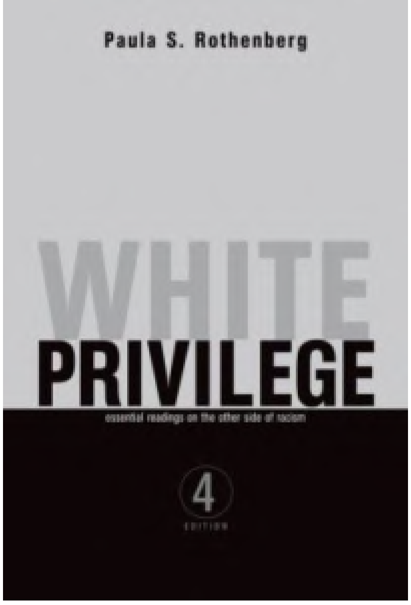
Climate change, real or alleged, is an area in which I have very little knowledge, so I was grateful for what Houck had to say on the subject. Before reading *Liberalism Unmasked*, my education in this area was strictly what had been drummed into me as a child of 10 — humans, via their use of fossil fuels and CFCs, were producing large amounts of gases that were in turn eating away at the ozone layer of our atmosphere, allowing in harmful radiation that was heating the earth, melting the ice caps, and placing future generations and multiple species of flora and fauna at tremendous risk of depletion and/or extinction. In Houck's debunking, language and naming appear again as key liberal tactics, with the author commenting on the evolution of the "Global Cooling" fad of the 1970s into the "Global Warming" fad of the 1990s, until at last we arrived at the incredibly ambiguous moniker of “Climate Change.” To be clear, Houck doesn’t make the argument that the climate is impervious to the activities of man. But he does point out that the Left’s claim that there is an overwhelming scientific consensus (of around 98% of the relevant scientists) that climate change is man-made has no real merit. Of particular relevance here is a 2016 George Mason University survey of 4,000 climate scientists that discovered only 29% of these individuals believed humans are almost entirely responsible for the change in climate.

Houck sees in the Left’s activism on climate control as a drive for power and control rather than genuine concern for the environment. Carbon taxes are nothing more than “a thinly veiled means of wealth redistribution” that do nothing other than “weaken middle-class families, grant more power and control to the United Nations, and smooth the way for mass migration.” Houck astutely points out that the rhetoric of climate change and mass migration are steadily becoming more entwined in the form of increased discussion of putative “climate refugees.” He cites a number of recent news articles, all with the same message: “because the temperatures went up half a degree in the past forty years, we can expect millions of migrants to flood into our nations each year. And of course, we only have ourselves to blame for having the audacity to use cars and electricity.” Houck brings the chapter to a close with comparisons of demographic discourse on the West and Africa. “The *only* population issue we are facing is the monstrous growth of African, which will in turn lead to far more pollution than all Western nations combined. Yet the Left pushes for *whites* to stop having children, not Africans. This ‘migrant crisis’ is never-ending only due to birth rates in the African and Arab world.”

> There is no left case for restricting immigration to the United States — in an age when the consequences of our carbon emissions are set to displace millions in the global south. https://t.co/O7Y4t0XzjI pic.twitter.com/NZijccCmcU
>
> — Eric Levitz (@EricLevitz) November 30, 2018

In “Infanticide,” his chapter on abortion, Houck presents a sequence of facts, observations, and asides which suggest this is an issue particularly close to his heart. Indeed, as he indicates in his opening sentence, he is clearly appalled and disgusted by this issue. Nothing more, he argues, “characterizes the immense depravity of the Liberal mind quite like infanticide.” This “nefarious and destructive” process manifests “in the average of over one million dead babies since 1970, when the CDC began keeping track of abortion rates.” Houck again points out that the worst deeds of the Left are advanced under a host of euphemisms. In this case, “choice,” “rights,” “freedom,” “women’s health,” and “reproductive health,” are just some of the terms commonly used to circumvent what in reality is often the crude use of scissors at the base of a human neck. Since I agree wholeheartedly with Houck that the dark business of “convenience abortions” is utterly depraved, disgusting, and morally scandalous, I admired the restraint and tone of his deliberations, and his calm dismantling of Liberal lies in this most sensitive and contentious of subjects. Similar to his arguments against the gun control lobby, I came away from the chapter on abortion feeling that it really should be reproduced and disseminated in pamphlet form by pro-life groups because the content and presentation are better than most examples I've seen. Of all the anecdotes Houck presents, perhaps the most powerful concerns Leftist rage at a proposal in Texas to change the disposal practices for aborted children:

> **What was this new law that so powerfully called down the Liberal ire? It stipulated that instead of disposing of the children's bodies in a bin alongside other "medical waste," the remains were to be buried or cremated, as at a proper funeral. The Left went off the deep end, claiming this law was being used to financially burden those seeking to commit infanticide. I thought about the comments I was reading, the total lack of empathy they revealed for children that had just had their heads separated from their bodies. I thought about all the animals I had rescued, cared for, and eventually had to bury when they passed away. I buried every single one, and I did so properly. I've even buried dead animals I found near my house that had been hit by cars. I thought about that gut-wrenching feeling as I read through the reactions to the new Texas law. No compassion to be found in these hearts of darkness.**



After a brief chapter titled "Highway Robbery" on the Leftist use of systems of mass taxation for malevolent socio-political ends, Houck produces a substantial chapter that comprises one of the real gems of the book: "White Privilege & Other Fables." Houck's summary is a classic: "Racism has become a religion to the Left. "White privilege" has become the Original Sin, and the only way to absolve oneself and repent is through sufficient tithing of white guilt, and living a "virtuous" life of ethnomasochism." An academic cottage industry has sprouted up around the concept of white privilege, and Houck points to college textbooks like Paula Rothenberg's *White Privilege* (2016) as leading the charge. Ultimately, the theory boils down to the use of "whiteness" to explain not only White success, but also any other group's lack of success. The glaring weakness of this entire system of thought, however, is dependent upon a blatant omission of all data relating to Asians, especially Chinese and Japanese. Along with ignoring specific data,

> **race denial is a necessary pillar of Liberal ideology. Recognizing aggregate biological differences between races in terms of intelligence, forward-thinking, self-control, abstract thought, and morality, would call into question the very foundation of equality, multiculturalism, mass migration, and affirmative action programs. If all groups are identical, then you can blame Whites for the failures of other groups; however, if there are reasonable alternative explanations, such as biology, the entire concept of White privilege comes undone.**

The chapter is a veritable compendium of anti-White propaganda, including analyses of the ways in which Liberals have gerrymandered statistics in order to invent Black victimhood narratives, as well as accounts of some of the most outrageous "anti-racist" witch hunts ("racism" in maps, Black health, cycling, sleep patterns, and babies). Houck closes the section with a delightful invective against the ADL and SPLC, and an indictment of the anti-White consensus in academia.

"White privilege is the other side of racism."
— Paula Rothenberg
.Mic

Houck's brief chapter on feminism offers a punchy debunking of the myths of the "wage gap," college "rape culture," and women's liberation, illustrating instead a sordid tale of promiscuity, chronic depression, sexual disease, and broken families. While some of this may be familiar fare, the author's passion and style convey a fresh approach. The same holds true for "Ministry of Truth," a chapter on media bias that is full of facts worthy of being drummed into the 'Normie' mind until they finally sink in. Take, for example, the fact that during the election cycle leading to November 2916, 96 percent of all campaign dollars from the media industry went to Hillary Clinton. It should be painfully clear that any notions of an objective and honest media are woefully naive, and Houck condemns the media for its role in warmongering, pushing “hate crime” hoaxes, covering up Islamic terrorism, and engaging in election meddling.

Houck’s final chapter on aspects of postmodern Liberalism, and also one of the longest in the book, concerns the mass migration plot currently playing out across the West. The chapter points out that the UN is complicit in actions against White countries which correspond closely with its own official definition of genocide. Taking up the 1965 Immigration Act, the author recounts the now familiar involvement of Jews in contributing propaganda, lobbying for votes, and creating a sense of moral obligation in the wider public. While the author acknowledges certain vulnerabilities in Western culture, he is clear that the demographic collapse of the West is no an accident or an act of suicide, but the result of a “mass migration scheme that has been planned for quite some time by a hostile international clique of global Leftists.” An account of the Kalergi plan then follows, before an extended discussion of the violent impact of Muslim migration to Europe.

Closing the book, Houck departs from his analysis of aspects of Liberalism with a impassioned section titled “Winning the War.” Clearly an optimist, the author views the election victory of Donald Trump as a significant turning point in American history, hailing the win as “ a revolt against globalist policies, against open borders, against a loss of rights, a total rejection of the Liberal narrative. … The 2016 election was the start of a revolution.” If this revolution is to progress and succeed, Houck argues that the Liberal rot has been so extensive that almost every institution will have to be razed and rebuilt. “Everything they control needs to be gutted. Every position they have taken needs to be stripped.” In practical terms, Houck calls for an overhaul of the education system, an end to foreign aid, an end to birthright citizenship, an end to welfare provision for migrants, the introduction of extensive repatriation programs. “The wall needs to be built, and needs to be visible from outer space.” Finally, the author argues for an end to the perception of politics as being a battle fought between Right and Left, and advocates instead a politics in which the interests of Whites are pitted against any and all opposition.

I felt this was the perfect way to close the book, because so many Whites are ideologically locked, for myriad reasons, in the Liberal camp. As such, and despite being a movement keen to develop a coherent and united ethnic block, we find ourselves very often confronting “our own” and trying to persuade them to take their own side in a battle we are currently losing. This was undoubtedly an emotionally trying book to write, and in some respects it represents a difficult reckoning with the worst elements among our own ethnic group. But perhaps Houck, like much of the new crop of Nationalists, is forced by fate to abandon what is left of what they love and what is left of their inheritance, in order to stake their claim for what is rightfully theirs — a future. Unfortunately, this struggle seems fated to involve in-group hostilities.

And on this note, we might return to the words of Robert Dwyer Joyce:

‘Twas hard the woeful words to frame To break the ties that bound us. But harder still to bear the shame of foreign chains around us.

Jewish Involvement in Contemporary Refugee and Migrant Organizations — Part One

theoccidentalobserver.net/2018/12/28/jewish-involvement-in-contemporary-refugee-and-migrant-organizations-part-one

Andrew Joyce, Ph.D.

December 28, 2018

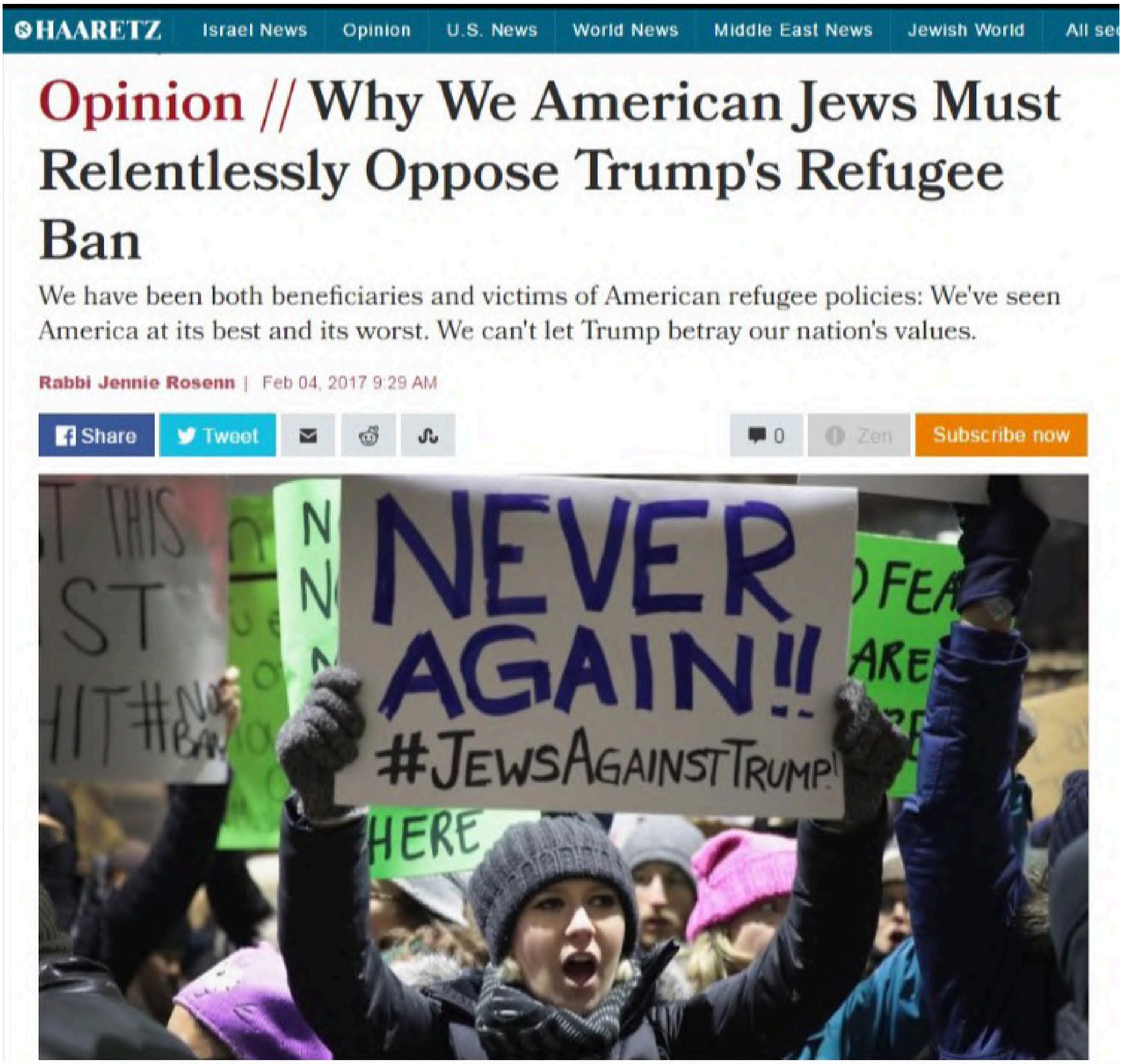
MY PEOPLE WERE REFUGEES TOO
HIAS
Welcome the stranger. Protect the refugee.
#JewsForRefugees
REFUGEES WELCOME
ANTI-MUSLIM IS ANTI-AMERICA
BEND THE ARC jewish action
We Will Not Be Silen
GAINST HA

“The Tree of Life Synagogue victims died so that refugees could live.” Rob Eshman, *Jewish Journal*

*“*We seek advantage through our dead. We make our dead *your* problem. The meaning we find in our deceased we find as a courtesy to *you*, to help *you*, to change *your* societies for the “better.””
David Cole, *Takimag* —

Introduction.

Refugee and asylum legislation is now a key policy area for many major immigrant-receiving countries. The UN Refugee Agency estimates there are currently 28.5 million refugees and asylum seekers worldwide, with most originating in South Sudan, Afghanistan, and Syria. The world’s largest refugee hosting countries are located near the epicenters of those countries experiencing difficulties, and include Turkey (3.5 million), Uganda (1.4 million), Pakistan (1.4 million), Lebanon (1 million), and the Islamic Republic of Iran (979,400). More incongruous, however, is the fact refugee and asylum populations from these same troubled areas have exploded in the West, in countries both geographically and culturally very distant from exporting nations. Since 1990, the new refugee population of Austria has climbed from 34,948 to 115,197; in Belgium from 25,911 to 42,128; in Finland from 2,348 to 20,713; in France from 193,000 to 337,143; in Germany from 816,000 to 970,302; in Ireland from 360 to 6,324; in Italy from 10,840 to 167,260; in Luxembourg from 687 to 1,995; in the Netherlands from 17,337 to 103,818; in Norway from 19,581 to 59,160; in Sweden from 109,663 to 240,889; in Switzerland from 40,943 to 92,995; and in the United Kingdom from 43,632 to 121,766. Increased lobbying on behalf of refugees, and increased quotas for refugee admissions, are now a very significant part of the West's overall approach to migration. The only significant current exceptions to these trends are Hungary, where the number of new refugees has dropped from 45,123 to 5,641, and the United States and Canada, both of which were home in 2017 to roughly half the number of new refugees they hosted in 1990.



Opinion // Why We American Jews Must Relentlessly Oppose Trump's Refugee Ban

We have been both beneficiaries and victims of American refugee policies: We've seen America at its best and its worst. We can't let Trump betray our nation's values.

Rabbi Jennie Rosenn | Feb 04, 2017 9:29 AM

In the United States, the lower figures can be attributed to clauses within the Refugee Act of 1980, which both defined a refugee and gave the President (in consultation with Congress) the power to determine the number of refugees accepted to the United States each year. That figure currently stands at 45,000. The history of the Refugee Act can be traced to the 1975 State Department, where Lionel Rosenblatt, a Jewish diplomat and future President of Refugees International, was working on persuading Ted Kennedy to back legislation providing a visa program for refugees from Indochina in the wake of the Vietnam War and mass executions in Cambodia. Stephen Young, then a recently qualified D.C. lawyer who worked with Rosenblatt, recalled that "In 1975, no one had any claim to enter the U.S. as a refugee," though, since the introduction of the 1952 McCarran-Walter Act, certain foreign aliens could be "paroled" into the country at the discretion of the Attorney General. In 1975 alone, Rosenblatt helped relocate approximately 140,000 Indochinese to the United States by working within the existing structure.

As the number of claims under McCarran-Walter increased, decision-making power was increasingly dispersed to the Judiciary Subcommittee on Immigration, Citizenship, and International Law, then chaired (1967–1979) by Jewish Democrat Joshua Eilberg. As figures like Rosenblatt and Eilberg began agitating for a more fluid yet formal legislative approach to the refugee question, Young recalls one conversation where Kennedy informed Rosenblatt he would only be willing to back legislation that would accept a maximum of 150,000 Indochinese refugees. Kennedy was presumably only too aware that both Congress and the American public were opposed to the acceptance of significant numbers of Indochinese migrants. In the final event, however, the Refugee Act, drafted by Jewish Congresswoman Elizabeth Holtzman and given a public face by Ted Kennedy — the same Ted Kennedy who gave a public face to the 1965 immigration act — provided visas for more than 1.7 million Indochinese in the period between 1980 and 1989.

In July 2018, Holtzman penned a scathing letter of resignation from her then role at the Department of Homeland Security, expressing disgust with the immigration, refugee, and asylum policies of Donald Trump, and claiming, quite contrary to all available evidence, that the United States in 1980 had "welcomed refugees" and had "readily accepted and absorbed" them. In reality, in those areas where they settled, Indochinese refugees were a significant drain on welfare and other forms of public assistance, barely assimilated, and "overloaded the public schools and medical facilities and were blamed for a rise in the rate of tuberculosis and other diseases."[1]

The conspicuous presence of influential Jewish diplomats and politicians in the formulation of the Refugee Act of 1980, together with the obvious dissonance between Elizabeth Holtzman's presentation of the Act and the reality of it's impact, should be contextualized within the question of ethnic conflict in immigration policy more generally. In particular, it should be contextualized within Kevin MacDonald's discussion of Jewish involvement in shaping U.S. immigration policy, in the course of which MacDonald concludes that "Jewish organizations have uniformly advocated high levels of immigration of all racial and ethnic groups into Western societies and have also advocated a multicultural model for these societies.”[2] The posited reasons for this uniformity include the historical Jewish interest in securing immigration rights for Jews, and the fact that pluralism is conducive to increased feelings of Jewish security — a state of affairs in which Jews become just one among many ethnic groups instead of a sole outgroup in a predominantly White, Christian nation. The theory allows for exceptions to the rule, in cases where Jewish interests are interpreted differently by a minority of Jews. Further, Jewish success in advancing pluralistic goals are said to be rooted in a number of Jewish traits, especially high verbal intelligence and a tendency toward in-group networking. This theoretical framework would seem to predict that Jews would be overrepresented in positions of influence within contemporary refugee, asylum, and similar pro-immigration or “immigrants rights” organizations. The following study of a number of such organizations strongly confirms all aspects of MacDonald’s theoretical framework, and offers a rejoinder to some recent criticisms of it.

Theoretical Issues.

Perhaps the most high-profile recent criticism of MacDonald’s theory of Jewish involvement in shaping U.S. immigration policy is that of Nathan Cofnas, a graduate student in the philosophy of biology at the University of Oxford. Cofnas offers an alternative theory in the form of his “default hypothesis.” In his own summary of the default hypothesis, Cofnas states: “Because of their above average intelligence and concentration in influential urban areas, Jews will be overrepresented in all intellectual movements and activities that are not overtly anti-Semitic.” As such, while Jews may be overrepresented in pro-immigration, pro-pluralism organizations and movements, the default hypothesis insists that they will also be overrepresented in anti-immigration or restrictionist movements (that are not anti-Semitic) also. There is an inherent implication that these overrepresentations will be, more or less, to the same degree.

Before moving to a discussion of findings in relation to Jewish involvement in contemporary refugee and migrant organizations, it is first necessary to test the default hypothesis by examining the scale and nature of Jewish involvement in contemporary anti-immigration organizations that are not anti-Semitic. To date, the only evidence offered by Cofnas in relation to such a test is the list of scheduled speakers at a single 1994 American Renaissance conference (where four of the ten speakers were Jewish).[3] While an interesting, if perfectly explicable, statistic, when compared with the extensive discussion of Jewish involvement in shaping U.S. immigration policy before 1965, and the broader contemporary context of widespread and intensive Jewish activism on behalf of pro-pluralist, pro-immigration causes, Cofnas’s riposte can only be described, kindly, as entirely inadequate. For the purposes of this study, the senior staff directories of the three most prominent anti-immigration think tanks currently in operation in United States were consulted. The three main anti-immigration organizations are the Center for Immigration Studies (CIS), NumbersUSA, and Federation for American Immigration Reform (FAIR). In the following the thumbnail sketches of these organizations was provided by a long-time activist against immigration with insider's insight; figures for Jewish representation are mine.

FAIR: FAIR has been described by former board members as “Dan Stein's 401(k) plan.” It scarfs up most of the immigration patriot money available, especially from timid Establishment foundations, does essentially nothing and spends a lot of its time undercutting and blocking potential rivals. Stein has been running FAIR since 1988, i.e. has presided over a period of continuous defeats for the immigration patriot movement. Activists seriously debate whether he is a mole.

At FAIR, four of 52 senior staff members are Jewish, including President Dan Stein, Media Director Ira Mehlman, and Board members Sarah G. Epstein and Paul Nachman. This is a Jewish representation of approximately 7.7%. Across all three major anti-immigration organizations, Jews occupy 5.13% of senior roles. This is in fact a generous figure to settle on as an approximate broader working figure, because Jews were totally absent from the senior levels of every smaller organization consulted.[4]

CIS: The CIS does a lot of worthy studies, but is determinedly PC, presumably to maintain viability in the MSM/ Beltway, which limits its ability to appeal to a wider audience. The $PLC named it a Hate Group anyway a couple of years ago (as was FAIR, for no apparent reason), after which its main spokesman, Mark Krikorian, has been a little more daring, especially on twitter. Senior positions at CIS are listed in Center Staff, Board of Directors, and Center Fellows, totaling 37 individuals. Of these individuals, two are Jewish: Chief Litigation Counsel Julie Axelrod and Senior Policy Analyst Stephen Steinlight, although Mark Krikorian is their main public spokesperson. This is a Jewish representation of 5.41%.

NumbersUSA: NumbersUSA is a worthy organization, and its Congressional Grade card system excellent. However, its founder ,Roy Beck, is apparently planning to retire, so the future is uncertain. There are no Jewish members of staff listed at NumbersUSA. A But we will assume that Jews have an average representation in the anti-immigrant politics of around 5%.

Given that the Jewish proportion of the population of the United States is assumed to be around 2.2-2.5%, the six individual Jews at CIS and FAIR do technically amount to an overrepresentation at the top level, albeit rather modest in light of the representation of Jews active in legal and associated professions more generally, not to mention Cofnas's flamboyant panegyric to Jewish intellectual and organizational talent. Taking into account an allowance for any such Jewish representation in anti-immigration politics on the grounds of alternative perceptions of specifically Jewish interests, discussed in the MacDonald thesis, a search was conducted on commentary on immigration given by these figures, or other indications as to their ideological leanings that may be evident in their broader work.

Working within MacDonald's theoretical framework, in which concerns about anti-Semitism will be primary among Jews of all political hues, a reasonable prediction would be that Jewish representation in anti-immigration movements would be both exceptional in the larger picture of the immigration debate, and, rather than being concerned about traditional America as a whole, will be focussed almost exclusively on the exclusion of those immigrants or refugees perceived to be anti-Semitic, especially Muslims from the Middle East. In other words, such representations will be based on what might be termed renegade, minority, or abnormal perceptions of Jewish interests, rather than shared concerns or earnest sympathies with the greater mass of the native population.

In this regard, Ira Mehlman and Stephen Steinlight are especially interesting figures. In a 2012 interview with Peter Beinart, Mehlman is unambiguous in telling his interviewer: "current mass immigration policies are harming the interests of American Jews … Mass immigration is introducing large numbers of new people to American society who hold far less favorable opinions of Jews." Similarly, in 2001 Steinlight penned an essay for the Center for Immigration Studies bluntly titled "The Jewish Stake in America's Changing Demography." In the course of the essay, Steinlight condemns earlier periods of nativism and restrictionism in the United States, and strongly promotes pluralistic and multicultural ideals. In fact, Steinlight's only apparent grievance with existing immigration structures is that they have resulted in the fact

> **at some point in the next 20 years Muslims will outnumber Jews, and that Muslims with an "Islamic agenda" are growing active politically through a widespread network of national organizations. This is occurring at a time when the religion of Islam is being supplanted in many of the Islamic immigrant sending countries by the totalitarian ideology of Islamism of which vehement anti-Semitism and anti-Zionism form central tenets.**

Such sentiments are essentially neoconservative, itself of course a largely Jewish ideological movement in conflict with native interests, and are entirely predictable within the basic theoretical framework offered by MacDonald, while doing little or nothing to corroborate the default hypothesis offered by Cofnas. Steinlight and Mehlman are primarily concerned by potential increases in anti-Semitism and a decline in Jewish political clout, and not with any broader implications of pluralism, multiculturalism, or White demographic decline.

Similar issues emerge when one considers another issue raised by Cofnas, putatively in support of his default hypothesis. This is the presence of Jewish academics active in what might be termed "race realism," or genetic determinism, and the apparent fact that Jews have been strongly overrepresented among high-profile advocates of hereditarianism.

Cofnas writes that “two out of seven of the most prominent hereditarians were Jewish (Hans Eysenck and Richard Herrnstein), making Jews extremely overrepresented in this group relative to their numbers in the general population.” Eysenck was half-Jewish, and Herrnstein married outside his group. Neither appear to have lived in any kind of sustained Jewish milieu, and Eysenck made a point of explicitly denying any affinity or connection to Jewishness.[5] It is interesting that Cofnas does not place his contention in any kind of context, or seek to prove his theory of rough parity in overrepresentations, by offering comparisons with overrepresentations among anti-hereditarian scholars.

Another issue, of course, is the obvious problem of extrapolating broader issues of politics and identity from an academic’s career. An excellent case in this regard, from the Arts, is the Jewish literary critic and Yale scholar Harold Bloom, who combines an obvious love and respect for the Western canon with a clear loathing for cultural marxist or deconstructionist approaches in literary academia. Working within the Cofnas approach, Bloom would likely be held up as an example of the default hypothesis at work. And yet Bloom is otherwise a committed pluralist who viewed the Bush administration as verging on a theocratic fascist regime, and sees the Trump administration as a catastrophe. Bloom writes: “Trump won the election because 62 million Americans live in a state of virtual reality. They no longer know what facts are. They’re also consumed by resentment, racial prejudice, and the deep fear that *their* America is vanishing forever. It will.” [Emphasis added] Another example, from the sciences, is the geneticist David Reich who has done much to advance an understanding of genetic differences between the races, yet has also repeatedly insisted that race is largely a “social construct.”

The point here is that MacDonald’s thesis does not require *every* Jewish academic to cynically use his or her discipline to advance Jewish interests, but that it does advance the idea that Jews will overwhelmingly see support for pluralism and mass immigration as being in their interests. As such, not every Jewish scientist studying race differences will necessarily oppose multiculturalism, racial pluralism, or mass immigration, and in fact very few will.

While these points may highlight some of the more obvious problems with the default hypothesis offered by Cofnas, a more thorough test is proposed by examining the scale of Jewish representation in contemporary refugee and migrant organizations.

Go to Part 2.

[1] See Gee, H. “The Refugee Burden: A Closer Look at the Refugee Act of 1980,” 26 *N.C. J. Int’l L. & Com. Reg.* 559 (2000).

[2] MacDonald, K. “Jewish Involvement in Shaping American Immigration Policy, 1881–1965: A Historical Review”, *Population and Environment* (1998) 19: 295.

[3] See Cofnas, N. “Judaism as a Group Evolutionary Strategy: A Critical Analysis of Kevin MacDonald’s Theory”, *Human Nature* (2018) 29: 134.

[4] No Jews were/are listed on staff at similar but smaller groups such as American Immigration Control Foundation, California Coalition for Immigration Reform, ProjectUSA, or American Patrol.

[5] “Hans Eysenck’s Controversial Career,” *The Lancet*, Vol. 376, August 7 2010, 407.

Jewish Involvement in Contemporary Refugee and Migrant Organizations — Part Two

theoccidentalobserver.net/2018/12/29/jewish-involvement-in-contemporary-refugee-and-migrant-organizations-part-two

Andrew Joyce, Ph.D. December 29, 2018

Editor's note: Andrew Joyce has been permanently banned from Twitter for posting some of these names—just the names, no comments. He was also paid a visit by the UK thought police as a result of those posts. Because of new software, he has been unable to start an account even other pseudonyms.

Jewish Representation in Secular Contemporary Refugee and Migrant Organizations.

In contrast to the modest overrepresentation of Jews in anti-immigration groups (around 5%), Jews are nothing short of prolific in influential senior roles in contemporary refugee, asylum, and pro-migration organizations. Significantly, Jews occupy the leadership of all four of the largest and most influential (and nominally secular) organizations active in America today, the International Rescue Committee (President and CEO David Miliband), Refugees International (President Eric P. Schwartz, formerly of HIAS), International Refugee Assistance Project (Director Becca Heller), and Human Rights Watch (Executive Director Kenneth Roth, and Deputy Directors Iain Levine and Fred Abrahams).

The International Rescue Committee (IRC) is one of the most significant organizations bringing migrants to the United States. In their countries of origin, refugees and their families are assisted by the IRC to prepare their cases to the Department of Homeland Security (DHS), compiling personal data and background information for security clearance. Once their cases are approved, refugees are usually greeted at the airport by case workers from the IRC. The IRC then provides these migrants with a home, furnishings, food, and any other assistance that might be required. The IRC operates 27 offices across the United States, each offering food, housing, educational, and medical assistance. It also works closely with the U.S. Office of Refugee Resettlement (ORR) Division of Refugee Assistance, which was reported in August 2018 as quietly removing its staff directory page. Consultations with the Internet Wayback Machine revealed the Director of the Office of Refugee Resettlement to be one Carl Rubenstein, an alumnus of Tel Aviv Law School. In 2017, the IRC, in conjunction with Rubenstein's ORR, resettled more than 51,000 migrants to the United States, and is currently a staunch lobbyist against current restrictions imposed by President Trump.

(Clockwise) Eric P. Schwartz, David Miliband, Iain Levine, Becca Heller, Kenneth Roth, Fred Abrahams)

Jews are very prominent in the leadership of the IRC. In addition to President and CEO David Miliband, there are at least 30 Jews in senior positions within the organization including Morton I. Abramowitz (Overseer), Madeleine Albright (Overseer), Laurent Alpert (Board Member), Clifford Asness (Board Member), Betsy Blumenthal (Overseer), Alan Batkin (Chairman Emeritus and Board Member), Michael W. Blumenthal (Overseer), Susan Dentzer (Board Member), Evan G. Greenberg (Overseer), Morton I. Hamburg (Overseer), Leila Heckman (Overseer), Karen Hein (Overseer), Marvin Josephson (Overseer),Alton Kastner (Overseer and former Deputy Director), Henry Kissinger (Overseer), David A. Levine (Board Member), Reynold Levy (Overseer), Robert E. Marks (Overseer), Sara Moss (Overseer), Thomas Nides (Board Member), Susan Petricof (Overseer), Gideon Rose (Overseer), Thomas Schick (Chairman Emeritus and Board Member), James Strickler (Overseer), Sally Susman (Board Member), Mona Sutphen (Board Member), Merryl Tisch (Board Member), Maureen White (Board Member), Jonathan Wiesner (Chairman Emeritus and Board Member), William Winters (Overseer), and James D. Wolfensohn (Overseer).

The Board of the IRC is comprised of 30 individuals, 12 of whom are Jewish, giving a Jewish representation at senior board level of 40%. The Board of Overseers consists of 78 individuals, of whom at least 25 are Jewish, giving a Jewish representation at this level of just over 32%. Since Jews occupy the position of CEO at the IRC, as well as 40% of the senior board and 32% of the lower board, it would be reasonable to assert that they enjoy a dominant role within the organization.[1] This dwarfs any Jewish representation seen in anti-immigration groups.

The International Refugee Assistance Project (IRAP) came to national prominence when Director Becca Heller brought a class action suit against Trump's January 2017 travel ban on individuals from certain Muslim countries. Heller, who has described herself as an "intensely neurotic Jew," was active from the very earliest airport detentions, and was assisted by former Yale law professor Michael Wishnie, also Jewish and a former member of Jews for Economic and Social Justice. Wishnie assembled "a group of students to draft a class action suit to represent not just IRAP's two clients but *anyone* who had been detained." The case was later also supported and taken up by the Immigrant's Rights division of the American Civil Liberties Union (ACLU) at the direction of its two Deputy Directors, Lee Gelernt and Judy Rabinowitz, both of whom are Jewish. At IRAP, there are three Jews on the board of the International Refugee Assistance Project: Jon Finer, David Nierenberg, and Carl Reisner. The board consists of 12 members, giving a Jewish representation of 25%. Aside from the board, other influential positions in the organization are held by Jews, including Deputy Legal Director (Lara Finkbeiner), and legal fellow (Julie Kornfeld). Again, this is significantly greater than any Jewish representation seen in anti-immigration groups.

Lee Gelernt & Judy Rabinowitz

Heller's cause has very recently been taken up by what the *New York Times* has euphemistically been called "Big Law" but what is in fact a large number of Jewish legal conglomerates based in New York. Of these, the most significant is Paul Weiss in Manhattan, led by Brad S. Karp, a Director of the American Friends of The Hebrew University and prize-winner from the Jewish Theological Seminary. Karp, whose previous political adventures have included activism for homosexual marriage, has offered his company's services pro bono, via counsels Emily Goldberg and Steven C. Herzog, to Gelernt and Rabinowitz in order to obstruct Trump's anti-immigration measures, with Gelernt telling the *New York Times* that Karp's help was "indispensable."

Refugee organizations are also reliant to a great extent on legal assistance provided by "immigrant's rights" organizations. Here too, Jews appear to be overrepresented by a large margin. For example, Jews comprise just over 14% of overall listed staff at the National Immigrant Justice Center, and dominate the most senior positions. These include Director of Policy (Heidi Altman, former legal director for the Capital Area Immigrants' Rights Coalition), Associate Director of Legal Services (Ashley Huebner), Director of Litigation (Charles Roth), and Associate Director of Litigation (Keren Zwick). Maria Blumenfeld, a former senior lawyer for NIJC departed the group for another, almost identical organization, named Equal Justice Works, the Director of which is David Stern, also Jewish. Another interesting organization is The Immigrant Defense Project. Of the 15 listed senior staff, at least four are verifiably Jewish (Development Director Ariadna Rodenstein, Senior Staff Attorney Genia Blaser, Supervising Attorney Marie Mark, and Supervising Attorney Andrew Wachtenheim). This is a Jewish representation at senior level of over 26% – significantly greater than any Jewish representation seen in anti-immigration groups. Of the five members of the Immigrant Defense Project's Advisory Board, one, Peter Markowitz, is Jewish. Markowitz is also listed as founder and director of the Kathryn O. Greenberg Immigration Justice Clinic and a "George Soros Justice Fellow and staff attorney at the Bronx Defenders from 2002 to 2005," where he "developed the nation's first in-house full-service immigration project housed in a public defender office." New Hampshire's "Best Immigration Lawyer" is the Jewish Ron Abramson.

At the National Immigration Law Center, 18.5% of its staff lawyers are verifiably Jewish, and the Florence Immigrant and Refugee Rights Project is under Jewish Presidency (Ty Frankel) and 26% of its board is Jewish (Frankel, Ira Feldman, David Androff, Nathan Fidel, and Andrew Silverman). The Immigrant Legal Resource Center was founded mostly via the efforts of Jewish lawyer Mark Silverman, described here as "one of the very first movement lawyers helping DREAMers." Its board is under Jewish chairmanship (Lisa Spiegel), and its Executive Director is Eric Cohen, also Jewish. One interesting member of its senior staff is Rose Cahn, also Jewish, who is a former Senior George Soros Justice Fellow at the Lawyers' Committee for Civil Rights of the San Francisco Bay Area. Cahn specializes in what she calls "post-conviction relief for immigrants," which is rather florid way of saying that she specializes in helping foreign criminals get into, and remain in, the United States. Other senior staff members include Donna Goolub and Sara Feldman, a Jewish woman who nevertheless managed to become Migration Policy Advisor to the U.S. Conference of Catholic Bishops, a fact that sheds some light on how that organization became rabidly pro-migrant.

Another organization providing legal support for the pro-immigration lobby is the Lawyer's Committee for Civil Right's Under the Law. Of its six most senior staff, three are Jewish (Jon M. Greenbaum, Lisa Bornstein, and Samuel Weiss). One of its most senior lawyers is Ezra Rosenberg, a veteran in the multicultural cause who has worked variously to challenge racial profiling by police, to stop requests for voter ID among certain ethnic groups in Texas, and to advance school desegregation in North Carolina. A further interesting organization is the Northwest Immigrants Rights Project, where two members of the board of 12 can be verified as Jewish (Dave Heiner and Sara Litt), a representation of 16%, and staff attorneys include Jews Elizabeth Eisenberg, Jenna Golan-Streib, Rachel Rubinstein, and Jordan Wasserman. At the Asylum Advocacy Project, two of the five members of the advisory board are Jewish (Dani Isaacsohn and the above mentioned Michael Wishnie), and its list of donors appears to be at least 40% Jewish.

The Director of Refugee Council USA is Naomi Steinberg. The Executive Director of the New York Civil Liberties Union is the Jewish feminist Donna Lieberman who includes among her ongoing activities "resisting the Trump regime's attack on immigrant children and refugees," while its Legal Director is Arthur Eisenberg. The American Immigration Council is under the Jewish Directorship of Beth Werlin, its Research Director is the Argentinian Jew Guillermo Cantor (see a great example of his propaganda here), and its Policy and Media Director is Royce Bernstein Murray. The area director for Refugee

Services of Texas in Austin is the Jewish Erica Schmidt-Portnoy. Schmidt-Portnoy has described the recent 80% decline in the number of refugees being resettled in Texas as "hard to watch." Meanwhile, another Portnoy, Diane Portnoy, Jewish founder and CEO of The Immigrant Learning Center, has demanded that Massachusetts should welcome more Syrian refugees. A similar organization is the Open Avenues Foundation, which has the stated goal of "helping foreign nationals build their unique path to thrive in the United States." The founder and executive director of Open Avenues is Danielle Goldman, also Jewish.

Jewish lawyers, occasionally acting alone or as part of small firms, are also disproportionately represented as major immigrant and asylum advocates. One good example in this regard is Susan J. Cohen, founder and Chair of Mintz Law's Immigration Practice. Cohen was involved in contributing to the US Citizenship and Immigration Services (USCIS) regulations implementing the Immigration Act of 1990, and has won awards for her political asylum work from the Supreme Judicial Court of Massachusetts and the Political Asylum/Immigration Representation (PAIR) Project (of which she is now President). PAIR "provides free immigration services to indigent asylum seekers and detained immigrants." In 2017, Cohen led a Mintz team that worked with the ACLU of Massachusetts and others to obtain a temporary restraining order on President Trump's travel ban.

Cohen also advised the Commonwealth of Massachusetts in drafting the legislation which resulted in the Massachusetts Global Entrepreneur in Residence (GEIR) program, which enables tens of thousands of non-White foreign students to stay in Massachusetts if they merely indicate they might start a company. Cohen co-developed the project with another Jewish lawyer, Jeff Goldman. Goldman describes himself as "a leader in immigration policy" and "chairs Governor Charlie Baker's Advisory Council on Refugees and Immigrants." Goldman and Cohen, like Carl Rubenstein at the Office of Refugee Resettlement, are illustrative of a remarkable Jewish talent for acquiring key government positions in the areas of immigration and refugee resettlement. Another useful example is Mark Greenberg, a senior fellow at the Migration Policy Institute and a former senior administrator at Rubenstein's Office of Refugee Resettlement. Yet another very notable Jewish lawyer is Michael Kagan. Kagan led a campaign to ensure changes to refugee status determination (RSD) procedures by the UN Refugee Agency (UNHCR) that would result in more migrants attaining official refugee status, thus improving their chances of getting asylum or visas in the West. Kagan is co-director of the Immigration Clinic at the University of Nevada, Las Vegas' Boyd School of Law, which offers free legal aid to all immigrants.

The record of Jews as immigration judges is also quite remarkable. Detailed statistics for most senior immigration judges are available online. One example is Judge Raisa Cohen, New York Immigration Court. Attorney General Loretta E. Lynch appointed Cohen to begin hearing cases at the court in March 2016, but Cohen had previously decided on asylum cases as assistant chief counsel for U.S. Immigration and Customs Enforcement, U.S. Department of Homeland Security, in New York. During the period 2013-2018, Cohen is recorded as deciding 572. Of these, he granted 470 and denied 102. Converted to percentage terms, Cohen denied 17.8 percent and granted 82.2 percent. Compared to Cohen's denial rate of 17.8 percent, nationally during this same period, immigration court judges denied 57.6 percent of asylum claims. Many asylum seekers in New York are provided with free legal aid by organizations like Central American Legal Assistance (CALA). CALA has a board of ten people, five of whom can be confirmed as Jewish (Lisa Reiner, Anne Isaak, Zachary Sanders, Harry Shulman, and Ellen Wachtel).

Another example, Judge Leonard Shapiro of Boston, is equally illustrative. Shapiro was appointed as an Immigration Judge in December 1990, and was coauthor of the 1988 Edition of *The American Immigration Lawyers Association Textbook* and the 1995 Edition of *The Immigration Judge Benchbook*. Shapiro was also the chairman of the Immigration Law Section of the Massachusetts Bar Association in 1990 prior to his appointment. During the period 2013-2018, Shapiro is recorded as deciding 160 asylum claims. Of these, he granted 113 and denied 47. Converted to percentage terms, Shapiro denied 29.4 percent and granted 70.6 percent. Again, nationally during this same period, immigration court judges denied 57.6 percent of asylum claims.

Canada

Jews feature prominently among the top immigration lawyers in Canada. In Nova Scotia, Lee Cohen "has become a leading light in immigration and human rights law" since "his representation of 174 Sikhs who landed in Shelburne in the summer of 1987." Cohen now recalls: "Nobody was for immigration," he says. "Nobody wanted refugees. I felt I was one of the very few people struggling to open the eyes of our community to something that needed to be talked about. We had the opportunity to bring people to Canada — people who would help build our prosperity and our nation, but who also needed to be here. So I dedicated myself to refugee and immigration law." Cohen went on to found the Halifax Refugee Clinic, and has "served as a mentor to a new generation of immigration law professionals, who are helping him push for changes in the system." Halifax Magazine has described Cohen as "the face of immigration law in Nova Scotia."

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Montreal's most prominent immigration lawyer is David Cohen. Cohen is the founder of CanadaVisa.com, and sits on the Leaders' Roundtable on Immigration of the Conference Board of Canada. He has appeared before a number of Canadian Government Parliamentary Committees on immigration issues, where he "has been actively working with government authorities to educate stakeholders about the finer points of the

Immigration and Refugee Protection Act (IRPA).” This took the form of vocal opposition to the Conservative government’s proposed legislative changes, which would restrict migration. Meanwhile, one of Toronto’s “Premiere” immigration lawyers is the Jewish Shelley Levine, who has represented thousands of refugees and asylum seekers in Canada’s immigration courts, and regularly prepares appeals to the Refugee Appeal Division and attends before the Federal Court Trial Division where he argues Judicial Review cases of negative immigration decisions.

The Canadian Bar Association (CBA) introduced its Immigration Law Section Award of Excellence in 2009, and has since given the award seven times. Of these, Jews have been recipients three times (2009 – David Matas, senior legal counsel of B’nai Brith Canada; 2011 – Gary Segal; and 2015 – Lorne Waldman). Waldman, who often waxes lyrical about his Jewish background, has been described by *Canadian Lawyer* as among the 25 most influential lawyers in Canada, and as the most influential refugee and immigration lawyer in the country. In 2013, the award was given to the founders of the Immigration Law Section of the CBA – Mendel Green, Cecil Rotenberg, Barbara Jackman, Marshall Drukarsh, Charles Roach, Gary Segal, Carter Hoppe, Steve Abrahams, and Donald Greenbaum. Clearly most, if not all, of these individuals are Jews. Jewish lawyers are also very well represented on the Immigration and Refugee Board of Canada, including Edward E. Aronoff, Gregory Cohen, Jeffrey Kushner, Shereen Benzvy Miller – Deputy Chair of the organization, Jonathan Rozenstein, Jaclyn Wasserman, Claire Wittenberg, and Marie-Claude Yaacov.

Two of Canada’s most high-profile academic propagandists on behalf of increased immigration are Hugh Segal, an alumnus of United Talmud Torah Academy, and Maureen Silcoff. Segal is a Distinguished Fellow at the Munk School of Global Affairs, University of Toronto and Principal of Massey College. He also served in the Canadian Senate as a Conservative from Ontario, which shows, if nothing else, that the term Conservative is now all but meaningless. Silcoff is an immigration and refugee lawyer, a former member of the Immigration and Refugee Board, and co-chair of the Canadian Association of Refugee Lawyers litigation committee . In July 2018, Segal and Silcoff, along with an East Asian named Chen, teamed up to write a piece for the National Post titled: “Canada’s future prosperity depends on opening — not closing — our borders: We need higher immigration levels.”

Since Jews are estimated to be 1.2% of the Canadian population, we are again seeing not just overrepresentations, but extraordinary overrepresentations of Jews in the areas of immigration, refugee assistance, the promotion of multiculturalism.

UK

In the UK, Jews have also been remarkably overrepresented in the development of pro-immigration policy. In 2000, Tom Steinberg, a British Jew who doesn’t appear to have expertise in anything but has been extraordinarily successful in gaining influence with British and American governments, penned a policy document for the Institute of Economic Affairs titled "Reforming British Migration Policy." Among his arguments is the following:

> **The second advantageous aspect of allowing economic migrants into the UK is the cultural assets they bring with them, *whether they be cuisine*, music, science, literature, forms of social organisation or actual objects and resources. Britain has benefited an incalculable amount from imported practices, *from chicken tikka masala* to democracy itself. The dangers presented by nations which legislate to enforce cultural purity hardly need repeating. Britain is not about to go down such a path, but the lack of open migration channels means an inevitable retardation of cultural assimilation, with potential social and economic costs. The missed opportunities themselves are impossible to calculate, but we need only to note that the founder of Intel was a Hungarian born migrant to the US, or that Picasso received inspiration from African masks, to see the varying and potentially enormous opportunity costs that hindering cultural interaction could have. Had we had such strict migration policies in the past as we do today we can be sure that Britain would be a less rich place than it is. Our primary religion, much of our language, *our beer and favourite foods* all have strong foreign elements which could have been excluded by our current migration policies. [emphasis added]**

Throughout the document are multiple references to speeches by Barbara Roche, Britain's Minister of State for Asylum and Immigration, 1999-2001. Roche is also Jewish. In February 2016, a biography of Tony Blair, *Broken Vows: Tony Blair — The Tragedy of Power* (serialized in the *Daily Mail*), described Roche's part in the deliberate encouragement of mass immigration into the UK during Blair's time as Prime Minister. The *Daily Mail*, in its serialization, commented: "The most incredible revelations concern Barbara Roche, a little-known MP who was immigration minister between 1999 and 2001. During this period, she quietly adopted policies that changed the face of the UK … She changed the rules to allow more work permits to be issued, especially to people who would previously have been considered asylum seekers." Stephen Boys Smith, who was then head of the Home Office's immigration directorate, added: "It was clear that Roche wanted more immigrants to come to Britain. She didn't see her job as controlling entry into Britain, but by looking at the wider picture in a "holistic way" she wanted us to see the benefit of a multicultural society."

Tom Steinberg and Barbara Roche

One of Britain's foremost pro-migrant activists prior to the Roche years was Steve Cohen, a Jewish human-rights lawyer in Manchester. Cohen founded the Immigration Aid Unit, and was "politically opposed to immigration controls in their totality and took part in many anti-deportation and immigration campaigns both as a lawyer and a campaigner." He founded the 'No One is Illegal' Group in September 2003, and penned a number of tracts with titles such as *Imagine There's No Countries* and *From the Jews to the Tamils: Britain's mistreatment of refugees*. Cohen described himself as a socialist, but his "open borders" ideological is mirrored well by Bryan Caplan, a Jewish American capitalist economist described by both The Atlantic and Vox as one of the world's leading proponents of the open borders position. One of Caplan's tracts is titled *Why Should We Restrict Immigration?*, something that could easily have emerged from the Cohen canon. Apparently differing widely in their economics, their shared ethnic origins emerge as the only significant connection. The UK's Refugee Law Initiative, based at the University of London, was founded and is led by a Jew, Director David Cantor. Cantor previously worked at the Refugee Legal Centre, a London-based public law centre that provides free legal advice and representation to asylum seekers.

Discussion

None of the above takes into account the equally prolific presence of Jews in what might be termed the "propagandistic" elements of the unfolding era of mass migration, or areas of activism in which Jews act explicitly *as Jews* (e.g. HIAS). These subject will require separate treatment and will form a later addition to what will undoubtedly become an extended series exploring the startling similarities in pro-migrant, pro-refugee Jewish activism. The intention of this essay is merely to act as an introduction to the themes, and to some of the individuals and groups involved, and to act as a corrective to the Cofnas default hypothesis, which ends all too abruptly and neatly with the assertion that Jews are simply prone to overrepresentation. We may reply, having surveyed the scene, that there are overrepresentations and then there are *overrepresentations*. There really is no comparison between Jewish involvement in anti-immigration politics, and Jewish involvement in pro-immigration politics. In fact, the only place on earth where one might find ample evidence of the former is Israel – a fact that damns the Cofnas hypothesis rather than supporting it.

To paraphrase Hamlet, we might say, when looking upon Israel, “Ay, there’s the rub!” Because if the Jewish interest in immigration and refugees is provoked, as we are so often told, by the Jewish historical experience, then it would appear that Jews are only willing to indulge this warped self-pitying nostalgia in lands other than their own. If the pro-refugee, pro-migrant craze is a Diaspora phenomenon, then the lands of the Diaspora have a problem. The practical realities of this problem are such that anti-immigration politics lacking anti-Semitic elements are doomed to failure. Jews are demonstrably providing the leadership, organisational capacity, money, and legal aggression that is driving the mass migration machine. This isn’t a conspiracy theory. The names and groups here can be checked and rechecked – they aren’t going to disappear, and the percentages won’t change.

It’s time to wake up.

[1] Another interesting qualitative aspect to board membership at the IRC is the high proportion of Jews with a background in corporate finance and banking.

On Yellow Vests and Monsters

theoccidentalobserver.net/2019/01/17/on-yellow-vests-and-monsters

Andrew Joyce, Ph.D.

January 17, 2019

REFERENDUM
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“Any appeal to the white working class, as in today’s alt-right populism, betrays class struggle.”
Slavoj Žižek, *The Philosophical Salon*, 2019.

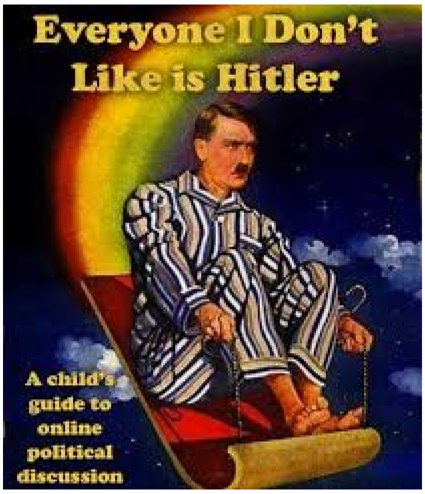
Commenting on the political aspects of Shelley’s life and poetry, Virginia Woolf asserted in 1927 that the poet’s England “has already receded, and his fight, valiant though it is, seems to be with monsters who are a little out of date, and therefore slightly ridiculous.” Woolf was referring to Shelley’s nineteenth-century opposition to a system in which journalists were imprisoned for being disrespectful to the Prince Regent, men were stood in stocks for publishing attacks upon the Scriptures, weavers were executed upon the suspicion of treason, and boys (Shelley included) were expelled from Oxford for avowing their atheism. Dramatic in its own time and context, by the decadent mid-1920s such activism had indeed become a little anachronistic on paper, even if I disagree with Woolf that it had become slightly ridiculous. The exertion of political power, after all, is a monster that may change costume and migrate in certain seasons, but is also a fixed reality of human relations and therefore no more ridiculous, in any guise or era, than the people it rests upon.

The profundity of Woolf's comment, for me, therefore lies less in its discussion of Shelley's poetry than in its exposure of Woolf's own interwar sense of political security. It is this sense of political security that today seems the more out of date, and therefore slightly ridiculous, especially as we live in an age where the monsters of the past, present, and putative future, are perpetually invoked in all areas of life. Today, people are imprisoned for being disrespectful to certain races, men are stood in the postmodern equivalent of stocks for attacking certain ideologies, workers are today arrested more often for patriotism than treason, and children are threatened with expulsion for the new sin of 'racism.' Woolf's smug security, and not Shelley's poetic demonology of the political, thus seems quaint at a time when everything in the tumultuous present is discussed via reference to monsters that may at any moment return from their slumber or drop their mask, and are certainly not to be laughed at.

How does one fight today's monsters, and who is fighting them? One of the most interesting aspects of the persistent Yellow Vest protests, about to enter their tenth weekend and once more growing in size, is that they have been claimed by almost everyone on the political spectrum. As such, no-one is yet clear as to what monsters the Yellow Vests fight, or which monsters the movement itself may give birth to. Although coming from an avowedly Marxist/Maoist perspective, Slavoj Žižek is almost certainly correct is his recent assertion that:

> **The yellow vests movement fits the specific French Left tradition of large public protests targeting the political, more than the business or financial, elites. However, in contrast to the 68' protests, the yellow vests are much more a movement of France profonde ("deep France"), its revolt against big metropolitan areas, which means that its Leftist orientation is much more blurred. (Both le Pen and Melenchon support the protests.) As expected, commentators are asking which political force will appropriate the energy of the revolt, le Pen or a new Left, with purists demanding that it remain a "pure" protest movement at a distance from established politics. One should be clear here: in all the explosion of demands and expression of dissatisfaction, it is clear the protesters don't really know what they want. They don't have a vision of a society they want, just a mix of demands that are impossible to meet within the system, even though they address them at the system.**

Attempts to define the protesters in simple terms appear doomed to failure. Not only have factions of French Yellow Vest protesters been filmed fighting each other in Paris, but in almost every attempt to export this protest model there have been similar splits and fights, as competing groups attempt to see themselves, and only themselves, in the Rorschach of riotous assembly. Most recently, in London, pro-Brexit Yellow Vest protesters and anti-Brexit Yellow Vest protesters clashed at Trafalgar Square, with reports of both sides calling each other 'Nazis.' Both the collapse into Yellow Vest vs Yellow Vest, and the mutual use of the 'Nazi' pejorative, are illustrative of the wider confusion of ideology and childish terror in the face of name-calling in postmodern politics. These phenomena also illustrate the fact that, as Žižek points out, none of these groups have a vision of a society they want (or will admit to wanting). One guide to characters in James Joyce's *Finnegans Wake* is titled "Who's Who When Everybody is Somebody Else?" — a question that could as easily be put to the labyrinthine and evasive nature of a postmodern political activism in which identities are claimed and simultaneously disavowed by all concerned.


Everyone I Don't Like is Hitler
A child's guide to online political discussion

The disavowals create their own rhetorical-ideological mazes. A staid and tired Old Right fights the Left's almost recreational allegations of Fascism by asserting that it opposes the "real Fascists." Meanwhile, at the first accusation of racism, "Nationalists" like Steve King frantically defend and enunciate their doctrine as meaning there is nothing special about their nation beyond a set of abstract values — values that are, in King's words, "attainable by everyone … people of all races, religions, and creeds."

That's quite a nationalism. Our contemporary political context is thus one in which the Fascists are anti-Fascists, but anti-Fascists are Fascists who call the anti-Fascists Fascists, and while Nationalists like Steve King are apparently also multicultural Globalists, we are assured that the only thing we can sure about is that everyone is a Nazi. This isn't a sentence from Joyce's *Wake*, but it could be, because in today's political zeitgeist Everybody is Somebody Else.

While the more ideologically senile elements of the Old Right are tragically entertaining and infuriating in equal measure, this isn't to say the Left is free from its own conflicting and contradictory abstractions and evasions. Far from it. Žižek smugly observes of the Yellow Vests that their demands are a "combination of contradictory requests — 'Please protect our environment while providing cheaper fuel!'" But isn't the Left full of even more ridiculous contradictory requests? 'Please let in droves of foreign workers while providing higher wages!' 'Please protect our environment while building masses of cheap houses for our growing foreign population!'; 'Please keep us safe and free while importing terrorists and monitoring the internet activity of racists!'; 'Please stop sexual harassment and objectification while encouraging the sexualization of all aspects of life!'; 'Please fight racism while reminding everyone of the particular evil of the White man!' The motto of the

French Left’s protests in 1968 was ‘*Soyons réalistes! Demandons l’ impossible!*’ (‘Let’s be realistic! Demand the impossible!) It was uttered, at the time, entirely without irony, and yet how could the Left, which has internalized the motto with comical earnestness, escape irony now? The Left is now the embodiment of irony; a joke at its own expense, a bundle of contradictions wrapped in childish impetuousness and naivety.

Are the Yellow Vests, as Žižek implies, also a joke? Not in the most material of terms. Thus far, 12 people have died, about 1,700 protesters have been injured, and a thousand members of the security forces. Four people have had their hands permanently destroyed by explosive tear gas grenades, 60 have been shot in the face with rubber bullets, and 12 people have lost at least one eye. Fueling these sacrifices is a swelling rage, and there is a case to be made that the Yellow Vest movement is, even if it can’t itself see it, in large part and in its origins, ‘the Sound and the Fury’ of the abandoned White working class, with all the indecipherable raw emotion of the opening chapter of Faulkner’s magnificent novel of the same name. Setting aside the issue of violence, which is no rarity in multicultural France, the *Whiteness* of the Yellow Vests alone appears sufficient to send media traitors into hyperbolic spasms. (The [White] working-class and their difficult economic conditions are made clear in this documentary.) American feminist and journalist Lara Marlowe, Paris correspondent for the *Irish Times*, has asserted that “the revolt is ideologically closest to the far right. Gratuitous violence, racism, sexism, anti-Semitism and homophobia are the dark side of the movement that has plunged France into its worst crisis of the past half century.” She continues, with laughter-inducing earnestness:

> **The yellow vests’s hatred of high finance often translates into anti-Semitism. Just before Christmas, a group of yellow vests were filmed in Montmartre, making the *quenelle,* a version of a Hitler salute invented by the humourist Dieudonné. That night, a 74-year-old woman watched three men in yellow vests doing the *quenelle* in the metro. “That’s an anti-Semitic gesture. I am Jewish. My father died at Auschwitz. Please stop,” asked the woman. “Get lost, old lady,” shouted one of the men. “This is our country! This is our country!” chanted another, repeating the slogan of Le Pen rallies.**

Rampant Yellow Vest sexism on display

Aside from anecdotes and overheard chants, however, one struggles to find something tangible in the Yellow Vests — a movement that appears proud of rejecting all political parties, yet suffering from the lack of focus such a relationship might offer. Is there anything in this movement that is useful or meaningful beyond its need to be seen and heard, and to achieve a couple of specific (and almost certainly temporary) changes in policy? Media commentary has become repetitive on this issue, revolving almost exclusively around the theme of visibility. "If the hike in the price of fuel triggered the yellow vest movement, it was not the root cause," said the geographer Christophe Guilluy. "The anger runs deeper, the result of an economic and cultural relegation that began in the 80s. … Western elites have gradually forgotten a people they no longer see. … Whatever the outcome of this conflict, the *gilets jaunes* have won in terms of what really counts: the war of cultural representation. Working-class and lower middle-class people are visible again." But is it enough simply to be seen? (See also this this interview of Guilloy, large portions of which were read by Tucker Carlson on his January 16, 2019 show (here, beginning at 31″). Carlson, like Guilluy, emphasized that this disconnect between elites and the [White] working class marks all Western societies.)

Amidst the sea of evasions, disavowals, and contradictions, it remains the case that the White working class has been abandoned by both the Old Right and the Left. In some cases, the White working class is the reason for the same evasions, disavowals, and contradictions: they are an uncomfortable, and now more visible, reminder of broken promises and unfulfilled obligations. Guilluy adds that "the economic divide between peripheral France and the metropolises illustrates the separation of an elite and its popular hinterland. Western elites have gradually forgotten a people they no longer see. The impact of the *gilets jaunes,* and their support in public opinion (eight out of 10 French people approve of their actions), has amazed politicians, trade unions and academics, as if they have discovered a new tribe in the Amazon."

I disagree that visibility, presented in passive terms, is the key issue here. In fact, *I believe a better analogy would be that of an Amazonian tribe that had been systematically targeted for extinction, and was assumed to have been incapable of mustering any kind of resurgence.* We shouldn't forget that it became common practice on the Left to *pretend* the White working class didn't exist, and that it was also viewed as explicitly oppositional on the Left and among cosmopolitan elites to offer the White working class, as an ethno-economic group, any kind of material or ideological support. Žižek himself argues that "in a state of racial tension and exploitation, the only way to effectively struggle for the working class is to focus on fighting racism (this is why any appeal to the white working class, as in today's alt-right populism, betrays class struggle)." In Žižek's malicious dialectic, one betrays a real struggling class in order not to betray a hypothesized struggle of classes (which is actually a racial struggle). This dialectic is common language in Left-Liberal circles, and it's the reason why quasi-Romantic talk of a "forgotten people" is much too kind to our enemies — enemies who betrayed, attacked, slandered, and debased rather than "forgot."

The Marxist rationale for the abandonment of the White working class has been adopted across the Left, despite its most obvious flaw— a monoethnic state wouldn't experience racial tension and would therefore theoretically be a better, or at least less distracted, arena for putative class struggle. In order to remain true to some amorphous future 'class struggle' then, working class Whites are being systematically deprived of employment, culturally marginalized, ethnically cleansed from their former strongholds, and submerged in racially agonistic social scenarios until, traumatized by chaos, loss, and violence, they might finally either collapse into the arms of the same Left that brutalized them, or, emaciated and emasculated, dissolve dismally into the multiethnic cauldron.

Slavoj Žižek: Class Warrior, Class Destroyer

How prominent is race and White identity in the actions of the Yellow Vests? The questions of class, race, demography, and culture are connected, and both subliminal (implicit) and primary, in the Yellow Vest phenomenon, but not in the crude manner suggested by Marlowe. Guilluy observes that the "globalised economy is efficient" but has failed "to create and nurture a coherent society." He adds:

> **Employment and wealth have become more and more concentrated in the big cities. The deindustrialised regions, rural areas, small and medium-size towns are less and less dynamic. But it is in these places – in "peripheral France" (one could also talk of peripheral America or peripheral Britain) – that many working-class people live. Thus, for the first time, "workers" no longer live in areas where employment is created, giving rise to a social and cultural shock. … The globalised metropolises are the new citadels of the 21st century – rich and unequal, where even the former lower-middle class no longer has a place. Instead, large global cities work on a dual dynamic: gentrification and immigration. This is the paradox: the open society results in a world increasingly closed to the majority of working people.**

It's true that the return of 'peripheral' France to cosmopolitan, multicultural Paris created a shock among the elites. But wasn't there another shock beyond the mere fact these people still existed? Wasn't there a shock that the periphery would dare to make "old fashioned" economic demands of a type that had for some time been relegated to mere background noise in the clamor for the right to sodomy, feminism, cheap foreign labor, and 'convenience' abortion? In these areas there is perhaps no better commentator than E.

Michael Jones, especially in this classic video. As Jones points out, in his own inimitable style:

> **Our friends on the Left, let me tell you, the fact that you now have homosexual marriage means that you cannot talk about economics any more … The Left sold out during the 1970s, where they said basically, “You give us sexual liberation and we won’t criticize your economic system.” And that’s why we have Goldman Sachs and Lloyd Blankfein endorsing gay marriage – because it’s in their interest, their economic interest. Homosexuals, and people who aren’t homosexuals but act like them, are easy to control. Once you have non-transient, fertile relations, the father feels that he needs a raise to raise his family, and suddenly he’s causing trouble with the personnel department … This is our definition of freedom: You can commit sodomy in the men’s room and that’s freedom. Of course, you’re not going to get paid a decent wage any more. It’s gone. The family wage is gone. So you better just get used to being a homosexual, and take what little wage we give you and be happy, and go to the disco and have sex with ten men … The revolutionaries in this instance were a cabal of three different groups of people: the CEO’s, the homosexuals, and the Jews.**

In the clash between the Yellow Vests and the government elite in France, we saw not just a clash between a forgotten periphery and a cosmopolitan center, but a clash between struggling families and childless, city-dwelling elites who see themselves as world citizens and not as part of a living, breathing, reproducing France. The obvious nature of this clash had led the usual suspects to scramble for alternative interpretations, most comically in the form of Harvey Feigenbaum, a professor of political science at George Washington University, who told one media outlet that the weeks of intense rioting and rhetoric were due solely to the fact “people don’t like Macron.”

Harvey Feigenbaum: “Nothing to see here, goyim.”

Feingenbaum’s simplistic nonsense aside, news that a rival, cosmopolitan faction named the *foulards rouges* (‘red scarves’), are about to stage a massive counter-protest on January 27 is just further evidence of the creation of new warring ‘classes’ in which worldview as much as economics plays a significant formative role. The ‘red scarves’ have originated in Vaucluse, an area within the tourism hub of Provence-Alpes-Côte d’Azur — a more affluent area with lower-than-average agricultural employment and higher-than-average employment in high technology, biotechnology, and microelectronics. The *Spectator* anticipates “truck drivers and brickies wearing yellow vests” confronting “engineers and techies wearing red scarves.” The latter are overwhelmingly single, childless, media friendly, and enjoy a high disposable income. Their experience of multiculturalism is often limited to exotic restaurants or university-educated STEM workers from Asia. By contrast, the former, as Gavin Mortimer stresses, have had their lives lampooned and been smeared with a multitude of ‘isms’ and ‘phobias’ by politicians and journalists who, simultaneously, champion open borders because they believe Europe owes it to the third world. They don’t understand that the misery and poverty they think exists only in Africa and the Middle East is also found closer to home. The victims of globalisation are everywhere.

For me, it is this disparity that gets to the real heart of the problem with “visibility.” Because the issue here is with a kind of segregation, not between Whites and ethnics, but between Whites and those Whites who are not part of the deliberate, malicious elite, but who nevertheless exist within a relatively comfortable bubble in which, for the time being, they can afford to be ignorant of the looming racial storm on the horizon. This is an issue of fundamental differences in lived experiences. The best succinct summary of what I mean in this regard comes from Ron Unz's "Open Letter to the Alt-Right." Unz highlights the experience of multiculturalism among Silicon Valley types:

> **Silicon Valley is a different story. … There are huge numbers of other immigrants in the technology industry, and a noticeable slice of them are Muslims. Nearly all of these groups seem like perfectly fine people, very few are criminals, and virtually none are terrorists. Trump and Ann Coulter and others may talk about swarming hordes of "Mexican rapists," but they just don't seem to exist in real life. Rightwingers may claim that immigrant crime has been forcing affluent whites to barricade themselves inside gated communities, but Silicon Valley has no gated communities. For twenty years, Steve Jobs lived in an ordinary house sitting on an ordinary street, one which wouldn't have seemed too out of place in the white-bread San Fernando Valley of the 1950s, and the same is true for many of the other top Silicon Valley execs. … So the problem is that when people notice that many of the things your organizations are saying are absolutely 100% contrary to what they actually see in their ordinary lives, they quickly conclude that you're just as crazy as your critics in the MSM always say you are, and they immediately dismiss all of your other claims and ideas. Perhaps that's not entirely fair, but it's what happens. Meanwhile, certain other "alt-right"-type issues have very little daily resonance in Silicon Valley. For example, black behavior here is just as problematical as it is elsewhere, and blacks are responsible for a remarkably high fraction of all the serious local crime. But since there are very few blacks, it's relatively easy for local "good-thinking" people to pretend not to notice the problem. Overall, California has by far the lowest black percentage of any large state, and for Silicon Valley, the figure is something like 3%, of which a relatively high fraction are middle-class engineers and such, while overall crime rates are too low for it to be much of an issue.**

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And with this, we find ourselves back, in a way, with Woolf and Shelley. But instead of being separated by decades and centuries, we find two groups co-existing at the same time, the one nonetheless finding the other's monsters "a little out of date, and therefore slightly ridiculous." Woolf laughed, and yet within a few short years the world she believed was secure would descend into chaos, damaged almost beyond repair. What monsters loom now, and who will dare to laugh at them?

Studying the Gentile: Fanciful Pseudoscience in the Service of Pathologizing the Covington Boys

theoccidentalobserver.net/2019/02/03/studying-the-gentile-fanciful-pseudoscience-in-the-service-of-pathologizing-the-covington-boys

Andrew Joyce, Ph.D. February 3, 2019

"One person questioning the truth of the Holocaust is one too many."
Karen Pollock, Holocaust Educational Trust, January 2019

In *Studying the Jew* (2006), Alan Steinweis's slim, Harvard-published text on the scholarly study of Jews under the Third Reich, the author laments "the perversion of scholarship by politics and ideology" and its service in the goals of "exclusion and domination." While some of the anecdotal material presented in the book is fascinating, especially its prosopographies of what one reviewer called the "clearly brilliant" German scholars who undertook such work, the overarching message of *Studying the Jew* is that one should, under no circumstances whatsoever, study the Jew. That Steinweis felt such a message was in any way necessary in 2006 is a testament to the same paranoia in which the fevered Jewish inability to let go of the past becomes the frantic injunction unto the Gentile to "Never Forget." Steinweis's limp appeals to contemporary relevancy aside, by 2006 the kind of patient and methodical *Judenforschung* produced by Édouard Drumont, Henry Ford, Hillaire Belloc, and the scholars of the 1930s, had indeed become a thing very much of the distant past — Kevin MacDonald's remarkable 1990s trilogy being the exception that proves an otherwise solid rule. By the 1960s, Jews had effectively monopolized the study of their own history and sociology in the post-war, modern incarnation of "Jewish Studies," and quickly followed a self-congratulating, navel-gazing, agenda-driven, victim-orientated trajectory in the same fashion as their later counterparts in Women's Studies, Chicano Studies, and Black Studies. Serious critical study of the Jews vanished from academia and mainstream culture.

Curiously, however, around the same time that serious critical study of Jews vanished from campuses and newspapers, a new trend emerged: studying the Gentile. I was strongly reminded of this recently during the debacle surrounding the Covington Catholic High School trip to Washington D.C. The facts of this incident are now so well known that they need no further regurgitation here. It should suffice to mention that large sections of the media were incensed that the school's students had enough self-respect to hold their ground against a group of ludicrous but abusive Black Israelites, as well as a Native American who apparently thought the best way to mediate the situation and reduce tension would be to bang his war drum and chant loudly mere inches from the palefaces. The aftermath was a true exercise in the media manipulation of anti-White hatred, something that seemed to reach a zenith when America's most prominent African-American Zionist, and AIPAC house Negro, Bakari Sellers, heroically broke from stereotypes of ignorant

Black thuggery to call for one of the White children to be punched in the face. Stunning and brave.

At the *Guardian* meanwhile, attention momentarily turned away from the beating of White children to the more sedate subject of brainwashing them. In an article titled "How should parents teach their kids about racism?," the author, panicked by the children of Covington High, turns for advice to two academics working in the field of ethnicity perception among White children. Of course, both of these academics just happen to be Jewish. The first is Evan Apfelbaum, Boston University's Jewish expert in the study of the psychology of the little *goyim*. The article states:

> **Evan Apfelbaum, an associate professor at Boston University's Questrom School of Business focused on social psychology and diversity, agreed that it's good to start teaching children about race when they're young. "Having these tough, uncomfortable conversation at home in advance, in a structured setting, is one way to help prepare kids for facing these types of complex things in the real world," he said. Parents can use such viral videos that demonstrate inappropriate behavior as an opportunity to have a conversation with their children about racism, Apfelbaum added. "When things go viral, there's an opportunity for learning," he said.**

Unfortunately for Apfelbaum, the emergence of further footage from this particular event revealed that the opportunity for learning involved the knowledge that adult Black men are quite willing to scream "faggots" at White children, presumably because those children have the mysterious ability to speak in complete sentences. A further lesson was that elderly Native Americans are not full of profound wisdom uttered in the staccato prosody of so many film depictions, but are instead profoundly anti-social and fully prepared to shamelessly lie about school children in order to solicit media attention.

The second of the *Guardian*'s consulted experts was Dan Siegel, a truly ominous Jewish UCLA psychiatrist with a not-sinister-at-all interest in how the "remodeling" of the teenage brain can be interfered with in order to prevent in-group attachments:

> **The "remodeling" of the teenage brain into an adult brain entails four core changes: emotional sparks, social engagement, novelty-seeking and creative exploration — what Siegel calls "Essence". The four changes represent an uptick in passion, drive to be a part of a group and a desire for new experiences that is normal for teenagers. These changes can be positive or negative, depending on how they're fostered, Siegel said. The development also heightens what psychologists call "in-group, out-group distinction", or the tendency to lump oneself in social groups, he added. When a person feels like their "in-group" is threatened by an "out-group" — people part of a group they don't identify with — there's a chance they will dehumanize the out-group.**

> **“Adolescents are equally prone to having this in-group-out-group distinction” as adults are, Siegel said. “Essence” exacerbates the distinction, and that’s what can be seen in the viral videos, he added. In these videos, there’s evidence of “emotion they don’t know how to control, collaboration where they give up morality to gain membership, novelty-seeking which drives them to do things that are really dangerous … and following ideals as they push against things that have them not think logically”, Siegel said.**

This is probably one of the most fanciful pieces of Jewish psychological quackery I’ve ever read, and I’ve read a lot of it. Now that we have footage covering the entirety of the episode in D.C., it’s clear that the young men from Covington Catholic High School showed great restraint and emotional control in the face of provocation and abuse, and the “smirking” student can be seen on camera urging his (compliant) fellow students to maintain order and not engage with the Black Israelites or other provocateurs. Siegel, meanwhile, claims he sees evidence of “emotion they don’t know how to control, collaboration where they give up morality to gain membership.” *This is just a Jewish intellectual activist refusing to look at the footage objectively, and thus presenting an entirely false picture in order to pathologize those he feels a pre-existing antagonism towards.*

Siegel’s nonsense, like a lot of Jewish pseudo-science, would be laughable if it wasn’t so obviously malicious. Aside from his ‘Essence’ scam, Siegel operates a pro-diversity “mindfulness wheel of awareness” methodology designed to brainwash clients into abandoning any sense of ethnic identity. In an interview with Forbes, Siegel explains:

> **You want to expand your “circle of identity” so that within the phrase “like me” you include a lot of diversity. What I would say is the plane of possibility is accessed more when people integrate consciousness. People are too confined, so they are excessively differentiated and not accepting the value of other life forms including other humans that do not fit into that initial high plateau of identity. What has been fascinating about doing the wheel of awareness practice — and I think this is consistent with some of the research about reducing some of the implicit racial bias [editor’s note: a field rife with failure to replicate] with mindfulness practices— is when people access the hub, they’re gaining more access. They are more readily accessing the plane of possibility and in the plane, there is no racism. In the plane, there is this experience of reality that embraces the fluidity of identity. That is, “you” are made up of people who are not your racial background. You are people who don’t speak your same language. You are people who of different religions. It’s not just that they’re different and that is okay. It’s that you are both part of the same sea of potential or the plane of possibility. What has been beautiful about explaining this is that people get a feeling of relief that they can now basically be in a state of — and not to get too gooey — love and acceptance.**

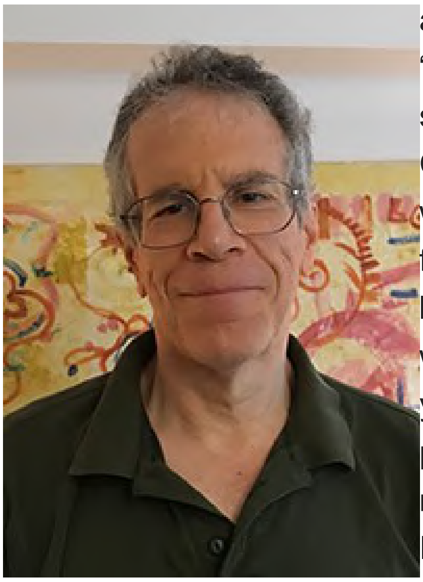
Dan Siegel: "You want to expand your "circle of identity" so that within the phrase "like me" you include a lot of diversity."

Siegel's methodology then, if one can call it that, is to convince a client/patient that they can achieve love and acceptance by believing that they are many rather than one — something that sounds suspiciously like an incitement to schizophrenia. You aren't really a White man — you're also a Muslim Pakistani, an African woman, and a Chinese child, so just embrace "the fluidity of identity" and feel the "love and acceptance." Again, according to Siegel, in order to experience a "reality that embraces the fluidity of identity" you basically need to see yourself as having a multicultural mind ("you" are made up of people who are not your racial background. You are people who don't speak your same language. You are people who of different religions.")

Perhaps the most terrifying thing about Siegel is not just that he's an excellent example of the endlessly fertile Jewish capacity for producing shamelessly turgid pseudo-intellectual garbage, but that he's extremely highly regarded by the mainstream academic and scientific establishment, even receiving an invitation to address the Vatican's Pontifical Council for the Family on the subject of child psychology.

What are the activities of Apfelbaum and Siegel if not, to borrow the phrasing of Steinweis, "the perversion of scholarship by politics and ideology" and its service in the goals of "exclusion and domination"? The truth of the matter is that Jews have invested vast amounts of energy in "studying the Gentile" since at least the late 1940s, commencing in earnest with the Frankfurt School and the *Studies in Prejudice* series. Steinweis's last chapter is titled "Pathologizing the Jew," and consists of 29 pages. But how many pages could we fill with a chapter titled "Pathologizing the Gentile"? Arguably, all 544 pages of Kevin MacDonald's *The Culture of Critique* concern precisely this problem, and yet one gets the impression the subject matter is far from exhausted. Indeed, just recently I read one of the most nauseating Jewish-authored, Freud-inspired tracts I've ever encountered, a piece by Adelphi University's Lawrence Josephs titled "Whiteness as Pathological Narcissism." Apparently co-authored with Arienne E. Miller, a mixed-race academic at the

University of San Diego's Lesbian, Bisexual, Transgender and Queer Research Consortium, the piece argues that "white racial superiority, white privilege, and repudiated white racial identity are forms of pathological narcissism driven by an unconscious desire to be a triumphant oedipal winner and to avoid, at any price, being a disgraced oedipal loser."



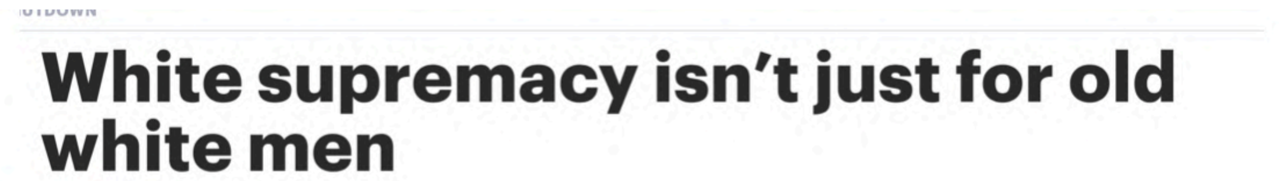
Lawrence Josephs: Pathologizing the Gentile

Even momentarily setting aside pathologizing scholarly activism from the universities, another remarkable aspect of "studying the Gentile" is the seemingly endless number of surveys conducted by Jews on Europeans, Americans, Canadians etc. In fact, one might say that Jews are obsessed with monitoring the opinions of their hosts. Some of the most familiar surveys are the anti-Semitism polls of organizations like the ADL and the Institute for Jewish Policy Research, in which Europeans are given a series of questions such as: Do you believe Jews are more loyal to Israel? But host populations are surveyed on an even broader basis, the most recent UK example being a poll on the so-called Holocaust. In this particular case, it was found that 5% of Britons believe the Holocaust was a complete hoax, that 8% believed the scale of Jewish casualties had been grossly exaggerated, and that 50% of those were unable to state how many Jews had been killed during World War II.

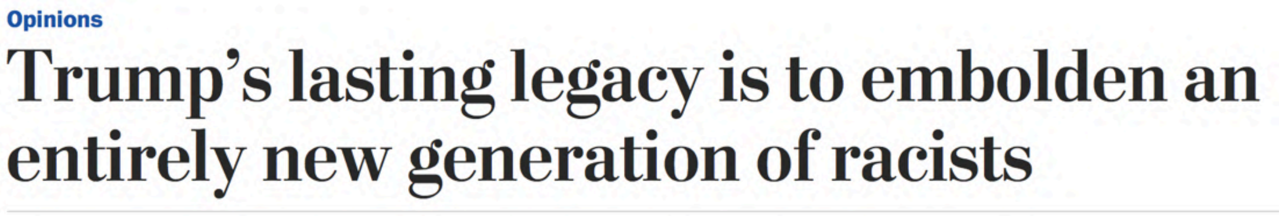
In some ways, these figures are remarkable. When one considers the seven decades of effort that Jews have put into propagating the magical number of six million victims, it must have been quite the shock that half of Britain couldn't remember it. Perhaps the bigger shock was that 20% of the French population had never heard of the Holocaust (presumably because most of that 20% is African or Arab). Yet another Jewish survey, this time of Americans, found that 9% of millennials were unaware of the Holocaust narrative, 15% believed that the Holocaust had happened but Jews had provoked it, and that 4% of American adults believed "the Final Solution" had something to do with Mathematics.

I'm assuming, of course, that the published figures are accurate. It's perfectly possible that figures like these are produced with cynicism as well as regularity, like those on anti-Semitism, in order to put pressure on governments for further "education" on these subjects. It could be that these are mere tactics, intended to stoke the propaganda engine. This much appears to be hinted in the statement of Karen Pollock, of the Holocaust Educational Trust, who told the *Guardian*: "One person questioning the truth of the Holocaust is one too many, and so it is up to us to redouble our efforts." Behind this astonishing statement, and behind all efforts to "study the Gentile," is an implicit accusation. Setting aside the arrogance of demanding universal adherence to their historical narrative, the methodologies and pseudo-interpretations of poll data carry an accusation that reaches into the deep past as well as into the present and future. Jews feel justified in "studying" and pathologizing the Gentile because there is something "wrong" with the latter. The attitudes and psychologies of the Europeans have to be monitored, examined, and manipulated, so the reasoning goes, in order to prevent the European pathologies from targeting innocent, blameless Jews, as they have done so many times in the past. "Never Again" and "Never Forget" are insults and accusations, as much as subliminal propagandistic instructions.

Intense suspicion and paranoia are key here, and in a way, they relate very intimately to the events in D.C. involving the White boys of Covington Catholic High School. *For all the talk of "old White men" in boardrooms, I've believed for some time that the real threat perceived by our opponents is young White men, in particular, the cohort of young White men that will comprise the last generation of the White majority.* Older White CEOs, being wealthy and visible, are a useful propaganda foil, but in truth they have almost universally bought into globalization and multiculturalism and are therefore tame subjects of the new multicultural world order. Old White CEOs might be useful to agitate greying feminists and mulatto "cultural studies" students, but I don't think they keep Apfelbaum, Siegel, or Pollack awake at night, or at least not to the same degree as the haunting vision of a group of confident young White men — just think of reactions to the tiki-torch images from Charlottesville.

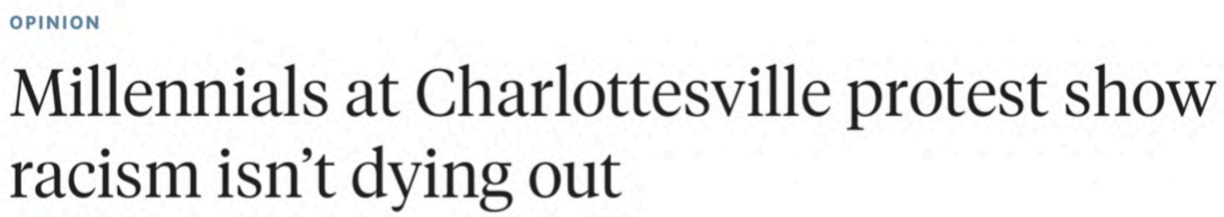


White supremacy isn't just for old white men



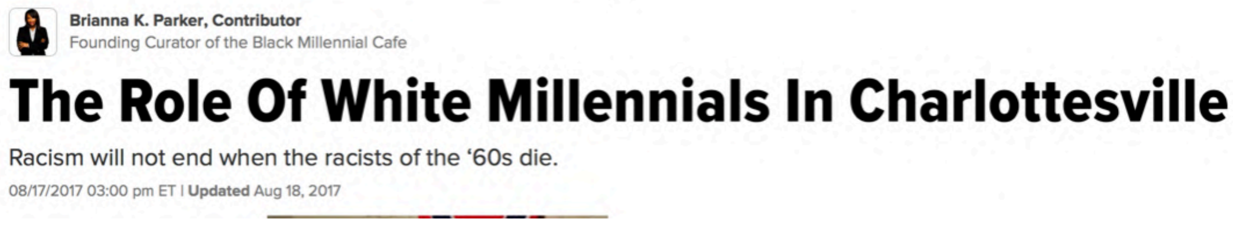
Opinions

Trump's lasting legacy is to embolden an entirely new generation of racists



OPINION

Millennials at Charlottesville protest show racism isn't dying out



Brianna K. Parker, Contributor
Founding Curator of the Black Millennial Cafe

The Role Of White Millennials In Charlottesville

Racism will not end when the racists of the '60s die.

08/17/2017 03:00 pm ET | **Updated** Aug 18, 2017

Millennial Whites, and those younger, have lost, are losing, and will lose the most from the demographic tipping point that many Western nations are now approaching. In economic and social terms, many already have no hope of even remotely matching the way of life enjoyed by their grandparents. Stable jobs that paid enough to support a family, ethnically coherent and cohesive nations, sexual and relational mores that enabled the raising of children in stable homes — all these things and more and crumbling, in ways more or less visible but ever-present. The reaction of young Whites to such a massive disinheritance is being closely watched and is perhaps the forefront of current “studies of the Gentile” where it has spilled over into becoming a central issue for the Left.

In light of this fact, it was all quite predictable that the boys of Covington Catholic High School were seized upon at the first available opportunity, and by all the usual suspects. They were waiting for the boys of Covington in the same way they were waiting for Julian von Abele weeks earlier, and in the same way they were waiting for Charlottesville, and in the same way they will wait for the next young White man or men to leave themselves open to the most vile misrepresentations. All of these events ultimately ended up as egregious media distortions, that were then utilized as tools to confirm and reinforce notions of the danger of the disinherited. It will be the same for the next victim. Accompanying their images on screen, Ashkenazic “scholars” will crawl forth once more, proffering variations on malicious, mellifluous nonsense and universalist banalities. Steinweis may have gotten his 29 pages published by Harvard, but one day we will need entire libraries to record how we once endured the “Study of the Gentile.”

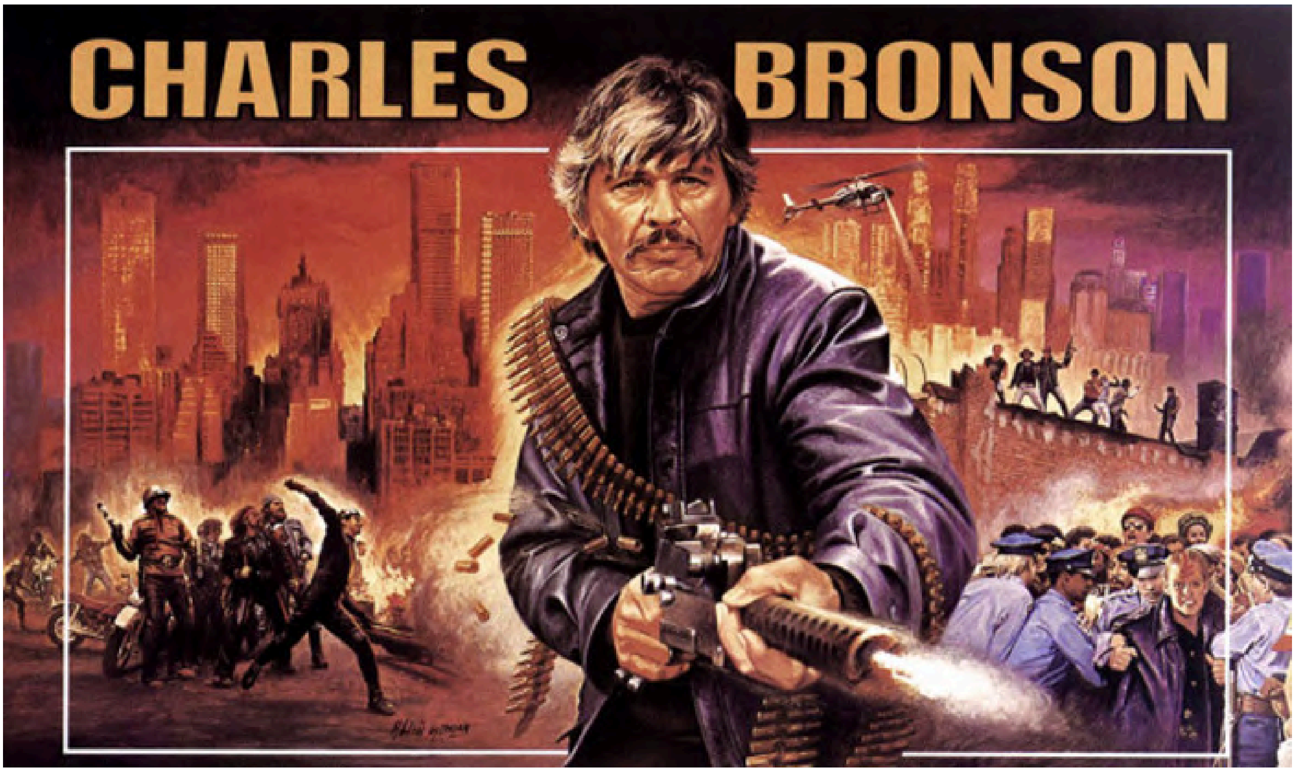
On Liam Neeson and the Philosophy of the White Vigilante

theoccidentalobserver.net/2019/02/16/on-liam-neeson-and-the-philosophy-of-the-white-vigilante

Andrew Joyce, Ph.D.

February 16, 2019

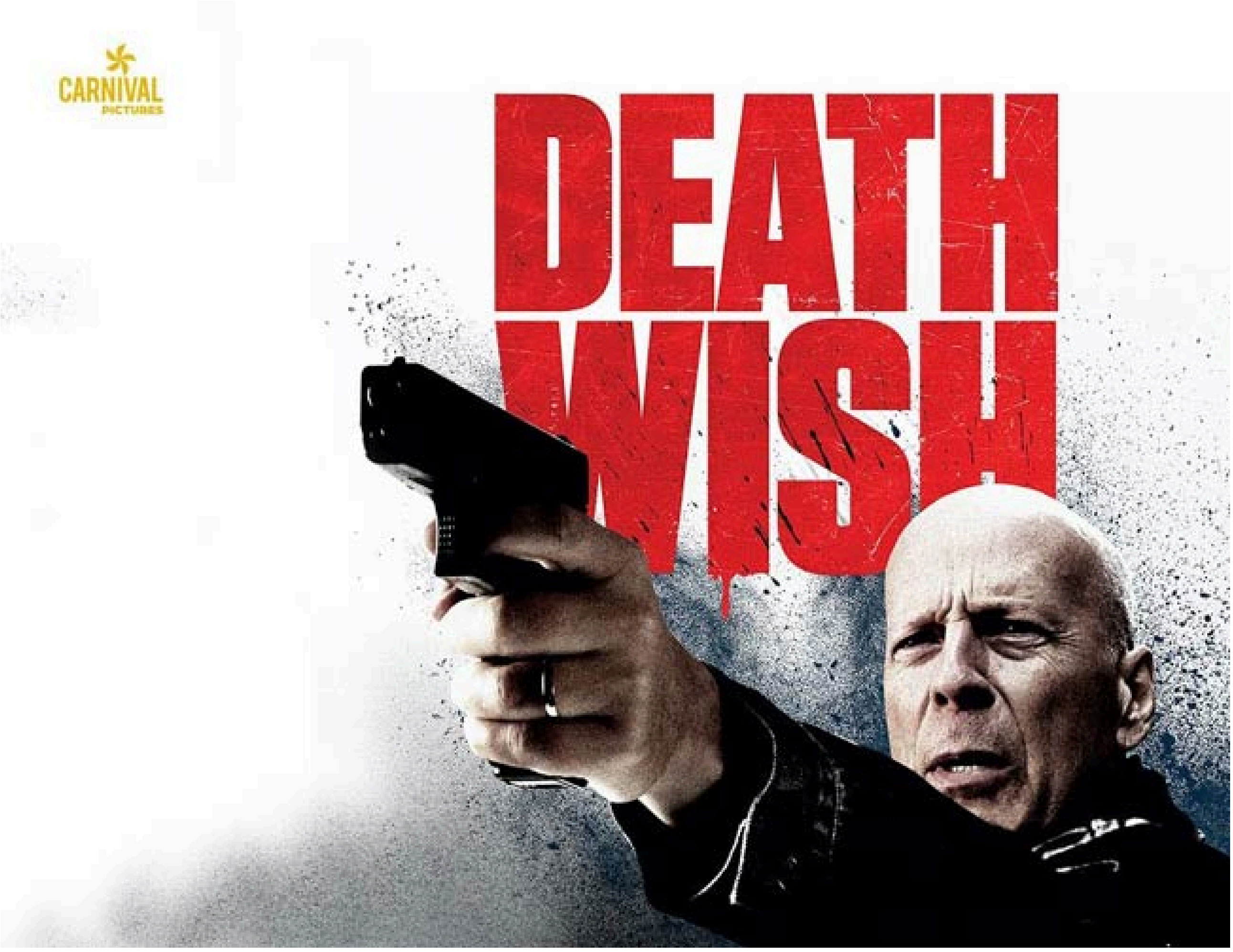
Jonathan Bowden once memorably argued that right wing ideas can be exiled from the political and social mainstream but never totally destroyed, being merely abstracted and displaced into other areas of culture. One such area, he argued, was film, and in certain filmic representations we can still see the semi-self-conscious acting out of the often violent, often suppressed tendencies and latent potentialities of Western man. Bowden cited as examples the number of movie posters depicting a lone White male, gun in hand, gazing into the distance. The movies these posters advertise invariably call upon the themes of a now much-maligned White masculinity. They feature males with singular and non-dialectical mentalities, possessing moral worldviews unclouded by compromise. In a blurring of stark individualism and concern for the group as a whole, these characters often live (and behave) at the margins of the society they go on to protect. They possess an open disdain for social permissiveness, bureaucracy, and procedure, and, finally, they are the spartan, right wing existentialist practitioners of a violent urban vigilantism. They are part of a genre described by one Marxist critic as "repugnantly fascist."



Charles Bronson in *Death Wish 3*

The origins of the most modern incarnation of this style of film can probably be discerned in *Death Wish* (1974).[1] Starring Charles Bronson as mild-mannered architect Paul Kersey, the film charts the transformation of an everyman into violent angel of death following the rape of his daughter and the murder of his wife. The context of the film, which is crucial to the genre more generally, is that the urban environment is a dangerous wellspring of crime and degeneracy and, perhaps most crucial of all, that its chaotic nature lends it a frontier aspect. The frontier aspect of the modern city is necessarily and inescapably racial, but is also political, in the sense that just as all geographical paths to the city are porous, so are the social boundaries within it. Races blend in dangerous criminal cocktails, cops walk fine lines between justice and corruption, and morality is reduced to its most basic and primal form. The city is therefore somehow pre-modern as well as postmodern, representing, despite its technologically advanced facade, a regression to primitive moral states and therefore requiring pre-civilized methods of retributive justice. For Paul Kersey, this meant the summary execution of a series of criminals that the established police force manifestly failed to control and punish.

Kersey's rampage tapped into a well of feeling in the viewing public, and it is extremely telling that the film was mostly panned by critics who were appalled by its message, while being wildly successful at the box office, making a profit of almost $100 million, adjusting for inflation. It resonated with an America appalled at urban crime, sensitive to cultural degeneration, and uneasy with demographic and racial changes. Because of the commercial success of the formula and its ability to act as a cathartic but ultimately harmless (and potentially titillating) diversion for the anxieties of White America, Jewish producers were keen to exploit the genre. The increasingly gratuitous *Death Wish* sequels were produced by the Israeli cousins Menahem Golan and Yoram Globus, for whom, one reviewer states, “quick, dirty, and cheap exploitation came naturally.”



Bruce Willis as Paul Kersey in the 2018 remake of *Death Wish*

The formula also rather predictably spawned countless imitations, the most recent of which is the *Taken* trilogy (2008–2014) starring Liam Neeson as a father leaving a trail of death and destruction in his attempt to rescue his daughter from Albanian sex traffickers, along with numerous other films starring Neeson (heir apparent to Charles Bronson, Clint Eastwood, et al.) that are mere variations on the same theme of retributive vigilante justice. As part of the publicity effort for his most recent lone vigilante film, *Cold Pursuit*, Neeson gave a now-infamous interview for the *Independent* touching on issues of race and revenge that, I will argue, succinctly opens up the inner philosophical and social truths of the genre he has come personally to embody, while also exposing its exploitative and diversionary aspects.

During the course of the interview for *Cold Pursuit*, Neeson set about explaining how his latest character turns to anger: “There’s something primal — God forbid you’ve ever had a member of your family hurt under criminal conditions. … I’ll tell you a story. This is true.” Neeson then explained that many years previously he had returned from working overseas to find out that a loved one had been raped. “She handled the situation of the rape in the most extraordinary way,” Neeson says. “But my immediate reaction was … I asked, did she know who it was? No. What colour were they? She said it was a black person … I went up and down areas with a cosh, hoping I’d be approached by somebody — I’m ashamed to say that — and I did it for maybe a week, hoping some ‘black bastard’ would come out of a pub and have a go at me about something, you know? So that I could … kill him.”

These few sentences were sufficient to shock the interviewer, Clémence Michallon, as well as prompting his nearby co-star Tom Bateman to utter a stunned “Holy shit.” A media frenzy then ensued on publication. Unquestionably, the most controversial aspect of Neeson’s revelation was the racial element, especially his confession to asking almost immediately about the racial identity of the rapist. In 2017 I penned a piece on the Finsbury Park mosque attack in which I framed the incident as being an inadvertent and hamfisted *rebellion against the idea that revenge couldn’t even be contemplated*. The shock accompanying Neeson’s comments are broadly within the same framework — postmodern liberalism simply cannot conceive that Whites could perceive of themselves as having interests, as being victimized, and as potentially seeking revenge for that victimization. Revenge for being victimized by a Black person and potentially seeking race-based revenge for that victimization is even more beyond the pale.

Neeson’s line of questioning with his unfortunate female loved one is, in light of all available statistics, admirably logical and well-informed. As soon as he determined she had been raped by a stranger, the statistical probability that she had been raped by a Black increased exponentially. What I find most interesting in this fact is not whether or not this makes Neeson a racist, race realist, or any other title or label, but *how* he came to this knowledge, and in what form. This is what interests me, because it opens up the question of how many other Whites, of all social and cultural backgrounds, implicitly know and understand certain racial realities — knowledge and understanding that only presses itself to the surface when confronted by the tragic and all too real personal manifestations of these realities. The second, and perhaps even more crucial, part of Neeson’s account is that he, for a brief period, sought violent revenge within the context of ethnic conflict. Neeson, in seeking after the elusive ‘black bastard,’ implicitly defined himself as White, and planned to engage in violence within that racial dichotomy.

Overlooked amid the din of ‘racism’ accusations is the stark reality that sexual access to females, often in the context of rape, has been a perennial *fons et origo* for group conflict, and certainly for vigilantism. Historically, and for a number of cultural and biological reasons, women have been regarded as the vessels of familial, communal, and group honor, and much of the metaphysical speculation in this area has revolved more specifically around the sexual continence of the female (for more on this theme see my 2018 *Radix Journal* essay “Dante Versus Tinder.”) Conflict and vigilantism have often been predicated upon the notion that rape is not merely a physical attack on an individual, but an assault on the communal honor and integrity of every male within the family, community, or broader group. It is one of the bizarre contradictions of feminism that rape declined in social and cultural significance the more feminism ascended to cultural dominance. We thus inhabit a modern West saturated with anti-rape sloganeering, but which is nevertheless more culturally and philosophically rape-friendly than at any time in history. This is perhaps nowhere better typified than in the calls of veteran feminist Germaine Greer for punishment of rape to be reduced since the crime is often little more than “bad sex.” This latter statement is itself a consequence of the sexual revolution, which set out to eliminate all metaphysical speculations from sex, rendering it merely another transient physical act like eating or defecating, rather than as the sole means for perpetuating a people and civilization.

The shock of Michallon, Bateman, and the media manipulators therefore probably arose not just from Neeson’s racialized deductive reasoning, but also from the apparently stunning revelation that the Irishman would want to kill someone over some mere “bad sex.” And examples of tame Whites whose example Neeson should presumably follow are not in short supply. Rotherham, Rochdale, Oxford, Bristol, Aylesbury, Peterborough, Newcastle, Banbury, Birmingham, Blackpool, Blackburn, Preston, Sheffield, Skipton, Oldham, Leicester, Manchester and Leeds, are just some of the towns were thousands of White British girls were raped by Pakistanis, and they are also towns in which not a single example of vigilante justice was carried out. The reasons are not a matter, as has been speculated in some quarters, of a putative English ‘cowardice’ or another symptom of the decline of “Cuck Island.” Many of these towns had their sense of community destroyed when their economic and industrial base was wiped out in the 1960s and 1970s, an attack on identity accelerated at the same time by the rapid transplant of large ethnic populations. Feminism provided a coup de grâce to any sense of communal honor and integrity, shattering working-class families into jagged shards of dysfunction, petty crime, and alcoholism. The young girls preyed on by ethnic aliens were thus the victims of multiple overlapping alienations from their own culture, stripped of all protections, adrift in a politically correct bureaucracy entirely incapable and unwilling to deal with the foreign threat.

In a cruel irony, of course, the invading cultures possess inverse perspectives, and vigilantism and mob violence are both prevalent and excessive in Muslim and other South Asian societies. In these societies, the metaphysical link between female sexual continence and familial, communal, and group honor remain strong, bolstered by the heightened control of females by male relatives. In fact, the only real examples of mob vigilantism provoked by sexual relations or sex crimes involving Muslims in multicultural Britain are carried out by Sikhs, including a 2013 mob attack on a Muslim restaurant in Leicester following the rape of a 16-year-old Sikh girl.

Whites are arguably locked into an excessive trust and belief in the established institutions of justice, which were carefully curated over centuries for their own group and are more or less unfit to manage the chaotic consequences of multiculturalism and mass migration.

White trust in these institutions assumes that the established procedures are always equal and adequate to the threat. A problem arises when the institutions (police, courts etc.) are adequate for the apprehension and punishment of individuals criminals. You may well ask why it is problematic that the justice system is capable of arresting and incarcerating individual rapists, rather than letting them roam free for years on end. To which the reply is that it becomes problematic when people assume that the punishment of individual instances of crime is sufficient in itself for group security: a White woman is raped by a Black man, the Black is convicted and sentenced to *x* years, and everyone congratulates themselves that justice has been done and moves on. And the Black-on-White rape rate really is the best example of this problem at work. This rape rate is, by any metric, horrifically exorbitant, and this despite the high rate of successful prosecutions in such cases. The fact that the rate of *perpetration* remains astronomically high is indicative of the broader, systemic problem — that punishment of individual crime in this instance is not adequate in itself to address the overarching threat posed by one group to another.

Anecdotal evidence would seem to suggest that an attack from outside one's own group typically causes a stronger emotional response among in-group members, assuming the in-group has an normal level of ethnocentrism. The *Yale Law Journal* has noted that "Mobs and vigilante groups, for example, drop their standard of evidence dramatically because they have an intense emotional need to punish someone for the commission of a crime." The "intense emotional need to punish" is a problem that arises only rarely, and in quite specific instances, normally in relation to contexts rather than the crime itself (i.e. rape of a child, or rape of a White by a Black, rather than rape in and of itself).[2] For example, in the historic American South and rural South Africa, the answer to this problem was identical to that which came instinctively to Liam Neeson. White vigilantism, which, like the overwhelming majority of instances of vigilantism, is mob-based rather than individual in character. In its spontaneous and often terrifying aspects, it goes beyond legal limits in order to provide a deterrent sufficient to address attacks on the group that are rooted in the brute instinct of out-group perpetrators, thus addressing and rebalancing racial and social codes. In practical terms, the brutish lust of an offender is unlikely to be moved or moderated by thoughts of complex (to them), long-term legal repercussions. But their intentions may be moderated by fear — by the terrifying possibility of being at the mercy of a vengeful mob.

Whether or not this reasoning is legitimate, arguments have been made within the sphere of moral philosophy that vigilantism is justifiable "under the following circumstances: a breakdown of the legal system, protection of vulnerable individuals, proportional punishments, fair treatment, attempts to mend the larger social issues, and the advancement of justice. Depending on the particular circumstances, vigilantism can be morally justified, morally optimal, or unjustified." Mob vigilantism is most frequent, and most legitimized, in frontier communities — communities at the interface of competing cultures or populations. They are therefore very likely to recur as we enter ever more heightened stages of multiculturalism. In the historic American West, the lynch mob was overwhelmingly a frontier phenomenon, and the historic American South could itself be seen as a frontier society of sorts, by virtue of its much more radical experience of race than in the north. Today, some of the most acute mob violence outside of Africa and the Middle East (where ethnic fault lines are many) can be found in areas of cultural or ethnic tension, such as among Jewish settlers in the Israeli-controlled West Bank, and in Liam Neeson's own Northern Ireland, where contested political boundaries and a clash of religious identities has led to more than three centuries of sporadic vigilantism. Even the fictional Paul Kersey, in *Death Wish*, reminds his grieving son-in-law that "the pioneers would never have allowed things to come to this point and that it is perhaps time for Americans to become pioneers again."[3] In the past, Whites forged and pushed their own frontiers, but today mass migration and multiculturalism mean that Whites are forced to become pioneers in their own locales. In the multicultural state, one is simultaneously at home and at the frontier.

On a deep level, many Whites probably do possess the required instincts for such an environment. In long-suffering Germany, there have been stirrings of vigilantism in the wake of serious police failures to curb the crime of migrants. Liam Neeson quite obviously possessed such instincts, even if he later apologized for having them, and prostituted his guilt to a baying media. Neeson's greater crime, from my perspective, is that he is part of the broader problem, being part of a Hollywood industry that trades very heavily on the subliminal anxieties of White America while numbing their instinct for action and offering nothing but empty catharsis. *The extraordinarily high Black-on-White rape rate is more or less an open secret, but its emotional resonance now dissolves in the acid of feminism and endless Hollywood depictions of pure fantasy.* The real-life middle-aged White male, harboring deep-seated fears about the security of his city-dwelling daughters, can pay his $12 and go watch Liam Neeson destroy Paris in a series of bombastic fights and explosions. At the movie's conclusion, he can feel a sense of relief as the on-screen hero gets justice against his (inevitably Eastern European) enemies, simultaneously entertained and relieved by the fantasy and acutely aware that he could never accomplish such feats himself. White wrath is rendered cartoonish, outlandish, and beyond reach.

One of the most appalling outcomes of such depictions is when they blend in the minds of those whose instincts (intense emotional response to group trauma) have not been dulled. Depictions of the fictional lone White vigilante are not entirely detached from the almost similarly fictional right-wing "Lone Wolf" we often hear about. Unfortunately, and in very rare cases, some disturbed individuals have in the past reacted to issues such as Black-on-White rape by engaging in misguided and misdirected acts of extreme violence that are more or less re-enactments of outrageous movie vengeance. These individuals, to a man, appear to imbibe the "lone hero" Kool-Aid offered by Hollywood, often regurgitating its platitudes in police interviews. In the aftermath of such events, one is caught between sympathy for the instinct (emotional response and desire for revenge) and horror at the grossly disordered physical response acted out.

All attempts by individual Whites to seek vigilante justice on behalf of the group are doomed to failure because the basic prerequisites for a productive White wrath are, first, that Whites perceive of themselves as a group, second, that they perceive themselves as having interests as an ethnic group, third, that they perceive themselves as being severely victimized as an ethnic group, and finally, that they then act as a group. In the absence of a generality of these perceptions, the impact of any such vigilantism is likely to last about as long as the running time on a Liam Neeson movie. The future leader of the multicultural "frontier" Western nation will therefore not be the man who plays the Lone Ranger, nor the man who stands in the street with a cosh, but rather the man who can rally and lead the posse.

[1] Films and tales of the moral necessity of violence are of course much older, stretching back to *The Iliad* and further.

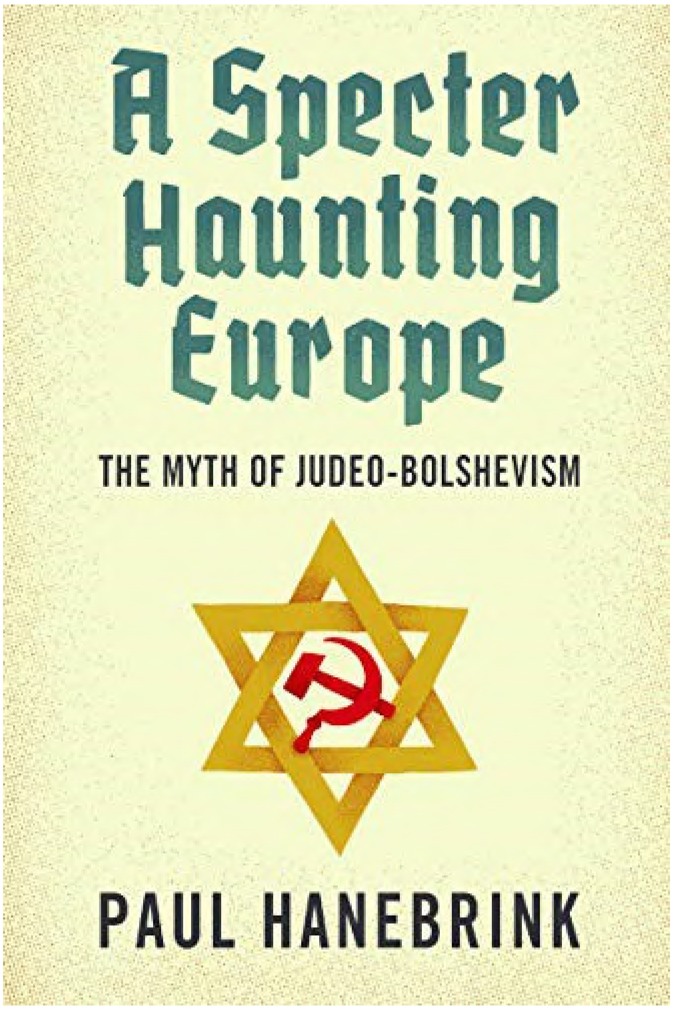
[2] Group support for vigilante justice tends to be highest in instances of sex crime. Haas, N.E., de Keijser, J.W. & Bruinsma, G.J.N. *Journal of Experimental Criminology* (2012) 8: 387. See also Lindquist Dorr, Lisa White Women, Rape and the Power of Race in Virginia, 1900-1960 (Chapel Hill: University of North Carolina Press, 2004), 16.

[3] Cawelti, J.G. "Myths of Violence in American Popular Culture," *Critical Enquiry*, Vol.1, No.3, 1975, 521-541, 529.

Lying about Judeo-Bolshevism

theoccidentalobserver.net/2019/03/02/lying-about-judeo-bolshevism

Andrew Joyce, Ph.D. March 2, 2019



A Specter Haunting Europe: The Myth of Judeo-Bolshevism
Paul Hanebrink Harvard University Press, 2018.

The writing and discussion of Jewish historiography in contemporary mainstream academia requires a sublime choreography. It's basically a series of evasions resembling dances, in which facts are presented and parried, and flamboyant narratives are advanced which everyone knows to be false but which emerge repetitively and shamelessly. My attention was first drawn to Paul Hanebrink's *A Specter Haunting Europe: The Myth of Judeo-Bolshevism* by Christopher Browning's recent **glowing review**, titled "The Fake Threat of Jewish Communism," in the *New York Review of Books*. Browning is an establishment historian with a record of legally assisting Jews — for the right price. As well as receiving over $30,000 from Deborah Lipstadt to testify against David Irving, Browning has testified against a significant number of European ex-soldiers at war crimes trials. Although his most notable work, *Ordinary Men: Reserve Police Battalion 101 and the Final Solution in Poland* (1992), contains the less than remarkable thesis that war turns ordinary men into killers, Browning's dedication to the Jewish narrative has led to his becoming a true guru of Jewish victimology. Having received awards and funds from organizations including Yad Vashem and the USC Shoah Foundation Center and copious promotion in mainstream media and academia, Browning's certificate of praise in the field is potentially career-making. Evidently, he has chosen to bestow his magic touch on Paul Hanebrink. In this essay I want to explore the approach of both Browning's review and Hanebrink's text as exercises in the manufacture of duplicitous histories.

I had to look twice at Browning's headline. My first thought was: "Really? You really want to take *this* subject matter on? You really think you can 'debunk' the facticity of Jewish Communism?" Such an endeavor would unquestionably require abundant *chutzpah*, but it is clear from the very beginning of the review that this will be an effort of evasion rather than outright debate. As Browning states in the opening paragraph, "Hanebrink's approach is not to repeat what he considers an error of the interwar era—the futile attempt to refute a myth on the basis of historical facts and statistical data." Although this evasion is predictable, it's quite remarkable to see a more or less open admission from two allegedly masterful historians that they don't possess facts sufficient to dispel the very "myth" they set out to challenge. To describe any such presentation of facts as a "futile attempt" seems intellectually flaccid; a concession of the weakness of one's case.

But what is really presented here, of course, is the standard structure of Jewish historiography: avoid the facts, downplay them if concession is absolutely necessary, and move the discussion into abstractions and sophistry. Taking a page from the ADL playbook, Browning mewls coyly that "a small kernel of truth underpinned the stereotype of the Jewish Bolshevik," but insists, regarding Communism, that "the Jew as "the face of the revolution" was a "culturally constructed" perception." We therefore arrive at the familiar position where facts don't matter and everything Jews don't like is triumphantly declared a mere construct.

Christopher Browning: Virulent Philosemite

Browning's review is littered with cliché, which in turn betrays an interpretation of anti-Semitism heavily influenced by a fellow useful philosemite, the late Gavin Langmuir. I **profiled Langmuir's research** at length four years ago, during which I wrote:

> **Langmuir's work mimicked Jewish productions by essentially absolving medieval Jewish populations of any responsibility in provoking negative reactions from their Christian host populations, and by ascribing to Christian/Western society a deep-seated psychological malfunction shot through with fantasy, repression, and sadism. Despite his actually very limited expertise in medieval legal history, Langmuir saw fit to quickly make grand pronouncements on the nature and origins of anti-Jewish feeling across Europe and over the course of centuries. His works, often with pitifully thin evidence of wider reading, portrayed anti-Semitism as "a primarily Western phenomenon."[1] He arrogantly claimed to have been able to "define Christianity and categorize its manifestations, including Catholicism, objectively."[2] He bluntly confessed in his books that "I shall not discuss pagan attitudes to Jews in antiquity."[3] He dismissively described attempts to come to rational, interest-based, theories of inter-group conflict between Jews and non-Jews as "misguided pseudoscientific efforts of racial theorists," and even argued that attempts to come to "common sense" explanations of anti-Semitism would prove "disastrous."[4] Anti-Semitism was instead "both in its**

> **origin and in its recent most horrible manifestation … the hostility aroused by irrational thinking about Jews.”[5]**

Browning fully subscribes to Langmuir’s line of thought, commenting on Hanebrink’s text:

> **The Jew of the Middle Ages, an infidel, became the Jew of the twentieth century, a political subversive. With emancipated Jews being the most visible beneficiaries of the modern commercial and industrial economy by the end of the nineteenth century, the medieval epithet of Jewish usury had already been replaced with that of rapacious Jewish capitalism, and after 1914 the image of the Jew as an economic threat was only intensified by accusations of Jewish war profiteering and black marketeering. The Jew as a clannish outsider in medieval Christendom was easily transformed into the Jew as an unassimilable minority and alien internal threat.**

The factors in common in Langmuir and Browning are the total need for there to be a psychological and cultural connection between anti-Jewish *attitudes* in the Middle Ages and the present. This is explained in the assertions of both historians as essentially religious/irrational in origin, and these assertions are in turn supported by a frequent scattering of persuasive keywords that act as incantations that charm the reader into certain ways of seeing. Note Browning’s insistence upon the position of Jew as spiritual infidel, and the clear evasion of the very real phenomenon of Jewish usury, which is reduced in Browning’s estimation to a mere “epithet.” Jewish economic competition in the modern period is caricatured as an irrational “image,” and Jewish war profiteering is simply an “accusation.” Epithets, images, accusations, and the passive and innocent Jew. In sociological-psychological terms this is classic Freud and Frankfurt School, and in historiography it is classic Langmuir.

As with Langmuir’s sophistry, such assertions require a significant amount of either duplicity or cognitive dissonance, or perhaps both. The number of texts covering historical Jewish black-market activity alone is astonishing. We know from one Stanford-published history, for example, that in France in 1941, 90% of black market traders in one province were Jews.[6] Similarly, in Mark Roodhouse’s Oxford-published *Black Market Britain: 1939–1955*, it is remarked that Jews were massively over-represented in prosecutions for black-market activity in London during the 1940s.[7] The biggest war profiteer in the trade of illicit food in war-time Britain was the Jew Sidney Seymour, born Skylinsky, who received the heaviest sentence of the period for a black market offence after evading food regulations and stockpiling black-market food at his synagogue.[8] These are just two small examples plucked randomly from the available histories, but the point here is that, for Browning as with Langmuir, it is the supposedly irrational “accusation” and not the “futile” facts that matter.

Browning continues with the predictable explanation for the very real Jewish dominance on the Left:

> **Even before the crisis of 1918–1919, which combined the experiences of defeat and revolution for many Europeans, *Jews were invariably disproportionately represented in liberal and socialist parties because they were not welcome to participate in conservative and Catholic political parties*. The tendency to stigmatize anything to the left of conservative as Jewish was already evident in 1912, when the electoral victory in Germany of the liberal democrats, Social Democrats, and Catholics—who also made up the "Weimar Coalition" of 1919 that was largely responsible for drafting the Weimar Constitution, so despised by German conservatives—was dubbed the "Jew election." [emphasis added]**

We're again in very familiar territory: when you feel you can't avoid a fact ("Jews were invariably disproportionately represented"), and you can't downplay it, then explain it by way of prejudice ("they were not welcome"). The problem with snapshots of history like this, as I've explained many times before, is what I've come to term a "cropped timeline explanation" — something that is extremely common in all Jewish and philosemitic historiography concerning anti-Semitism. When faced with an uncomfortable and unavoidable fact involving Jewish behavior (Leftism, usury, financial crime, pornography, etc.) one starts with assumptions of anti-Jewish prejudice and works from there. Jews are on the Left? It must be because they were excluded from the Right. Problems begin to arise when the question is asked why Jews were excluded or viewed as socially or culturally oppositional in the first place. Here, "irrational prejudice" is the last resort, but beyond it, when faced with further interrogation of that idea and the even deeper historical context, nothing is there. One is confronted with blank stares, rhetorical dead ends, and a factual wasteland.

By now I was already getting the sense that Browning was drowning in his own review, under the sheer weight of his own evasions and contortions. The questions, for any reader, were surely multiplying. Were Jews over-represented in Communism or not? If yes, how is the idea of Jewish leftism a myth? If the 'myth' can't be debunked with facts, how can it be debunked by a work of academic sophistry that labels it a cultural construct? The contortions only worsen. Browning continues:

> **From the beginning of World War I, tsarist Russia had treated its Jewish subjects as unreliable and potentially disloyal. Its military forcibly displaced some 500,000 to one million Jews from combat zones. The very approach of the Russian army thus also instigated the flight of many other Jews from the eastern regions of the Austro-Hungarian Empire to the presumed safety of cities like Vienna and Budapest. The Russian Revolution erupted amid already existing fears about Jewish loyalty and floods of displaced Jews, and intensified those fears. The "panic" over Judeo-Bolshevism, Hanebrink**

> **argues, “flourished in ground that had been prepared by wartime paranoia about Jewish loyalty.”**

This is another excellent example of the employment of cropped timeline explanations. Browning implies that concerns about Jewish leftism were grounded in a “paranoia” about Jewish loyalty but doesn’t feel the need to contextualize this “paranoia” with any historical considerations concerning the period prior to 1914. Anyone even remotely familiar with the literature, and honest in their conclusions, would assert that Russian Jewry was a ticking time bomb of radicalism, bitterly hostile to Russia, and enjoying the rabid support of Jews worldwide. Marsha Rozenblit and Jonathan Karp noted in *World War I and the Jews* (2017) that Jews across Europe regarded the outbreak of war as “a holy war against a barbaric, evil, and rapacious enemy, the enemy of freedom and culture, and the traditional enemy of the Jews, a modern Amalek who committed atrocities against the Jews both in Russia and in occupied Galicia.”[9] Rozenblit and Karp write that “for Jews in particular, the destruction of this enemy was of primary importance.”[10] This all fits extremely well with Kevin MacDonald’s explanation of Jewish leftism as rooted in the Jewish self-concept as victim, the extreme hostility of Jews to non-Jewish power structures, their view of leftism as providing the means and power to topple traditional elites, and an excellent way of facilitating the consolidation of their position as a hostile elite. None of this features in Browning’s commentary of course because, by his estimation, the Russian elite was merely paranoid to think that Jews were potentially dangerous.

Paul Hanebrink

At this point, I temporarily abandoned Browning and sought out Hanebrink's text. Content aside, to me the most obvious drawback of any such project would be stark unoriginality, the monograph acting essentially as a quasi-plagiarism of the woeful *The Myth of Jewish Communism: A Historical Interpretation* (2011) by André Gerrits of Leiden University.[11] Poor Gerrits doesn't even get a mention from the crafty Hanebrink, who managed to get the ever-philosemitic Harvard University Press [with a Board that is more than 40% Jewish] to publish his rather light piece of work, perhaps at least partially on the sales pitch that it was novel. Muddying the waters still further, reviews of the work of Gerrits prefigure the Browning review in their multifarious contortions. Thus, we are treated to a review of Gerrits by Eliezer Ben-Rafael of Tel-Aviv University, who asserts that Gerrits tackles "the myth of Jewish Communism" by presenting "the fascinating stories of Jewish Communism and Jewish Communists." If debunking ideas with proof of their veracity wasn't enough, it's explained in one banal revelation that the myth combines "anti-Semitism and anti-Communism," and has a link to reality in the fact that "in effect, many Jews were prominently involved in Communism not only in Russia, but also in the Hungarian and Bavarian revolutions of 1917 and, after the Second World War, in Czechoslovakia, Romania, Lithuania, Poland, and Bulgaria."[12] Jewish Communism is thus clearly a myth because Jews were prominently involved in Communist revolutions in several countries over several decades. Right.

Paul Hanebrink's text is political activism as much as corrupt historiography. In common with much philosemitic history, it postures as "history with a warning." As such, the book opens not with World War I or even the Jews of Tsarist Russia, but with Charlottesville. Hanebrink is concerned by the concept of Judeo-Bolshevism because he believes it never died and that it is undergoing a resurgence not only on the Far Right but in the mainstream. Hanebrink is not alone. British Jewish historian Mark Mazower greeted Hanebrink's book in November 2018 by writing in the *Financial Times*: "Paul Hanebrink's book is a timely reminder of the intellectual tradition deployed by Republican politicians in the US when they join the loose coalition of conspiracy theorists across the Atlantic gleefully demonising George Soros." Days earlier, another glowing review had appeared in the *New York Times*, authored by Jewish academic Samuel Moyn. Titled "The Alt-Right's Favorite Meme is 100 Years Old," Moyn's piece argued that "The wider discourse around cultural Marxism today resembles nothing so much as a version of the Judeobolshevik myth updated for a new age." On February 16th 2019, *Jacobin* published a brief and turgid piece by a couple of Swedish leftists on "The Return of Judeo-Bolshevism." As well as being welcomed with open arms by Jewish academics and Marxist webzines, the book has also been greeted with enthusiasm by Britain's Socialist Workers Party, essentially the remnants of the old British Communist Party. That the book is clearly a boon to Jews and Bolsheviks should presumably have no bearing on our estimation of its objective approach to the concept of Judeo-Bolshevism. But in a field rife with political activism, it certainly raises red flags.

The increase in apologetic propaganda activity in relation to Judeo-Bolshevism is no accident. Clearly Jews have been disturbed by the exponential growth in discussion of cultural Marxism over the last ten years. Although "cultural Marxism" is a different label from "Judeo-Bolshevism," the curious will not need to investigate the former for long before they are confronted with the multitude of facts relating to the latter. Discussion and awareness of cultural Marxism is growing, and when cultural Marxism is discussed by figures like Tucker Carlson and (much as I dislike him) Jordan Peterson, millions are set on a path that features such landmarks as the Frankfurt School, the massacres of Béla Kun, and the Holodomor. Not everyone will reach those landmarks, but many will, and this is deeply concerning to those seeking to maintain control of the narrative. And so, it is entirely predictable that the establishment machine would stagger into motion, producing material intended to distance Jews from Marxism, and especially from any idea that there have been strong historic links between the two.

In his introduction, Hanebrink castigates nationalists in the United States and Europe for accusing "Jewish Communists" of promoting homosexuality and multiculturalism in their lands, even though Jews are demonstrably leading the migrant-refugee industry and have written openly of their leading role in promoting homosexuality. Even very recently, when the leader of the Washington DC Marxist-Antifa grouping was unmasked by the *Daily Caller*, there was little surprise at the fact he was a Jew named Joseph Alcoff. Alcoff, whose mother is the "Whiteness Studies" academic activist Linda Alcoff [who once wrote a piece titled "The Whiteness Question" before deleting it — it's saved here]. Clearly an unhinged fanatic, Joseph Alcoff was arrested a few weeks ago after attacking a couple of Hispanic marines while screaming hysterically that they were "Nazis" and "White supremacists."

OCCUPY JUSTICE

Joseph Alcoff: Judeo-Bolshevik

The fact that people might be concerned with Jewish Communism today because Jewish Communists like Alcoff are still actively pursuing their agenda doesn't feature in Hanebrink's account. Instead, Jewish Communism is presented as more or less a delusion, both past and present. The problem with Hanebrink's thesis is that it is nowhere proven, or even attempted to be proven, and yet is shot through with claims to total victory over the "myth." On the fifth page Hanebrink writes:

> **Again and again, scholars, political liberals, and members of the Jewish community have debunked the claim that "Jews were responsible for Communism." They have convincingly and authoritatively exposed the "myth of Judeo-Bolshevism" as an ideological construct.**

But Hanebrink doesn’t offer a footnote citing any of these supposedly ubiquitous, convincing, and authoritative texts. This is because they don’t exist. The real myth here is therefore “the myth that Jewish Communism has been debunked,” and this is the myth that Hanebrink bases his entire approach on. He continues: “Given this history, the purpose of studying the Judeo-Bolshevik myth must be not to determine how true it is. [p.5]” Yes, he actually wrote that! I actually had to read this sentence three times before reassuring myself this was in fact a sentence published by what remains, for the time being, one of the most respected academic publishing institutions on the planet.

Like Browning, Hanebrink has a very uncomfortable time dealing with statistics. As well as demonstrating an apparent need to place the word ‘overrepresented’ in scare quotes, even when mentioning actual over-representations [p.140], he nervously mentions that between 20 and 40 percent of the Polish Communist Party was Jewish before declaring this a “dry statistic” [p.21] and quickly moving on. Unfortunately, he moves on to the equally awkward instance of trying to combat the idea of Judeo-Bolshevism by arguing pedantically that in 1917 “Jews made up 50 percent of the leadership of the Mensheviks [p.22];” a fact that probably brought little comfort to the Tsar. Hanebrink’s analysis is also woefully superficial. For example, he writes [p.25], that as Jews “turned to Communism, all broke with the Jewish milieu of their grandfathers.” Such a statement sits uneasily alongside statistics that effectively argue for the creation and presence of a new Jewish milieu within Communism, and, as MacDonald **shows**, continuing strong Jewish identifications among Jewish communists and other leftists. Faced with repeated over-representations of Jews, Hanebrink parries thusly [p.25]: “Useful generalizations are hard to come by.” Are they?

The lack of any discussion of Jewish ethnicity, anywhere in the text, is one of its most glaring failings, and yet it is one, predictably, that Hanebrink again tries to present as a positive. Right at the outset of the book [p.5] he asserts that a consideration of Jewish ethnicity among Communists “requires historians to impose rigid ethnic categories on men and women whose sense of themselves was always more complex and multifaceted.” No, it doesn’t. Most historians are aware of an array of ways of “being Jewish” that don’t require rigid categories but do require an assessment of ethnic identification, ethnic association, and behavior. What Hanebrink is really doing here is providing a kind of multiculturalist excuse for avoiding the explosive topic of Jewish ethnicity in Communism – something that should surely be at the heart of any thesis dealing with conceptions of Judeo-Bolshevism. “I don’t want to label these people” is in this instance the admission: “If I label these people my thesis is doomed.”

An excellent example of evasion along these lines is Hanebrink’s discussion of Béla Kun. Hanebrink argues [p.25] that there was “nothing meaningful at all” about Kun’s Jewish background while elsewhere [p.16] noting that of the 47 people’s commissars gathered by Kun for the 1919 Hungarian Soviet regime, 30 were fellow Jews. Clearly feeling that his own arguments are unconvincing, Hanebrink follows up his earlier surrender on the issue of facts with [p.25]: “Truly understanding the hopes, fears and motivations of any particular

Jewish revolutionary in all their irreducible complexity is ultimately a task best undertaken by a biographer.” This is merely yet another capitulation on the issue of Jewish ethnic identity — a subject Hanebrink is simply unprepared and unwilling to address. He even transposes this reluctance into areas that border on the ridiculous. Take, for example, the following [p.25]:

> **These men and women gravitated toward Bolshevism for the same reasons that so many other Jews in the Russian Empire and across Europe embraced Zionism or assimilationist nationalism: to slip the bonds of traditional communities, to embrace the social and cultural opportunities that modernity offered, or to feel themselves part of the sweep of history.**

It’s simply remarkable that an apparently serious scholar could discuss support for Zionism without mentioning Jewish identity, ethnicity, or perceptions of Jewish interests. Jews embraced Zionism, in Hanebrink’s quaint reading, to be “part of the sweep of history.” This is characteristic of the book’s total failure to critically approach the issue of Jewish identity.

Linked to this approach is Hanebrink’s insistence on the strictest possible meaning of Judeo-Bolshevism. As mentioned above, he presents the fact that Jews made up 50 percent of the leadership of the Mensheviks as an argument against the idea of Judeo-Bolshevism — because the Mensheviks and Bolsheviks were fierce rivals. This is nothing more than gross pedantry, because Hanebrink surely must be aware that the term Judeo-Bolshevism was a catch-all term for subversive Jewish leftism, and especially Jewish Communism as a whole, and it **ignores** the massive Jewish attraction to Bolshevism and their rise to the status of a [hostile] elite after the success of the Bolshevik Revolution. Strangely, throughout the book Hanebrink veers without explanation from strict interpretations like this to more wide-ranging interpretations. For example, he broadly describes the Judeo-Bolshevik elsewhere [p.8] as “an ethno-ideological zealot, a destructive border crosser intent on mobilizing local Jews and other discontented groups to overturn the social and moral order.” This is actually an excellent definition of a Judeo-Bolshevik, but it should be obvious that Jewish Mensheviks can easily fit into it, along with Jewish socialists and liberals. The reality, of course, is that Jews were reliable supporters and partisans for Communism during World War II, a period that witnessed the peak of propaganda against Judeo-Bolshevism. Rather than being a controversial opinion, this is one of the findings of Jewish historian Dov Levin in his *Baltic Jews Under the Soviets, 1940–1946* (1994) and *The Lesser of Two Evils: Eastern European Jewry Under Soviet Rule, 1939–1941* (1995), as well as a host of histories by other academics. And after World War II, Jews dominated communist governments throughout Eastern Europe.

Perhaps the only remotely valuable element of the book is the sixth chapter, which concerns the shift from Western understandings of Judeo-Bolshevism to the Western trope of “Judeo-Christian” civilization. Hanebrink correctly conceives of the latter as a modern sociological construct designed to place (primarily) American Jews within a “universalist rubric" [p.224] and, later, to promote the pro-Zionist image of a "transatlantic community of values" united against Islam [p.281]. This is itself part of the broader twentieth-century development in which the Jewish Question disappeared from mainstream Western discourse, only to be replaced with the 'Whiteness' Question and, most recently, the Islamic Question. I regard this development as one of the most crucial of the twentieth century, and as still requiring full explanation, documentation, and analysis. It goes without saying that Hanebrink doesn't come close to offering any of these, but I'm so opposed to the terminology of an imagined Jewish-Christian civilization, and wholly presumed shared Jewish-Christian interests, that anything bursting that bubble is bound to win my nod of approval. This is though, in the final analysis, slim reward for a truly terrible piece of work.

Paul Hanebrink's *A Specter Haunting Europe* is, ultimately, an extremely strange book, but all too typical of contemporary writing on Jewish history. It is thick on promises and thin in substance. It is characterized by glaring omissions and a deeply insincere analysis accompanied by a cloying philosemitism. Interestingly, the text lacks any semblance of intellectual confidence, and one feels that Hanebrink, who is presumably not himself Jewish, is surely aware of what he is creating: a blatant pro-Jewish apologetic. The reasons why a White academic might want to produce something like this are not difficult to surmise. As with Christopher Browning, such endeavors are massively incentivized. Despite being unoriginal, low on facts, and poor in analysis, Hanebrink, **associate professor of history at Rutgers**, has written a book published by a prestigious academic publisher (perhaps the most prestigious) and has been lavishly praised in the major organs of the mainstream media. The message from our latter-day commissars is clear: "Sell out and we'll make you a star."

[1] G. Langmuir, *History, Religion and Antisemitism* (Los Angeles: University of California Press, 1990), 15.

[2] Ibid, 13.

[3] Ibid, 275.

[4] Ibid, 19 & 67.

[5] Ibid, 265.

[6] Michael Murras, *Vichy France and the Jews* (Stanford: Stanford University Press, 1981), p.183.

[7] Mark Roodhouse, *Black Market Britain, 1939-1955* (Oxford: Oxford University Press, 2013), p. 159.

[8] Ibid, p. 234.

[9] Marsha Rozenblit and Jonathan Karp, *World War I and the Jews: Conflict and Transformation in Europe, the Middle East and America* (New York: Berghahn,), p.36.

[10] Ibid, p.37.

[11] André Gerrits, *The Myth of Jewish Communism: A Historical Interpretation* (Brussels: PIE Peter Lang, 2009).

[12] Eliezer Ben-Rafael, "André Gerrits, The Myth of Jewish Communism: A Historical Interpretation," *International Sociology Review of Books*, Volume: 26 issue: 2, pp, 260-263, p.260.

Jewish Efforts to Restrict Free Speech in the UK, 1945 to the Present

theoccidentalobserver.net/2019/03/09/free-speech-jewish-activism-and-the-trial-of-jeremy-bedford-turner

Andrew Joyce, Ph.D.

March 9, 2019

Jez Turner addressing a rally

First posted on March 12, 2017.

"The judiciary itself, which has for so long been the last safeguard of our liberty and honor, seems to have forgotten the difference between 'just' and 'unjust' in the general collapse of public morality and equity." Alphonse Toussenel, *The Jews: Kings of the Epoch*, 1847.

When I was younger, and first learning to play chess, the part of the game I found most difficult was learning to interpret the intentions of my opponent and anticipate his course of action. Like most novices, my focus was on moving pawns out of the way in order to bring more powerful pieces into play. It was only as time progressed that I realized the importance and inherent power of the pawns themselves, and with that realization came an appreciation for my opponent's opening strategy.

I was very recently reminded of this learning curve by the slowly unveiling strategy of one of Britain's Jewish 'charities,' the Campaign Against Anti-Semitism (CAA), which has placed free speech in check and threatens mate at any moment. In a case that will have devastating repercussions for free speech in Britain, CAA has proven itself even more influential than the government's Crown Prosecution Service, which has now **capitulated to the Jewish group** and granted a judicial review into its earlier decision not to prosecute Jeremy Bedford-Turner, known among colleagues as Jez Turner, for a 2015 speech.

The Historical and Political Context

Context is crucial, and it is important to note that the Turner case is the culmination of a strategy that long precedes even the Campaign Against Anti-Semitism. This strategy, which in Britain can be traced back to the 1910s, concerns repeated and consistent attempts to bring about the criminalization of ‘anti-Semitism,’ or in other words, to make criticism of Jews illegal. Although the precise nature of these attempts have fluctuated slightly over time, Jews have been remarkably prominent in the introduction of laws, or influencing the interpretation of laws, that negatively impact on free speech. Following the bombing of the King David Hotel in 1946, Jewish delegates attempted to pass a resolution “outlawing anti-Semitism” at that year’s annual Labour Party Conference. [1] However, the bombing immediately cost the Zionists a great many non-Jewish friends within the Labour movement, and the proposal was emphatically crushed. Following the notorious **Sergeant’s Affair**, in which Jewish terrorists murdered British soldiers in barbaric fashion, another explicit proposal to outlaw anti-Semitism was introduced in the House of Commons, but was rejected at its first reading in 1948. Direct and explicit efforts such as these continued to fail. In *Race Politics in Britain and France: Ideas and Policy Making Since the 1960s*, Erik Bleich notes that “during the late 1950s and early 1960s Jewish groups sought laws against anti-Semitic public speeches made during this era, but there is little evidence that this pressure achieved substantial results.”[2]

Further attempts to achieve such legislation were attempted through stealth, in that they concerned race more generally rather than Jews explicitly. These measures were also introduced, though unsuccessfully, with the assistance of willing White M.P.s with a track record of assisting Jews. Bleich notes that “a small number of individual Labour Party Members of Parliament repeatedly proposed antidiscrimination laws. In the early 1950s, Reginald Sorensen and Fenner Brockway each introduced ‘color bar bills’ designed to prevent discrimination against blacks on British soil.”[3] Brockway attempted no less than nine times over nine years to achieve laws against ‘discrimination’ and free speech. Although the full extent of the involvement of these politicians with Jews is unknown, a **record of Parliamentary debates** shows that Sorensen had been involved in assisting Jews since at least the 1930s, even **participating in a 1945 symposium** titled “The Future of the Jews,” where he gave a lecture to his mostly Jewish audience on “Our Common Humanity.” We have evidence that around the same time, Brockway was breaking the law by assisting Jews with forged passports and documents enabling them to enter Palestine.[4]

Since 1945, the Board of Deputies of British Jews had also been working on drafting a “group libel law” that it eventually hoped to get passed in Parliament.[5] Efforts to further tighten libel laws were made in 1952 when Jewish M.P. Harold Lever, introduced a Private Members’ Bill modifying Britain’s libel laws for the first time in over fifty years. However, Lever’s efforts were later mauled by a hostile Parliament to such an extent that by the time his Bill became an Act of Parliament, his provisions were not extended, as he and his co-ethnics had hoped, to cover groups.[6] Britain’s first legislation containing any such provision as prohibiting ‘group libel’ was introduced in Parliament by Frank Soskice, the son of David Soskice — a Russian-Jewish revolutionary exile. Scholars Mark Donnelly and Ray Honeyford state that it was Soskice who “drew up the legislation” and “piloted the first Race Relations Act, 1965, through Parliament.”[7] The Act “aimed to outlaw racial discrimination in public places,” though it was soon felt, in Jewish circles, that it hadn’t gone far enough. Crucially, the 1965 Act created the Jewish-led ‘Race Relations Board’ and equipped it with the power to sponsor research for the purposes of monitoring race relations in Britain and, if necessary, extending legislation on the basis of the ‘findings’ of such research.

In 1985, another Jew moved to criminalize expressions of White racial solidarity when M.P. Harry Cohen introduced a “Racial Harassment Bill” to Parliament. Scholar Rob Witte reports that Cohen’s attempt only failed because of “lack of parliamentary time.”[8] The following year, Cohen made a second attempt, which failed, only for Jews to return to more stealthy methods when racial elements were included with the much broader Public Order Act (1986). The Public Order Act had been introduced to Parliament by Leon Brittanisky (renamed Leon Brittan) and supported primarily by Malcolm Rifkind, a descendant of Lithuanian Jewish immigrants. It was another clever piece of work. Brittan’s team had been tasked with drafting a White Paper on Public Order to deal with a series of miners’ strikes and demonstrations. Although issues of race were not remotely related to the events provoking the White Paper, Brittan saw that the government was eager to pass legislation restricting the miners as soon as possible and, sensing that the wide-ranging bill would endure little opposition, he ensured that additional elements were included, such as the criminalization of “incitement to racial hatred.”[9] It is Brittan’s clever little addition which has posed problems for more vocal racial nationalists in Britain today, and which is being used in part in the CAAs war on Jez Turner.

The Turner Case

On July 4th 2015 Jez Turner, along with fellow patriots, staged a static protest in Whitehall, opposite Downing Street, in protest at the development of the Shomrim, a Jewish ‘defense’ group that possessed all the trappings of an illegal religious police force. During the protest, it has been alleged that Turner gave a speech in which he stated that that “all politicians are nothing but a bunch of puppets dancing to a Jewish tune, and the ruling regimes in the West for the last one hundred years have danced to the same tune.” Turner is also reported as having stated that Jews played an influential role in the French Revolution and both World Wars, before concluding that England was a content and successful nation during the period of the expulsion (1290–1656), and adding that we should “free England from Jewish control.”

Gideon Falter: Head of the Campaign Against Anti-Semitism

Although the initial report to the police was made by the more senior Jewish organization, the Community Security Trust (CST), Gideon Falter, head of the Campaign Against Anti-Semitism,[10] was the most vocal and ardent pursuer of the case. The police, in accordance with established process for ‘hate crimes,’ passed footage of the speech to the Crown Prosecution Service’s counterterrorism division. It was here that Falter began to encounter difficulties, and why a further Jewish campaign to hinder free speech in Britain has acquired momentum in the last twelve months. While Leon Brittan’s inclusion of an ‘incitement to racial hatred’ clause in the 1986 Public Order Act was an important hit on free speech, it was not all-encompassing, and it did not come close to making ‘anti-Semitism’ illegal. The Crown Prosecution Service’s **policy guidelines** on cases involving ‘incitement’ under the 1986 Act clearly state that the language employed by a defendant must have been “threatening, abusive or insulting. These words are given their normal meaning but the courts have ruled that behavior can be annoying, rude or even offensive without necessarily being insulting.”

Moreover, further comment from the CPS has made it clear that the language employed by the defendant must have been “grossly abusive or insulting” or moved beyond reasonable “criticism” of a group, for a prosecution to be valid, since “it is essential in a free, democratic and tolerant society that people are able robustly to exchange views, even when these may cause offence.” At some point in the aftermath of Falter’s report to the authorities, the CPS made the decision that Jez Turner hadn’t said anything illegal and ceased legal action against him.

Five months after the speech, Gideon Falter approached the Chief Crown Prosecutor for London with a view to discovering the charging decision in the case. He was informed by the CPS that Turner was entitled to free speech and hadn’t broken any laws. Falter then attempted to request a Victim’s Right to Review, a request that was declined on the basis that Turner hadn't mentioned Falter and therefore Falter couldn't claim victim status. Falter then used his influence to obtain meetings with both the Chief Executive of the CPS and the Director of Public Prosecutions, both of whom informed Falter that Turner simply hadn't broken the law. At that point Falter, who has previously boasted of "holding the government's feet to the fire," issued legal proceedings against the CPS in his effort to make 'anti-Semitism' illegal, with or without legislation.

It is with all of this in mind that we need to reconsider some other recent developments, because other pawns have been put in place just prior to the latest twist in the Turner case — the 'test case' for the criminalization of criticism of Jewish influence in Britain. These pawns have consisted of two major propaganda drives, both of which have been largely led or orchestrated by Falter. The first drive has been a constant media droning about a putative, but somehow mysteriously invisible, "rise in anti-Semitism" in Britain. Falter has been the chief author of this myth, writing in January 2015 of "**Britain's tsunami of anti-Semitism**." Falter's 'tsunami' apparently consisted of a polling result in which 25% of British respondents replied positively to the statement: "Jews chase money more than other British people." Falter, who evidences almost psychopathic levels of paranoia, claimed that even though this much-feared anti-Semitism was 'invisible,' "the Jewish population must be protected by the state. … British people must remind their Jewish countrymen that they stand with us. Anti-Semitism in Britain is not a Jewish problem, it's a British problem." In a masterfully Jewish false syllogism, Falter added that: "Jews are the litmus test of freedom – our fate is the fate of society."

It is an unfortunate fact that the media and government have indulged the wanton paranoia of this individual and the group of fanatics that he leads. Falter has not only been given meetings with those at the highest levels of government and law enforcement, but has even been allowed to put forward proposals that Jews be allowed to 'educate' police and prosecution lawyers on who, and for what comments, they should charge. We may consider it a paradox indeed, for an allegedly poor, downtrodden, and persecuted group to "hold the feet of the government to the fire."

It was on the back of this 'fake news' of a rise in anti-Semitism that Falter produced another masterstroke in pushing the British government to adopt a ludicrously vague '**official definition**' of anti-Semitism:

> Anti-Semitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.

The significance of the adoption of this nonsensical statement had less to do with the definition itself, than it had to its part in the larger effort to criminalize criticism of Jews. The adoption of the definition, in tandem with Jewish-orchestrated media propaganda about a non-existent rise in anti-Semitism, has been part of an attempt to weaken interpretations of the 1986 Public Order Act that lean towards protecting free speech. Falter has **complained** that “our criminal justice system is failing badly,” by which he means that the criminal justice system is not fully serving Jewish interests. The new ‘pawns’ pushed forward by Falter and his ilk are intended to convince the public, government, and the legal system that Jews, and not free speech, should be protected, and that they should be protected from criticism — because, after all, criticism is based on “a certain perception of Jews,” and is therefore anti-Semitic. The implication of this phrasing, of course, is that actual data on Jewish influence on the media or the political process (including enacting laws against free speech!) are removed from honest public discussion and debate.

With the media-invented frenzy about the ‘rise’ in anti-Semitism, and the introduction of a new definition of anti-Semitism, all that was needed for a final assault on the deficiencies of the 1986 Public Order Act was a test case in which a defendant had previously escaped prosecution under it. Jez Turner was just such a defendant, and he has been selected by Jewish activists as the fulcrum on which the fate of free speech in Britain will turn. Just days ago, in an unprecedented eventuality, the CAAs legal team forced the CPS to reconsider its decision not to prosecute Turner. Falter **gloated** immediately that “their surrender was unequivocal.”

The question remains for all freedom-loving Britons and for all men of the West where this warning sounds: Will you surrender? One person who won’t is Jez Turner himself. I met Jez in person a little over a year ago in Stockport, England, and found him to be an intelligent and affable gentleman. He is not given to extremes, and is often considered in his choice of words and actions. We discussed history and politics over fish and chips, and literature during one (very windy) walk along the coast. A very talented speaker and organizer, Jez has given a lot to the cause in England, and has done so during periods where others have taken a back seat. In particular, his London Forum has been the lifeblood of the movement in Britain during the last several years. All of this, of course, makes him a valuable ‘scalp’ to our opponents, and the ideal target upon which to base the broader assault on free speech.

Despite the fact that a courtroom beckons, Jez remains in good spirits. In my last correspondence with him he had this to say — clearly anticipating a courtroom battle over the extent of Jewish influence in Britain. I can think of no better way to finish:

“Our job is to get the truth out there in whatever way possible and a court room is a good a place as any.”

[1] P. Medding, *Studies in Contemporary Jewry: XI: Values, Interests and Identity*, 108.

[2] E. Bleich, *Race Politics in Britain and France: Ideas and Policy Making Since the 1960s*, 42.

[3] Ibid, 41.

[4] C. Knowles, *Race, Discourse and Labourism*, 172.

[5] D.S. Wyman, *The World Reacts to the Holocaust*, 617.

[6] C. Adler (ed), *The American Jewish Year Book, 1953*, 234.

[7] M. Donnelly, *Sixties Britain: Culture, Society and Politics*, p. 115, & R. Honeyford, *The Commission for Racial Equality: British Bureaucracy Confronts the Multicultural Society* p.95.

[8] R. Witte, *Racist Violence and the State: A Comparative Analysis of Britain, France, and the Netherlands*, p.71.

[9] T. Brain, *A History of Policing in England and Wales Since 1974,* p.104.

[10] The CAA is likely to be funded by George Soros but, like the CST and other Jewish charities, they do not reveal donors or committee members for ‘security reasons,’ a privilege granted only to Jewish organizations or those following their agenda. Tony Greenstein, an anti-Zionist Jew, is attempting to get the CAA de-registered as a charity.

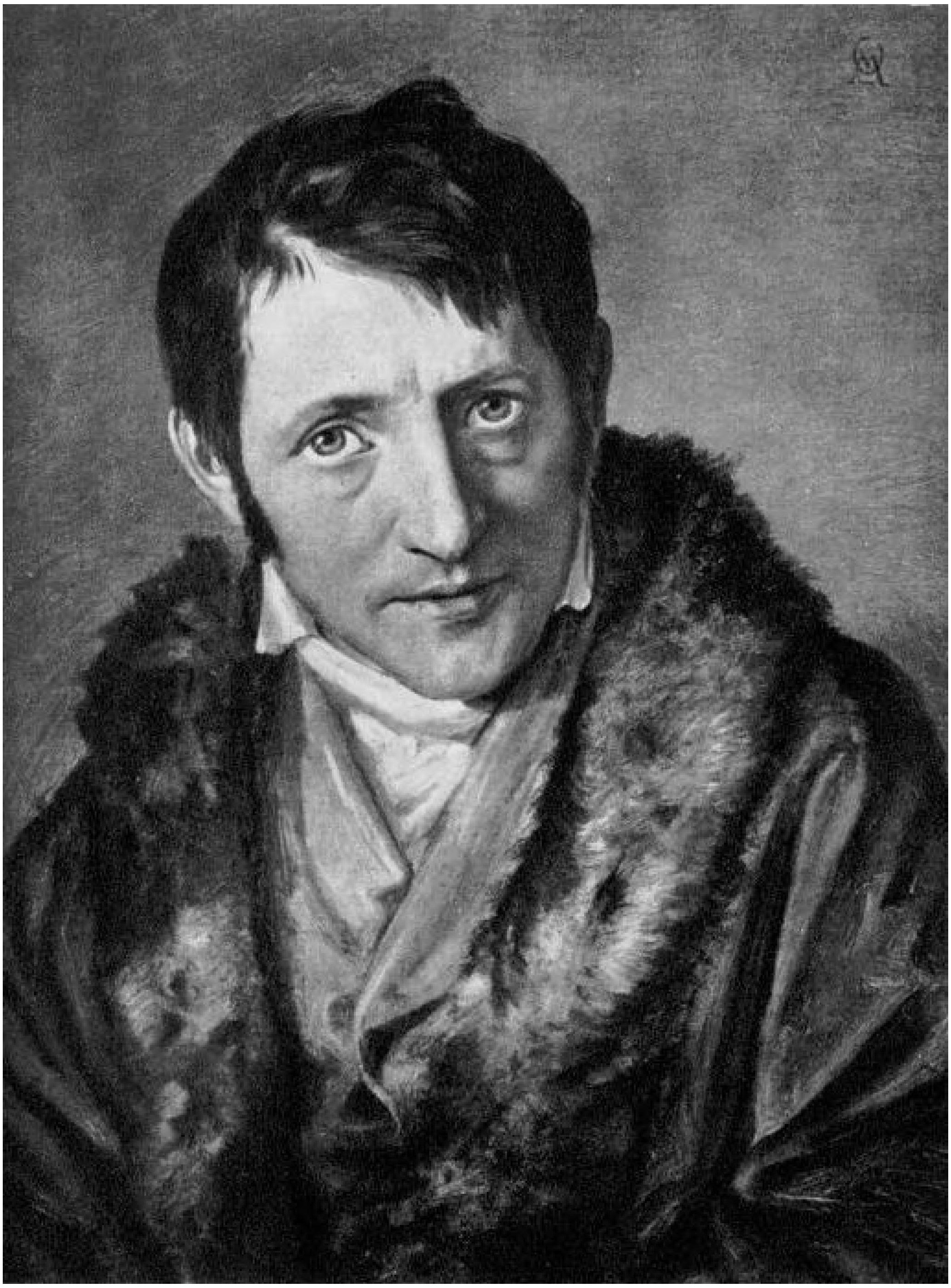
Failed Crypsis and Its Discontents: Past and Present

theoccidentalobserver.net/2019/03/11/failed-crypsis-and-its-discontents-past-and-present

Andrew Joyce, Ph.D. March 11, 2019

“Some accuse me of being a Jew; some excuse me for being one; some even praise me for being a Jew. But all think about it.” Thus wrote the nineteenth-century writer and journalist Judah Loew Baruch (1786—1837) who, after ostensibly converting to Christianity, assimilating, and renaming himself Ludwig Börne, struggled to understand why Germans insisted on seeing him as a Jew.

Börne’s lament is a classic of failed Jewish crypsis, and one of my personal favorites. Looking back, one wonders how Börne could ever be surprised. The reasons of the Germans were surely not that difficult to surmise. Börne was an acerbic ethnic activist who used his journalism to pour sarcastic scorn on German Romanticism and folk nationality that he clearly feared and despised. He was a key figure in the *Junges Deustchland* (Young Germany) movement, a social reform and literary movement in nineteenth-century Germany (c.1830—50), influenced by French revolutionary ideas, which acted as a vehicle for culturally hostile Jewish ideas and opposed the German Romanticism and nationalism then current. Members of Young Germany considered themselves to possess formidable intellectual and literary gifts, and they engaged in a scathing culture of critique. But they failed to inspire much enthusiasm, instead exciting widespread animosity. This is because “Young Germany” was more like “Young Israel,” being intellectually inspired by the Jewish converts Börne and Heinrich Heine, and given a European face by a ‘social justice’ gang of philo-Semites and Leftists who had married Jewish women (e.g., **Georg Herwegh**). In the words of one Young Germany leader, Karl Gutzkow, “It needed two Jews— Heine and Börne — to overthrow the old ideology and shake all illusions.”[1] Many Germans agreed, which resulted in the movement being discussed colloquially as “Young Palestine,” and the banning of many of its publications. *When it came to Jewishness, much to Börne’s despair, all thought about it.*



Ludwig Börne

This early alliance of Leftists and Jews, each aware of the destructive power and potential of the other, would result in the promotion of Young Germany novels like *Wally, die Zweiflerin*, (*Wally, the Doubter*) that attacked marriage and preached “sexual emancipation.” Such activities, now all too familiar to us, marked an initial confluence of interests between Jews and non-Jewish radicals, since both were keen, as Gutzkow put it, to “overthrow the old ideology and shake all illusions.”

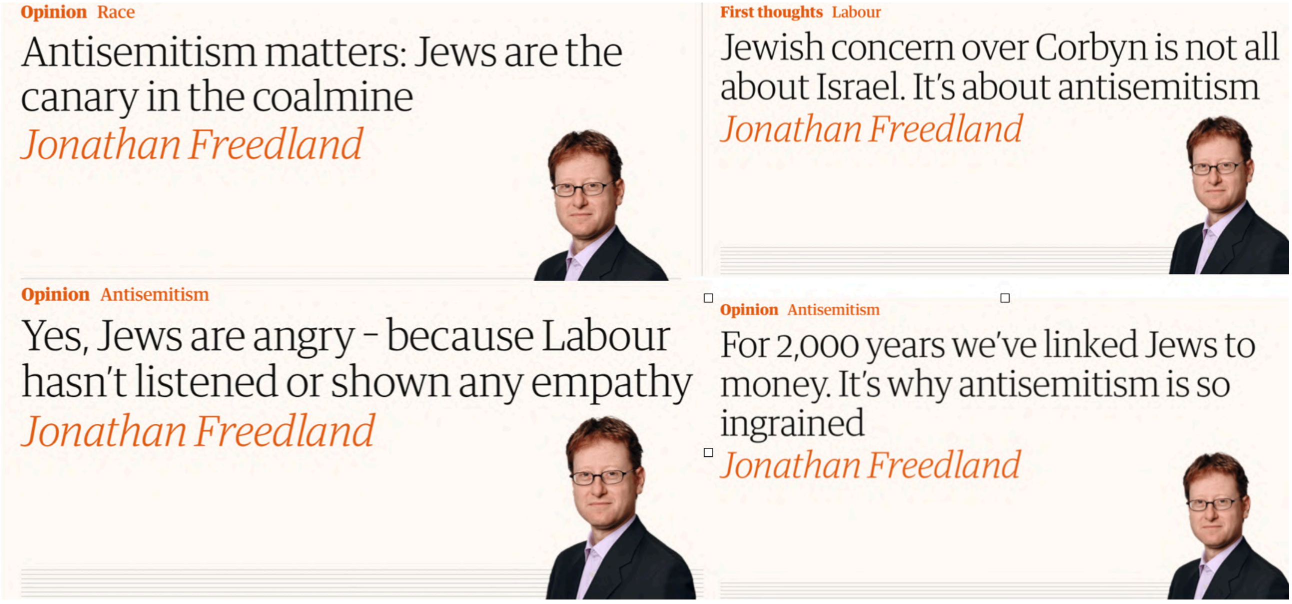
We are now almost two centuries removed from the Young Germany-Young Palestine controversy of 1835, and this confluence of perceived interests seems to have sustained the Left-Jewish alliance for almost the entirety of the intervening years. And yet, if recent events are anything to go by, this alliance appears to be fraying at the edges. The main reason for this fraying, I suggest, is that the initial goal of overthrowing the old cultural and political status quo has now been largely achieved. As we progress into a Cultural Marxist endgame, the alliance is being revised by some, and the most radical on the Left are reassessing their erstwhile partners. What are they getting out of this? Who exactly are these people and what are their interests? How valid are their victimhood credentials? Most important has been the apparently novel discovery that far from being among "the oppressed," Jews are incredibly influential and bear all the hallmarks of an elite. The mask slips and crypsis fails. The resurgence of Börne's crisis — the lament of failed crypsis — and with it a revision of perceptions of interests, is thus an old/new characteristic of present-day politics.

In both Britain (especially in the Labour Party) and the United States (see the recent panic over Ilhan Omar's statements on Zionist influence), Jews are currently experiencing quite the political moment. Contemporary Jews, it should be added, are at least a little more entitled to feel surprised at these events than Ludwig Börne. After all, Börne was surprised to be discovered in an era when, in relation to the Jewish Question, "all think about it." By contrast, today's Jews have for the most part lived their entire lives in an era where the goyim can be imprisoned in some countries for thinking too much about it. Have Jews been too complacent? There have certainly been recurrent examples where Jews unabashedly assert their influence. These include a now infamous op-ed by Joel Stein on Jewish power in Hollywood,[2] Robert Frank's triumphalism on the victory of Jews over WASPs,[3] sociologist Earl Raab's well-known comment from 1993 that Jews took the lead in altering American immigration policy against the bias in favor of Northwestern Europe,[4] Amy Dean's boast in *Tikkun* that Jews brought America "to the tipping point" on gay marriage, and the widely acknowledged power of the Israel Lobby over U.S. foreign policy.

But Jews have always invested much more heavily in apologetic material and other measures designed to distance themselves from any perception that they may constitute an elite. An excellent example is Jonathan Freedland's recent piece for *The Guardian* titled "For 2,000 years we've linked Jews to money. It's why antisemitism is so ingrained." Freedland is a latter-day Ludwig Börne, a Jew 'of the Left' who has attempted to disguise his ethnic interests as a crusade for 'social justice.' He has celebrated the demographic decline of White Britons and even penned a novel fantasizing about an assassination of Donald Trump. But it's a standard feature of Freedland's journalism for *The Guardian* that he never discloses his own Jewishness when discussing Israel or anti-Semitism. Note the "we" in the title of his recent piece. He instinctively places himself among the masses, cajoling them into the understanding that "we" have mistreated the poor Jews. "We" need to treat them better. "We" need to see them as the victims they are. "We" need to root out the virus of anti-Semitism. Like Börne, Freedland is the quintessential ethnic activist, artfully employing crypsis while pursuing a very clear program of social, cultural, demographic, and political change against the interests of the native Brits.

Freedland is at least intelligent enough to notice that the issue of money is the Achilles heel of the Left-Jewish alliance. Postmodern socialism may pay mere lip service to issues like wages, preferring instead to “liberate” those with deformed sexual instincts, but its origins in anti-capitalist protest retain at least some significance. The problem here is that the entirety of Jewish history and contemporary Jewish demographics more or less exclude Jews from any claim to genuine affinity with the working masses in these matters — for the very good reason that their activism has generally been utterly opposed to the interests of the native (White) working classes throughout the West, as indicated by the shift in leftist parties (e.g., Democrats in the U.S., Labour in the U.K.) from championing working-class interests to importing new peoples and promoting multiculturalism.

Jews are thus forced to present themselves as a very special category of victim. Of course, they respond to this opportunity with gusto, presenting themselves as the *most* special category of victim. In order to sustain this quite preposterous position, Jewish propagandists like Freedland have become masters of rhetorical inversion. If Jews are arch capitalists, then they reappear in the apologetic literature as the vanguard of the proletariat. If they are accused of being more loyal to Israel or each other, they reappear in apologetic literature as the ultimate patriots defending American, British, or European ‘values’ against a foreign-inspired ‘hate.’ And, as Freedland’s example demonstrates, if Jews have a demonstrably destructive and exploitative special relationship with money, then they reappear in the apologetic literature as the ultimate victim of money, or at least the concept of money.



Opinion Race

Antisemitism matters: Jews are the canary in the coalmine

Jonathan Freedland

First thoughts Labour

Jewish concern over Corbyn is not all about Israel. It’s about antisemitism

Jonathan Freedland

Opinion Antisemitism

Yes, Jews are angry – because Labour hasn’t listened or shown any empathy

Jonathan Freedland

Opinion Antisemitism

For 2,000 years we’ve linked Jews to money. It’s why antisemitism is so ingrained

Jonathan Freedland

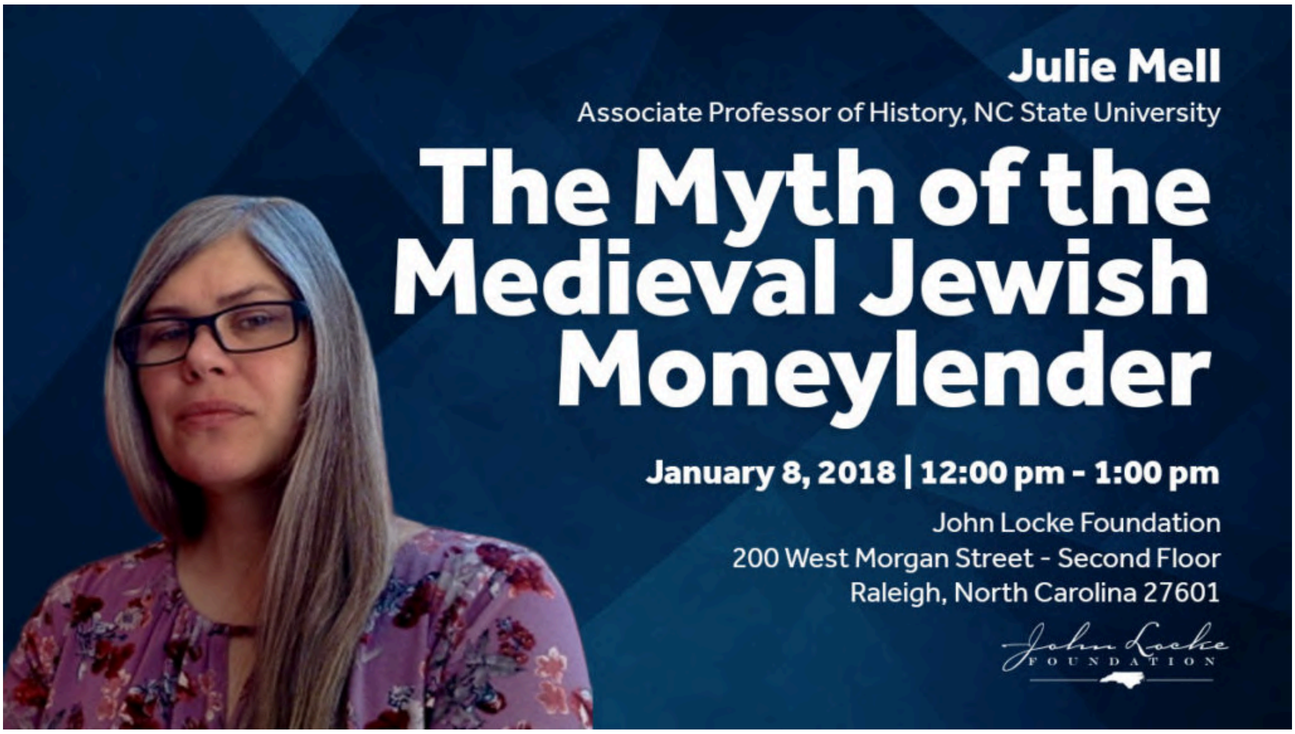
Jonathan Freedland: A Creature of Habit

In my **previous essay**, a review of Paul Hanebrink’s Harvard-published *The Myth of Judeo-Bolshevism*, I noted:

> **The increase in apologetic propaganda activity in relation to Judeo-Bolshevism is no accident. Clearly Jews have been disturbed by the exponential growth in discussion of cultural Marxism over the last ten years.**

> **Although “cultural Marxism” is a different label from “Judeo-Bolshevism,” the curious will not need to investigate the former for long before they are confronted with the multitude of facts relating to the latter. Discussion and awareness of cultural Marxism is growing, and when cultural Marxism is discussed by figures like Tucker Carlson and (much as I dislike him) Jordan Peterson, millions are set on a path that features such landmarks as the Frankfurt School, the massacres of Béla Kun, and the Holodomor. Not everyone will reach those landmarks, but many will, and this is deeply concerning to those seeking to maintain control of the narrative. And so, it is entirely predictable that the establishment machine would stagger into motion, producing material intended to distance Jews from Marxism, and especially from any idea that there have been strong historic links between the two.**

Just as Jews have felt the encroachment of a potentially dangerous discourse from the Right and reacted accordingly, the same machinery is also in operation to cope with discourse emanating from the Left. Thus, just as the last 18 months has witnessed the publication of books like *The Myth of Judeo-Bolshevism*, we have also witnessed the publication of texts like Julie Mell’s *The Myth of the Medieval Jewish Moneylender* (Palgrave, 2017). Equally ridiculous, the rhetorical strategies employed in each are absolutely identical. While Hanebrink makes it clear in his book that “the purpose of studying the Judeo-Bolshevik myth must be not to determine how true it is, [p.5]” Mell writes “this book is not a book about Jewish economic life per se. It is a study of the historical narrative of the Jewish economic function. [p.10]” In both cases, the authors provide provocative titles that are simply not supported by the content of the book — content that strenuously evades any confrontation with facts and statistics. Instead, these authors indulge in tenuous, crass philo-Semitic propaganda that pushes the weak but familiar narrative that historical anti-Semitism is the product of spontaneous irrationality. Perhaps the only useful element of Mell’s text is that she concedes that the idea that Jews were “forced” to become moneylenders is a myth, and she acknowledges the desire for profits and influence among Jewish moneylenders. Most importantly, she asserts that the “forced” meta-narrative is “not simply an academic historical narrative but a cultural memory. It shapes Jewish self-understanding. [p.7]”



Julie Mell

Associate Professor of History, NC State University

The Myth of the Medieval Jewish Moneylender

January 8, 2018 | 12:00 pm - 1:00 pm

John Locke Foundation
200 West Morgan Street - Second Floor
Raleigh, North Carolina 27601

John Locke
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Much as Mell's book is a more or less typical offering of mainstream pro-Jewish historiography, I welcome any mainstream academic recognition of the fact that Jews are beholden to myths about themselves, and this one is crucial.

Jonathan Freedland is clearly beholden to all manner of such self-deceptions. He worries that "from Judas to Shylock, Jews have been blamed for the evils of profit and capitalism. To some leftists, that story still appeals." A major problem that Jews like Freedland are experiencing with the Left is that, unlike with targets on the Right, the pejorative use of the term "anti-Semitism" has had very little traction in stemming the tide of criticism levelled at Jews and their special interest lobbies. The emerging terminology, intended to replace "anti-Semitism," that is now coming notably into fashion among Jews active in Leftist Jewish apologetics (and features strongly in Freedland's piece) is "anti-Jewish racism" — the goal being to influence the discourse by trying to shame self-styled "anti-racists."

Thus Freedland's remark that "anti-Jewish racism might exert a particular appeal to some on the left — even, paradoxically enough, those who might otherwise proudly regard themselves as anti-racists." Jews have therefore been forced to pursue two discursive apologetic strategies: the old one geared against criticism from the Right in which Jews present themselves as unique victims of a unique hatred, and a more novel strategy geared towards the Left (where the contest for victimhood credentials is particularly fierce) in which Jews must depend on the cryptic strategy of presenting themselves as victims of a more generic racism.

How successful this strategy will be remains to be seen. Perhaps the bigger worry for Jews is the growing anti-elite discourse that cuts across the political spectrum. Freedland writes:

> **Labour has embraced a form of left populism that "tends to present the very real failings of modern capitalism not as a matter of anything systemic, but as the work of a small group of people who are ruining things for the rest." Such thinking immediately invites a question: who, exactly, are these people who have wrought such havoc? Who makes up this wicked cabal? Antisemitism is there to provide an answer, the same answer it has provided for so long and in so many places: the Jews. That *Momentum* recently felt the need to produce a video urging its members not to be seduced by the age-old conspiracy theory that the Rothschilds secretly rule the world confirms that a certain kind of leftist — one who blames capitalism's deformities on evil individuals, rather than structures — can be susceptible to the lure of antisemitism. But that should scarcely come as a shock, especially in the western societies of Christian Europe, including — perhaps especially — Britain. For in these societies capitalism — money — has always been linked to, even deemed synonymous with, Jews.**

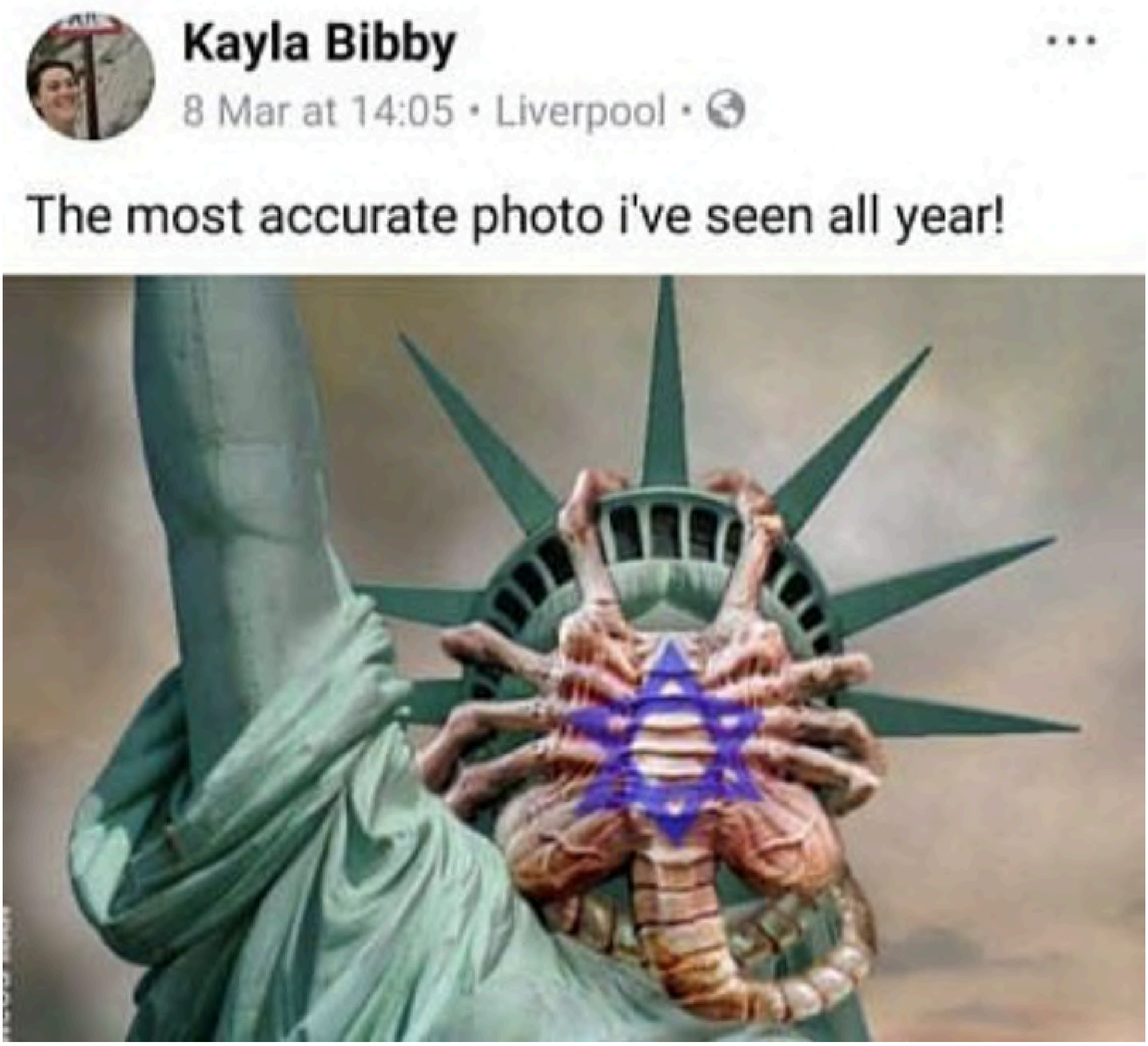
As a corrective, Freedland suggests that leftists visit an exhibit opening on March 19 at the Jewish Museum London called "Jews, Money, Myth," as well as consult *Trials of the Diaspora* by Anthony Julius — described by Freedland as "the definitive history of English antisemitism." *Trials of the Diaspora*, as I demonstrated more than six years ago in the course of a 10,000 word dissection, is in fact a vast tapestry of psychoanalysis, misrepresentation, and outright lies. Aside from a prescription for a course in such stellar examples of Jewish propaganda, what screams out from the page is the classic Jewish fear of masses angry at the reality that Jews form an integral and essential component of the elite throughout the West — an elite that is using its very large influence against the interests of European descended peoples.

For all their pretensions in the past to sympathy with the "proletariat," Jews have always been deeply suspicious of "the people." Historically, Jewish strategies in Europe have consisted of very close alliances with the native elite, and sometimes even intermarriage with them. Jewish security has to a large extent been determined by very strong central governments that exert high levels of control over the population. This was the case from at least the ninth century (see the example of Agobard of Lyon) through the era of the hofjuden in the seventeenth and eighteenth centuries, and into the present with strident Jewish demands for gun control and legislation against free speech. The Jewish sense of security is simply inseparable from big government and a cowed populace.

Historical instances in which Jews have appeared to be on the side of "the people" are largely illusory, the Bolshevik revolution being an excellent example. Almost no socialist utopian ideals were achieved by the coup, with the masses being either starved to death or forced to continue working in factories as wage labor. The most significant change other than mass death and repressive legislation was the targeted removal of the Russian upper class and other elements of the population long perceived as irredeemably hostile to Jews, and the near annihilation of organized Russian Christianity. The language of Bolshevism and Marxism used by Freedland may be replete with talk of capitalist “structures,” but their polemics invariably invoke “evil individuals” whether they are the abstract “bourgeois” or the targeted kulak. The growing popularity of the term “populist,” itself rapidly becoming a pejorative, is indicative of yet more terminology targeting the real masses as opposed to a shackled, gagged, and obedient “proletariat.” And of course, whether these forces were targeting the “bourgeois” or the kulak, the result was always the same — the mass murder of Europeans by a strong centralized government in which Jews constituted an elite hostile to the Russian people and in which Jews occupied conspicuous positions in the apparatus of mass murder.

Behind Freedland’s talk of “structures” we see a very personal agenda against those he perceives to be “evil individuals.” This is the same man who views the decline of White Britain as, in his own words, a “triumph.” This is the same man who felt compelled to write an entire novel of his fantasy that Trump the “populist” would be assassinated. How many other “populists” would Freedland like to see assassinated? In the eyes of Jews, populism commits the dual sin of defining a people and defining an elite. Both endeavors are potentially catastrophic to Jewish interests. As with Ludwig Börne, Jews have an instinctive fear of being considered Jews, and therefore that the masses may not think of Jews as being “of the people.”

A useful example in this regard is the panic that ensued in June 2018 when the populist Bjorn Soder declared that Jews were not Swedes*. All of the fallout over Ilhan Omar’s comments on Zionist influence, as well as the civil war in the Labour Party in Britain, is essentially about the struggle to define Jews as members of the elite.* Indeed, many of the most radical leftists have been very open and vocal in asserting that Jews are an extremely powerful elite, and perhaps the most powerful elite. Labour Party member Kayla Libby’s controversial tweet depicting an alien Jewish/Israeli parasite fixed to the face of the Statue of Liberty is probably the best recent example.



Kayla Bibby

8 Mar at 14:05 • Liverpool •

The most accurate photo i've seen all year!

The recent deluge in material attempting to explain “myths” about Jewish communism and Jewish capitalism (Freedland has also written about the “mythology of the ‘Israel Lobby’”) should be seen as part of the Jewish effort to evade description as an elite and maintain crypsis — despite incontrovertible evidence that Jews constituted an elite within Bolshevism, have always constituted an elite within European finance capitalism, and that the contemporary Israel Lobby is one of the most well-funded and influential players in Western politics. Moreover, it is nothing short of miraculous that it should have taken this long for the cracks to begin to appear in the mask of Jews on the Left.

Even just taking the issue of money, the picture is staggering. Britain’s most notorious businessman is, after all, the Jewish Philip Green. Jews utterly dominate the contemporary exploitative payday loan industry. Israel is the global capital of the online gambling industry, but prohibits its own citizens from falling prey to it. And the 2008 financial crisis was largely precipitated by sub-prime mortgage lenders, the most predatory of which were Quicken Loans and Ameriquest, owned and operated by the Jews Daniel Gilbert, Gary Gilbert, Ron Berman, Lindsay Gross, and Roland Arnall. It was Arnall, whose companies were ultimately responsible for almost $75 billion in bad sub-prime loans, who originated the “stated income loan,” often called “liar loans,” because they were loans given without verification of income — a massive factor in causing the global crash.

Jonathan Freedland worries that growing populism on the Left “tends to present the very real failings of modern capitalism not as a matter of anything systemic, but as the work of a small group of people who are ruining things for the rest.” He should be worried.

The facts about Jews and money and about Zionism in Western politics aren’t going to go away, no matter how much effort is expended on apologetic propaganda. And the discontents of the hostile elite are equally likely to persist. The problem, to paraphrase Ludwig Börne, is that some are accusing the Jews; some are excusing the Jews; and some are even praising the Jews. But all are thinking about them.

[1] Paul Lawrence Rose, *German Question/Jewish Question: Revolutionary Antisemitism in Germany from Kant to Wagner* (Princeton: Princeton University Press, 1990), 173.

[2] http://articles.latimes.com/2008/dec/19/opinion/oe-stein19

[3] https://www.wsj.com/articles/SB10001424052748704414504575244622954114574

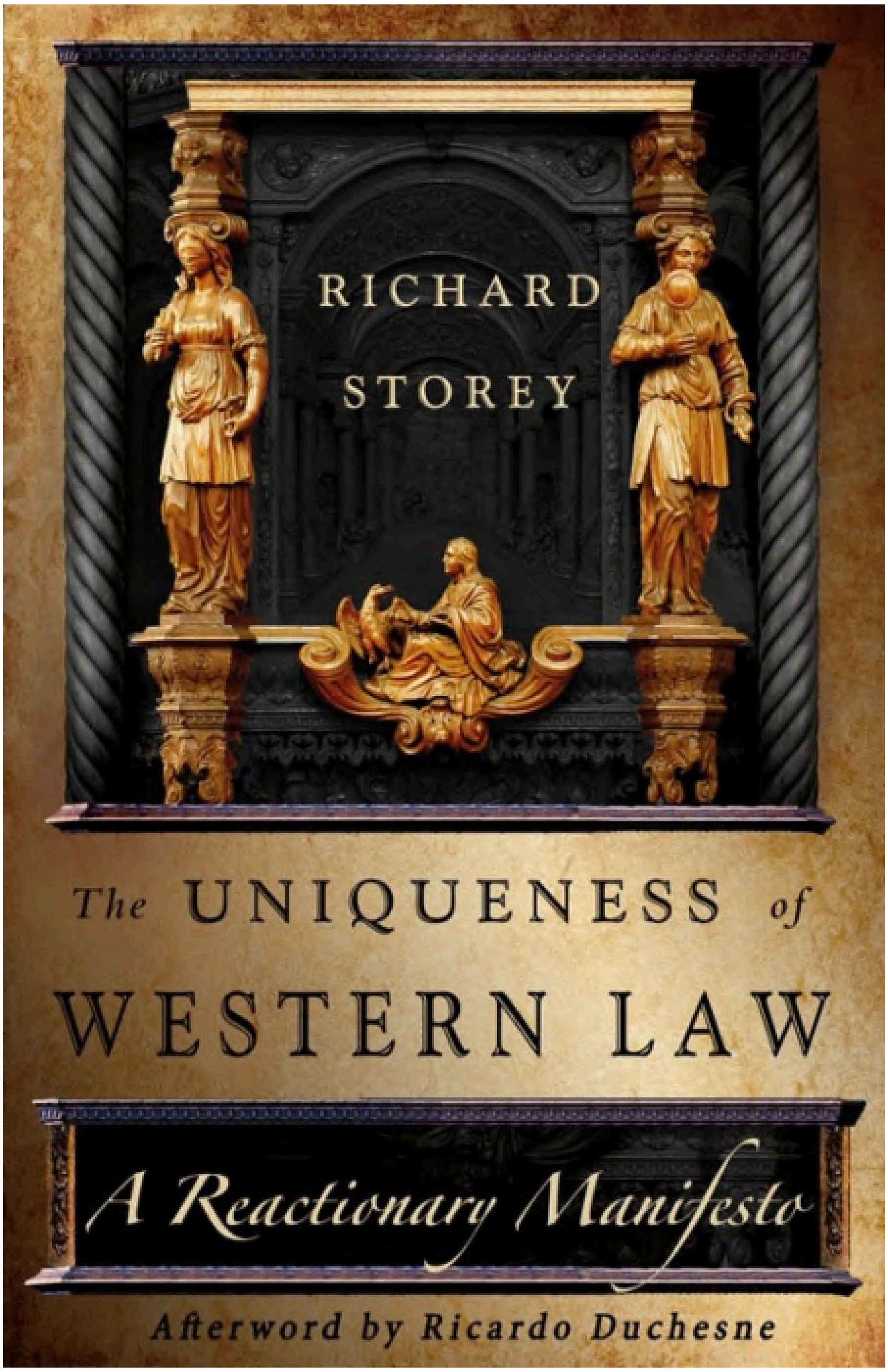
[4] MacDonald, *Culture of Critique*, 246.

Review: of Richard Storey's The Uniqueness of Western Law

theoccidentalobserver.net/2019/03/24/review-of-richard-storeys-the-uniqueness-of-western-law

Andrew Joyce, Ph.D.

March 24, 2019


RICHARD
STOREY
The UNIQUENESS of
WESTERN LAW
A Reactionary Manifesto
Afterword by Ricardo Duchesne

The Uniqueness of Western Law: A Reactionary Manifesto Richard Storey Arktos, 2019

With Washington Summit taking a hiatus and Counter-Currents more or less capitulating in the face of a rapid sequence of Amazon bans, Arktos has emerged as one of the most prolific and stable of the Alt-Right's publishing brands. Some of this success and stability may be due to the brand's ability to secure translations of works by familiar names like Alain de Benoist and Julius Evola, as well as bring forward work from new, innovative, and fresh young thinkers like Richard Houck. But I think another, and possibly more important, element contributing to the brand's ongoing growth and development is consistency — consistency in leadership, editorial standards, production values, and manuscript selection. Over the last couple of years, as a voracious reader of content on numerous topics from multiple sources, I've come to appreciate the consistency offered by Arktos in all of these areas. I recently acquired a number of their new titles covering a range of subjects, some of which I expected to agree with wholeheartedly, and others that I thought might challenge me or broaden my understanding in certain areas. Of these, Richard Storey's self-described "Reactionary Manifesto" fell somewhere in the middle of these expectations. Marketed as "an original interpretation of libertarian theory," the book was guaranteed to pique my curiosity.

I am not a libertarian, nor have I ever embraced any such political identity or affiliation. My thinking regarding the broader trajectory of libertarian thinking is absolutely in line with that laid out by my *TOO/TOQ* colleague Brenton Sanderson in his landmark essay "Free to Lose: Jews, Whites & Libertarianism" (*TOQ*, vol. 11, no., 3; Fall, 2011) For Sanderson, the Jewish intellectual origins of economic libertarianism are explained by the fact that

> **free markets advance the interests of Jews through imposing an impersonal economic discipline on non-Jews through which their ethnocentricity and anti-Semitic prejudice can be circumvented. … Jews have indeed prospered under the conditions of free market capitalism among often hostile majority European-derived populations. … Jews, even in the freest of markets, are notorious for developing and using ethnic monopolies. … Accordingly, the free-market libertarian agenda, when promoted in the context of a society that is multi-racial, and where some racial groups exceed Whites in the degree of their ethnocentricity, may not promote the group evolutionary interests of Whites in enhancing their access to resources and reproductive success.**

Sanderson continues:

> **It seems evident from the foregoing that the only time that Whites will be acting in their own evolutionary self-interest in embracing the free-market libertarian agenda will be when they either live in a racially homogeneous society where their group interests are not imperiled by the utility-maximizing behavior of individuals; or in a multi-racial society where competing racial groups do not exceed Whites in their ethnocentrism, or exceed Whites in their ethnocentrism but lack the native endowment of intellect to capitalize on this by effectively employing altruistic group strategies in competition with individualistic Whites. … It would seem that libertarian ideas are particularly hazardous to the collective interests of White people because we are naturally**

> **attracted to them. As MacDonald notes, our evolutionary history makes us prone to individualism in the first place. You then get a negative feedback loop where libertarian ideology intensifies this innate individualism to encourage ever greater individualism among Whites, and an ever greater aversion to manifestations of White ethnocentrism. Thus, where the spirit of free market libertarian individualism reigns, Whites willingly maximize their individual self-interest at the expense of the group evolutionary interests of the White community — with disastrous long-term consequences.**

In terms of analysis, this simply can’t be improved upon. Sanderson’s essay serves as a devastating critique of libertarianism from the standpoint of White ethnic interests, and it has been, and remains, very influential on my thinking about the topic. Thus, even before I opened Richard Storey’s text, I thought that its success would be determined to a large extent by the manner in which it addressed the core issues of ethnic interests and how it grappled with the fact Whites seem uniquely susceptible to individualistic and atomizing ideologies. The fact that Storey is known to frame his thinking in an outwardly Catholic fashion also raised possible doubts as to its potential for wider appeal. Fortunately, this short but remarkably efficient volume rose to the challenge.

Richard Storey seems very aware of the problems outlined by Sanderson, and his treatise on libertarianism is explicitly and unashamedly ethnic and pro-European. The title of the volume is a nod to Ricardo Duchesne’s monumental *The Uniqueness of Western Civilization* (Brill, 2011). Duchesne provides a predictably excellent afterword to Storey’s text, and it is clear throughout that Duchesne has had a very marked impact on Storey’s thinking. Indeed, *Western Law* can to some extent be read as an homage to Duchesne’s ideas, as well as augmenting them and taking them into new areas and applications. Economic matters are on the periphery in this text, and these areas and applications are instead brought under the four sections that comprise the volume: Natural Law, Socio-Biology, Politics, and Family. Each section contains an average of five short essays that, individually, are easily read and digested in a short period of time. This is therefore a book that will strongly appeal to those who like to read on the move, or who are forced to adapt their reading habits to very busy lives.

The section on Natural Law is split into six brief essays of no more than a few pages in length. Partly because my knowledge in this area is lacking, I found it one of the more challenging but interesting sections of the book. In the first essay, “Libertarianism is Only a Theory of Law,” Storey appears to attempt to define libertarianism away from its Jewish trajectory in free market ideology, insisting instead that its deeper ethos is linked to the great Western heritage and, in particular, to the “egalitarian aristocracies of the Indo-Europeans from whom all the European civilisations are descended.” For Storey, “libertarianism is part and parcel with the uniqueness of Western law and, therefore, the uniqueness of Western civilisation.” In the second essay, “The Uniqueness of Western Law,” the author moves further into descriptions of what exactly this Western law consists of, and he cites a number of scholars who have concluded that even law itself is a "non-universal phenomenon of the West, other civilisations developing little more than principles of moral life which are not law." The rest of the essay is a fascinating interplay between the ideas of Duchesne and their application in developing a kind of spiritual (in a non-religious sense) genealogy of the principles of Western law. Foremost here is the Indo-European egalitarian aristocracy (i.e., egalitarianism among aristocratic peers) and its striving for personal recognition.

Storey clearly has an attachment to modes of limited monarchism, especially those witnessed prior to, and during, the Middle Ages. He admires "the customary law and the right to resist tyrants, with kings being answerable to the rulings of another lord's court." The author argues that Western law, conceptualized as primitive, tribal libertarianism, was able to survive and thrive under such an arrangement, and he adds that the same logic applied to Western law in relation to the Church. For Storey, in line with similar arguments advanced by Duchesne, the Catholic Church was/could still be, a vehicle of essentially Hellenistic ideas. He writes:

> **It has been argued by various modernists, especially New Right thinkers, that pre-Christian Rome and the revival of its more anti-Christian features during the Renaissance and Enlightenment is more in keeping with the ancient culture and principles of European civilisation; what's more, that Christianity was essentially an alien, even subversive, Jewish influence on European civilisation, and one which has been, at least in some ways, incompatible with the culture of Europeans. On the contrary, as shown above, the Roman state was a divergence from Indo-European ideas of rulership in significant ways, such as the Greek experiments in freedom and the kings of the Germano-Celtic tribes. Now I shall argue that Christianity is Hellenistic, a rightful successor of the natural law tradition, and, therefore, that it lies at the heart of Western civilisation.**

Chapter 3, "Estopping State Systems of Government," is the most technical of Storey's discussions of natural law. Novices to the subject, or to legal matters in general, are likely to find some parts difficult, at least initially. For my part, I was left somewhat stranded by one of two very early jargonistic sentences such as: "Praxeological jurisprudence and the doctrine of dialogical estoppel provide the rational framework to show that, where there is incentive for rational consistency in the law, estopping the activities of state government and employing private judicial services is the only rationally viable option." As a novice, I had to read through once more after checking definitions of some of these terms, and then once again to assess in my mind whether or not I actually agreed with the point being made. Though I suspect some of these essays originally featured on Storey's blog with a view to being read by those familiar with such terms, a future project along similar lines might benefit from editorial input that smooths the path to understanding for a broader readership, perhaps with a useful written illustration or anecdote. But this is a minor complaint, and there are only a couple of examples in the book, limited to this chapter, in which such a criticism could be made. The central thrust of the chapter is a critique of the monopoly of judicial services aggressively maintained by the state, in contrast to earlier systems of Western law.

In the fourth chapter, Storey offers a legal vision of the Europe he'd like to see. Here, he points to "the realisation of anarcho-capitalist principles" that would "most resemble the stateless societies of medieval Europe." Storey offers a concept of "Personalism" — neither individualism (which is destructive) nor collectivism (which is not natural to Europeans, at least when solely among their own kind). The author takes a quite clearly anti-Protestant and anti-Enlightenment stance in this chapter, blaming both for the rise of destructive individualisms and the abandonment of natural law/order. As someone raised Protestant, with lingering affinities to elements of Protestant thought as well as elements of Enlightenment thinking, some of these critiques stung but nevertheless demanded attention. In the end, however, and quite apart from any opinions I might have had on the finer points of Storey's criticisms, the author's conclusions in this chapter are difficult to argue with: our states are now essentially central coercive authorities with limited liability, and this has been incredibly useful to those hostile elites seeking to control masses of individualistic Whites. Storey argues that the only potential immediate *legal* competition to the state might come from the Church. The fact that there may indeed be some truth to such an argument can be seen in Church resistance to homosexual marriage legislation; an example, perhaps, of the way in which separation of Church and State could conceivably provide the groundwork for alternative or divergent legal pathways.

Chapters 5 and 6 makes the case for an ethno-national libertarianism. In "Libertarianism needs Nationalism (Not Statism)," Storey explains his sense of nationalism not via an abstract racial pride but via "simple, socio-biological facts." The author writes that there probably wouldn't be an authentic libertarianism without European-origin groups. The continued belief and practice in libertarianism would also be dependent on the presence of Europeans in homogenous, high-trust societies that are no longer multicultural. One of the singular threats to libertarian ideas in non-homogenous societies is the presence of groups preoccupied with the "ethno-nepotistic desire to look after one's own." Storey writes: "In short, if you love freedom, you've got to love homogeneity. … Simply put, if libertarianism is to become more than an intellectual theory of law — if it is to manifest and grow in the future, it must become nationalistic." In "Folk-Right Versus Multiculturalism," the author continues in this vein by arguing that kinship, and not civic nationalism, should be the fundamental basis of the nation. In a paragraph in which Storey shows he is all too aware of the same concerns that weighed on Brenton Sanderson, he very powerfully describes the concept of *jus soli* (right of soil), as opposed to *jus sanguinis* (right of blood), as follows:

> **An unsustainable mistake which leaves the ethnic groups of Europeans vulnerable to those aliens who are conscious of their ethnic loyalties and are willing to take advantage of a democratic system which pits all conceivable**

> **groups against each other in competition to wield political power. We cannot ignore the fact of ethnic nepotism.**

Drawing on Duchesne and Frank Salter, Storey insists that biology

> **sets natural boundaries around whom we are prepared to extend our individual recognition of kinship to. This not only makes the ethnic the most practical focus of self-interest, but it also explains why human societies have near-universally done so as a matter of intuition. Members of our ethnic/racial in-group should be seen as family, albeit less related than biological families, but definitely far more closely related than people from different races. Naturally, such interests are best protected with laws of *jus sanguinis*.**

The book's second section, on socio-biology, is less concerned with legal, scientific, and historical matters and is generally lighter in tone and style than the first section. The six essays concern basic differences in worldview and temperament between Whites and other races, musings on European personality types, and the question of White guilt. The first, "In Search of Non-White Philosophers," is a brief and interesting few pages on the fact that philosophy is an almost exclusively White phenomenon. Storey makes the excellent point that if academic philosophy caved in to demands to "decolonize" the subject and stock it with non-White thinkers, then the discipline would effectively cease to exist. The author writes "there can be no philosophy course without much-maligned, dispossessed and disenfranchised white men … Truly, in European civilisation alone, philosophy lives, moves and has its being."

Of all the essays in the volume, I found Storey's next to be one of the more provocative. In "Why There are No Successful Black Nations … Yet!," the author acknowledges the role of genes and culture in limiting Black accomplishment, but he also suggests that Christianity could provide "the best cultural technology" for incentivizing behavior changes among Africans. I found the argument a little weak, though, to be fair, Storey's discussion is only six pages in length. On the one hand, it's certainly true that Blacks in America enjoyed a more stable and successful communal and home life in the rural, conservative South before the 1960s than they do at present. But how much of this was due to Christianity, as opposed to the presence of strict social controls, is something that needs to be given more serious thought and analysis than appears in this brief essay. Another potential critique is that Christian missionaries have been at work all over Africa for centuries, and that large parts of Africa are, after a fashion, quite flamboyantly Christian — with negligible impact on the African economy (which is Storey's real focus here).

In "Why Libertarianism is Unique to the West," "Source of the Faustian West," and "Is There a European Personality Type?," Storey draws heavily on Richard Lynn to explain the biological and cultural interplay between Whites and their successful cultures. In this interesting piece, he describes culture as a "bottom-up" process in which race gives rise to society, which then imparts traditions to its individuals. The European libertarian and individualistic cultures and institutions are thus the result of four socio-biological qualities: IQ (average Caucasoid IQ significantly above the Negroid mean, but slightly below the mongoloid mean); testosterone levels (also intermediate between Negroid [high] and Mongoloid [low]); low proneness to psychopathy (i.e., lack of empathy or concern about others), and high time preference.

All of these traits are rooted ultimately in the need to prepare for the pressures of harsh winters. For example, people with a high time preference are relatively focused on their well-being in the present and in the immediate future; on the other hand, people with low time preference are relatively prone to emphasizing their well-being in the distant future. While people with high time preference are prone to immediate gratification, people with low time preference would be more inclined to prepare for harsh winters.

Storey, again borrowing from Lynn, identifies psychopathy as key to European success. Psychopathy is not always a bad thing. If a race has too little psychopathy, it would tend towards developing societies that are largely domesticated and submissive under a very small number of despotic rulers, as well as a tendency to absolutely dread standing out from the crowd. Historically this has been more characteristic of East Asians, where one Japanese proverb reminds: “The nail that sticks out gets hammered down!,” although similar phenomena are apparent in some Northwest European societies, particularly **Scandinavia** (see section titled “Scandinavian Roots of Western Egalitarianism and Sense of Fairness”); see also F. Roger Devlin’s review of Ed Dutton’s recent book on **Finland**). By contrast, too much psychopathy results in societies riddled with crime, social chaos, and civil war. These have been very typical features of Negroid societies. In the middle are those descended from the Indo-Europeans. Moderate psychopathy resulted in the development of societies based on respect among peers, and in the creation of cultures typified by restless curiosity and just the right level of dissent — resulting both in innovation and in the conquest of all boundaries.

The last essay of Section Two, “Why Do Whites Choose White Guilt?,” is one of the most interesting in the volume. Like Kevin MacDonald, Storey sees the root cause as being psychological, writing: “There is something peculiar to white folks which has resulted in too many of us kowtowing to the negative self-image in vogue; this something also results in us being so apologetic for our existence that we don’t want to make a fuss about declining birth-rates and encroaching minority status in a few decades or less.” This peculiarity, argues the author, rests in the “hopelessly repetitive” habit of the White man to universalize every principle he encounters — the flip side, or Achilles Heel, of the same traits that lead to greatness. The White psychopathic psychology, and in particular its longing for recognition, combines with the tendency to transcend social norms with the result that “whites tend to presuppose that every single culture does or could or should exhibit the same levels of brilliance they perceive in themselves; and they have frequently coerced others to do so.” In a stunning and heartbreaking summary, the author writes “Just as the white man has sought to be the first to reach the poles, mountaintops and even the moon, so too I believe that the white man is endeavouring to be the first to show he has no care at all for his own genes." However, Storey also points out that, while most Whites are desperate for the *kudos* that comes from expressions of White guilt and altruism, the overwhelming majority marry other Whites and try to live among other Whites. I was quite fascinated by Storey's discussion of the Chinese perception of such behavior:

> **The Chinese aren't fooled. They know exactly the egoism afoot amongst liberal whites; thus the immense popularity of the derogatory term, '*baizuo,*' for white liberals. This term means a 'naive western-educated person who advocates for peace and equality only to satisfy their own feeling of moral superiority. … The Chinese see the *baizuo* as ignorant and arrogant westerners who pity the rest of the world and think they are saviours.**

These themes are developed in 'Politics,' the third section of the book. The first essay, "Liberal Supremacism: Today's White Man's Burden," is in some respects a continuation of the discussion of pathological altruism, extended now to the political rather than psychological realm. In "The Neocon Slave Ethic," Storey offers a punchy three-page critique of neoconservatism that points out hypocrisy in relation to "the ethno-nepotism of Israel" and ends with the conclusion that "Neocons may have had a good run at disguising themselves as part of the 'right,' but they cannot disguise the cowardly and subversive nature of their ideology, which thus betrays its origins, having no root in conservatism or traditionalism." The following two essays, "Democracy Isn't Working" and "Europeans Want Hungary, Not Sweden," were some of my favorites from the volume. Their titles are fairly self-explanatory, and their content and style is excellent.

In "Why the West Can't Unite Against Terrorism," Storey offers another provocative and powerful challenge to atheism. He argues that we have been reduced by modernity to little more than "mere economic units" deprived of meaning, and, in one of my favorite lines from the book, explains that we have "become so weak that the state power of our own government finds *us* to be the path of least resistance." In the event of any and every ethnic conflict, including Islamic terrorism, our governments will look at whites as the people most easy to placate, manage, and silence. This is certainly an indictment of what we have become. Storey insists we need a strengthening and sense of meaning that can only come from religious sources. Again, this will divide opinion, but deserves careful reading.

In 'Family,' the book's final section, matters end on a significantly lighter note. In "Why Women Are the Unfairer Sex" and "Why Fighting Is Good for Men and Boys," Storey offers a defense of masculinity, before moving on to the heartwarming "Four Reasons My Housewife is Awesome." I found both essays to be much-appreciated light relief from some of the heavier content in the preceding section. His essay "How to Be A Good Father," is also a welcome addition to a volume that is, ultimately, about ensuring a future for our people.

Capping this unique and important volume is an afterword by Ricardo Duchesne. Typically brilliant, the piece praises Storey's "effort to show that libertarian freedoms are not incompatible with a strong commitment to in-group white identity politics." Duchesne writes that:

> **Many on the Alt Right, followers of Alexander Dugin, to be sure, are calling for a Western world that is more in line with the way non-European societies are organised, with their authoritarian governments and strong collectivist values. But this is impossible. Europeans are innately individualist. This does not mean, however, that their liberalism inherently precludes them from recognising the importance of collective identities, shared values, and ancestries.**

All of this brings me back to the conclusion of Kevin MacDonald's *Culture of Critique*, where MacDonald questions whether Europeans will be able to maintain their way of life or whether they will be forced to adopt the methods of highly ethnocentric competitors. There is certainly an element of sadness to the latter. Richard Storey's "Reactionary Manifesto" offers some light at the end of the tunnel.

Thoughts on the Protected Race

theoccidentalobserver.net/2019/04/11/thoughts-on-the-protected-race

Andrew Joyce, Ph.D.

April 11, 2019

PARK EAST SYNAGOGUE

"Know that we have taken into our hand, custody, and protection Leo the Jew our goldsmith and all his affairs. And therefore we command that you keep ward and defend the said Leo and all his affairs, doing no hurt or injury to him."
Proclamation of King John of England, 10 Nov. 1199

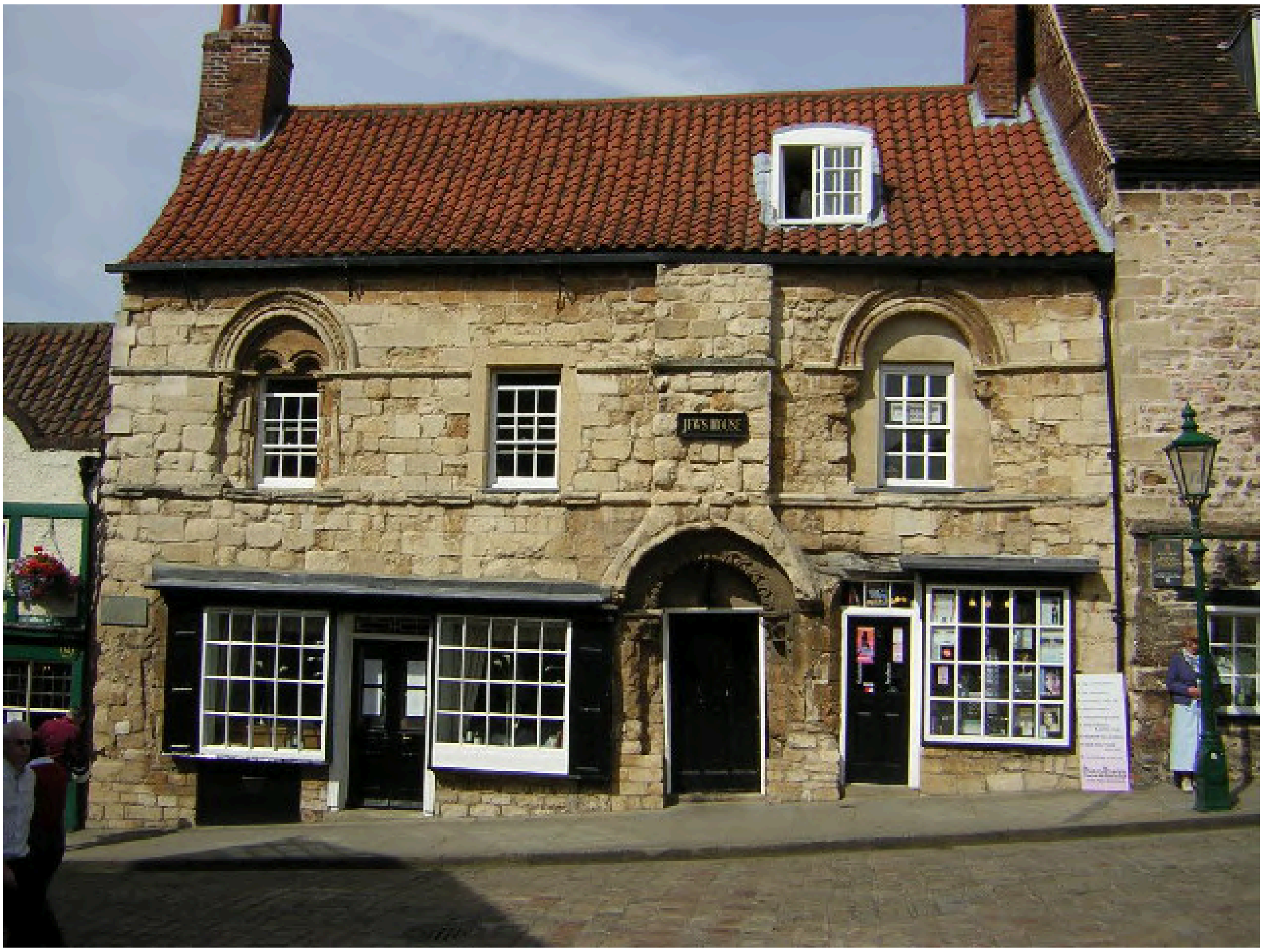
"My office was created by law and designed to protect the Jewish people throughout the world. Think about that. The world's greatest power is focused, by law and design, on protecting the Jews."
Elan Carr, U.S. State Department Envoy on Anti-Semitism, February 2019

By almost every metric, Jews are the most protected ethnic group on earth. At the frontline of this protection, Jewish institutional security is heavily subsidised by taxpayers throughout the West. In Germany, the government provides an annual **stipend of $15 million** to the Central Council of Jews. In the UK, the government spends around $20 million annually on both **security for Jewish institutions** and "**Holocaust education**" designed to combat "anti-Semitic ideas." This is in addition to the UK pledging **almost $70 million** for a new Holocaust memorial designed to achieve the same ends. Hungary has promised $3.4 million to "fight anti-Semitism in Europe," and Sweden has handed over **2 million kronor** for increasing security at Jewish institutions. France has **invested $107 million** in "fighting anti-Semitism" since 2015. This brings us to a grand total of over $215 million in "protecting Jews" and "fighting anti-Semitism," and doesn't even take into account spending in the United States (somewhere between **$20 million and $50 million** annually for frontline security at Jewish institutions), or the spending of Jews on their own defense (the ADL's annual budget alone is in the region of **$58 million**). One gets the distinct and remarkable impression that, globally, diaspora Judaism probably requires something approaching $1 billion simply in order to feel safe.

Jews are protected in other ways. Since mid-2018, resolutions and other legal measures against anti-Semitism have been gathering in pace and increasing in spread. In May 2018, South Carolina became the **first US state** to pass the **Anti-Semitism Awareness Act**, which effectively shuts down speech against Israel on college campuses by requiring South Carolina's public institutions of higher education to "take into consideration the [State Department's] definition of anti-Semitism for purposes of determining whether the alleged practice was motivated by anti-Semitic intent" when "investigating, or deciding whether there has been a violation of a college or university policy prohibiting discriminatory practices on the basis of religion." In February 2019, President Macron of France announced a "**crackdown on anti-Semitism**" that would involve dissolving three pro-White organizations, defining anti-Zionism as a form of anti-Semitism, and introducing new laws against "hate speech" targeting Jews on social media. Just a few weeks ago, Florida **passed legislation** defining anti-Semitism and making it illegal under state law. Tennessee has **attempted to pass** an Anti-Semitism Awareness Bill, and recently passed a resolution "fighting anti-Semitism" by **declaring unequivocal support** for Israel. This, of course, follows hot on the heels of the **House resolution** "condemning anti-Semitism" in the aftermath of Ilhan Omar's now notorious remarks on the Israel lobby.

There simply isn't another ethnic group elsewhere on earth that enjoys the same level of financial and legal protections enjoyed by Jews. Of course, the uninformed, when confronted with such a fact, might reply that this level of support is both needed and deserved. According to the received narrative, recent history suggests that Jews are the West's most vulnerable and victimised group. All of these laws, and all of this funding, is therefore merely a response to an acute need. But recent history has nothing to do with Jewish protection, and nor are these measures responsive to any real immediate threat. In order to gain a full appreciation for what exactly is going on, we need to go much further back in time.

Should you ever happen to visit the English town of Lincoln, I recommend you pay a visit to the Jew's House restaurant. As well as enjoying some fairly good cuisine, it will give you an opportunity to look inside one of the five surviving houses of Medieval England. The building was once, as the name suggests, a Jew's house from the middle of the twelfth century until the expulsion of the Jews from England in 1290. Its last Jewish owner is said to have been Belaset, daughter of the moneylender Solomon of Wallingford. Belaset was hanged in 1279 for coin-clipping, a 13th century practice whereby (predominantly Jewish) money dealers would lightly shave gold and silver coins, eventually accumulating enough shavings to create new, illicit money. Jew's House is not the only medieval home still standing in Lincoln. A short walk away is **Norman House**. Like Jew's House, it was built around 1170 for a Jewish moneylender, Aaron of Lincoln, and also housed Jews until the expulsion.



'Jew's House' Lincoln, England: This 12th century home is one of the oldest surviving town houses in England, due largely to the fact it was built for maximum security and durability.

The fact that England's oldest houses are almost all Jewish in origin, and that two of them are in Lincoln, is no accident. Lincoln Jewry was both the most affluent and the most numerous of all medieval Jewish communities in England, and the survival of these dwellings owes much to two factors – Jewish wealth and the Jewish need for security. Jews had the money to build homes with expensive local limestone, and they had a desire to build very strong, almost impregnable, homes that could withstand the onslaught of both Man and Time. A key architectural feature is a semi-sunken undercroft that would have provided secure storage for the wealth of those residing in the living accommodation above. This relatively luxurious style of living was pioneered by the Jews who moved to Lincoln as part of the Norman conquest, and was based on the Jewish experience of living closely with Norman elites in the ducal halls of Normandy. The construction of such homes in 12th century England thus sent a clear message: Jews were an intimate part of the new elite; Jews were arriving predominantly as dealers in money; and, Jews expected to be hated and to require high levels of protection. One thousand years has now passed, and yet it is one of the remarkable features of world history that these three aspects of Jewish life haven’t changed at all. Jews remain an intimate part of the elite, Jews retain a ‘special’ relationship with money, and the facts outlined at the beginning of this essay suggest that Jews fully expect to be hated and require high levels of protection.

The Jewish strategy among Europeans has always been predicated upon high-risk, high-reward ventures. For much of the last thousand years, this primarily involved exploitative financial relationships that were incredibly lucrative but contributed to tremendous hostility among non-elite European populations. The standard method of balancing profit and danger was to form a relationship with very strong elites, and to implicate those elites in the sharing of profits (thus also ensuring they would suffer a loss from any attack against Jews). Throughout European history, when attempts to forge or maintain such relationships failed, the results of high risk ventures were disastrous for Jews, as resentment from below was finally allowed to fully vent. This can be seen in instances where the power of the monarch weakened (e.g. the expulsions of Jews by Edward I as a response to the rise of the barons), where there was a break between the death of a king and the coronation of another (e.g. killings of Jews around the coronation of Richard I), where the monarch was immovably hostile to Jews and their interests (e.g. the creation of the Pale of Settlement by Catherine the Great), and where popular support for government elites and their authority collapsed rapidly (e.g. Weimar Germany and the subsequent rise of Adolf Hitler). Very high levels of elite protection are thus seen by Jews, not entirely without reason, as absolutely essential to the continuance of Jewish communities and their behaviors among European populations.

Writing on Jews and the State in medieval Europe, Robert Chazan writes that “the Jews were normally accorded substantial protection by the secular authorities. This meant warnings against violence when passions were inflamed, efforts to put down violence when it did flare up, and finally the imposition of penalties when the attempts at protection failed and Jews suffered loss of life and property. *The basic thrust of governmental policy towards the Jews was protection.*”[1] [emphasis added] Kevin MacDonald has argued that Jews have excelled as flexible strategizers, and this ability to adapt to circumstances is certainly in evidence in relation to the need to secure privileges in the form of elite protection. Jewish historian Yosef H. Yerushalmi has pointed out that wherever Jews lived they tended to establish liaisons with “the highest governmental power available, whether that of emperor or caliph, count, duke, or king, bishop, archbishop or pope.”[2] Yerushalmi described such relationships as a “direct vertical alliance.” Magda Teter has laid emphasis on the flexible manner in which Jews approach the establishment of direct vertical alliances:

At the beginning of their settlement in Poland, Jews forged a strong relationship with monarchs, who issued privileges and assured the Jews’ protection. When Poland’s balance of power shifted from a strong monarchy to a decentralised nobles’ republic, the Jewish relationship with the king was transformed into a symbiotic relationship with the powerful nobles. Jews' reliance on royal protection was transferred to reliance on the nobles. First kings, and then the nobles, often placed Jews in positions that often gave them authority over Christians.[3]

As well as blending financial interests with the nobles, another feature of the early modern period through to the nineteenth century was **intermarriage between Jews and the European aristocracy**. This was quite literally the physical joining of interests, perhaps the ultimate protection against suffering a backlash from the elite. By the early 20th century, the scale of Jewish intermarriage with the British aristocracy was such that it led L.G. Pine, editor of *Burke's Peerage* from 1949–1959, to write in 1956 that "the Jews have made themselves so closely connected with the British peerage that the two classes are unlikely to suffer loss which is not mutual." Given the trends of history in the centuries prior to the 1950s, it's extremely difficult to imagine that this occurred by accident, or without some level of conscious or unconscious design.

As flexible strategizers, Jews were more than capable of handling the transformation from aristocratic rule to social democracy that occurred between the 19th and 20th centuries. As an interregnum of sorts, however, there were early problems with Jewish security while the new form of direct vertical alliance was established. A general rule worth operating by is that where the elite is pro-Jewish or tied to Jewish interests, Jews are likely to be reliable supporters of the governmental status quo, to support strong government, and to be against the freedom of the individual (e.g. see overwhelming contemporary Jewish support for gun control). Conversely, when elites are perceived as less inclined to support Jewish interests, Jews are likely to be vastly over-represented among anti-elite elements, as radical socialists, and as regicidal revolutionaries (e.g. the Bolshevik Revolution). Where the form of government merely weakens, Jews are forced to reconfigure their strategies in a more time-consuming, but no less pressing, manner. Indeed, a key feature of 19th century socialism was a strong anti-Semitism that rejected Jewish claims to being part of "the people," and many anti-Jewish socialists portrayed such claims as opportunistic and cryptic strategies to secure power anew under the new form of government. One of the most memorable statements of the era in this regard is the French socialist Pierre-Joseph Proudhon's remark that far from being a genuine socialist, Karl Marx was "the tapeworm of socialism." Proudhon (1809-1865), seen by many as the father of anarchism, regarded apparently socialist Jewish "allies" like Heinrich Heine as "nothing but secret spies" whose hidden agenda was merely to secure Jewish privileges and protections under the guise of social justice – a perspective apparently lost on the ignorant hordes who today believe themselves to be anarchist "Antifa" while striving to protect similar "tapeworms" in their midst.

Pierre-Joseph Proudhon: “Marx is the tapeworm of socialism.”

As social democracy became ascendant, Jewish strategies to maintain privileges and security had to make significant adaptations. Most obviously, social democracy was ostensibly the move to protect mass interests over those of an elite. Since Jews were an intimate part of the elite, this would necessarily lead to a decline in power, unless Jews could undergo a transformation in the popular mind into a more generic “mercantile elite,” “bourgeois elite,” or even most audaciously, **masquerade as part of the proletariat**. It was in eastern Europe that the clash between Jews and the interests of the masses became most acute. Faced with increased calls for freedom and democratic representation, the Tsars sided with the masses rather than the Jews, freeing the serfs and withdrawing protections and privileges from Jews. I would argue that this move, rather than the specific content of Bolshevism or Communism, was the most decisive factor in the eventual rise of the Jews against the Tsar and the Russian aristocracy during the Bolshevik revolution. The apparently incongruous position of Jews fighting alongside the peasant class against the elite wasn’t altogether lost on contemporaries. As one Ukrainian Communist put it in 1876, “The weight of the Jews’ exploitation is great and their harmfulness unlimited … If we find it possible to preach revolution, and only revolution against the nobles, how can we defend the Jews?”[4] But Jews did want to be defended, and if they weren’t going to be defended by the Tsar, and they couldn’t trust the masses, then they would simply disguise themselves as part of the proletariat (Proudhon’s “secret spies”) and establish their protections and privileges themselves.

The perceptivity of figures like Proudhon and the Ukrainian Communist was lacking in the overall movement, where Jews were dominant in intellectual and activist roles. Within weeks of the revolution, Jews were able to cancel all restrictions imposed on them by earlier Tsarist regimes and abolish the Pale of Settlement initiated by Catherine the Great.

Between 1918 and 1930, anti-Semitism was legislated against and massive amounts of literature purporting to debunk anti-Semitic attitudes were disseminated as part of a society-wide “education” campaign. Plays and films were made portraying Jews and anti-Semitism in a strongly philo-Semitic manner, and trials of individuals convicted of “anti-Semitic crimes” were made very public. It was the 20th century equivalent of building the Jew’s House of Lincoln, now constructed not of heavy limestone, but of slick lies and oppressive legislation.

Today, Jews still reside safely, if a little paranoid, in a house built with lies and legislation. They have established “direct vertical alliances” with every Western elite, including the most “populist.” I smile wryly at the theatre of Viktor Orbán toying with George Soros, while he **pumps millions** into Jewish education programs throughout Europe educating people on the “dangers of anti-Semitism” and provides a European “hotline” for concerned Jews to call in the event that they feel a little insecure. The same situation prevails with the “populist” boy wonder Sebastian Kurz in Austria. Kurz recently unveiled a “Catalogue of Policies to Combat Antisemitism.” The policies, endorsed by Kurz and later to be introduced to the entire European Union, **include**:

- a commitment of a percentage of GDP annually to fighting antisemitism;
- barring antisemites from political parties and public office;
- committing financial and other resources to guaranteeing security for Jewish communities in Europe;
- making Internet companies liable for antisemitic content on their platforms;
- and advising companies not to do business with countries or organizations that support antisemitism in any way.

Sebastian Kurz receives award from the European Jewish Committee's Moshe Kantor for his compliance in a modern day "Direct Vertical Alliance"

These measures reach a level of protection for Jews not seen since the immediate aftermath of the Bolshevik Revolution, and only contribute to the growing reality that much of our politics now seems to exclusively revolve around the issue of anti-Semitism. It used to be the case that Jews considered everything within the framework "Is this good for the Jews?" Today, it seems that our governments, media, and academia are preoccupied with the same question. This reality, of course, clashes dramatically with the narrative that Jews have no overarching influence in our politics and society. On this note, I might add that I was recently axed from Twitter for the ninth time. On my last two Twitter accounts, I pursued a strategy of presenting such glaring contradictions in short, witty comments – just enough information to make the point clearly, and just enough humor to make it stick in the mind. In very short periods of time, I amassed many thousands of followers before the accounts were invariably suspended for "targeted harassment" even though I never interacted with other users, and merely presented facts or witticisms. I don't think I will now return to Twitter, but one of my last parting shots, before being reported by a delusional neurotic named Gabe Hoffman (who apparently claimed I insulted him personally, without evidence, despite the fact I never interacted with other users), was:

Jews are the most oppressed people in history and I know this because they used their extraordinary wealth, their near monopoly of mass media, their massive political influence, and their censorship of alternative viewpoints to make sure I got the message.

This is the central paradox of our time. Jews enjoy extraordinary privileges while presenting themselves as the most oppressed people in history. Were they oppressed when they lived in the fortress in Lincoln? When they received the personal protection of King John? When they received charters and special protections to live in the German principalities, complete with reinforced walls for the streets in which they lived? When they intermarried with the aristocracy? Were they oppressed when the Tsar and his family were butchered? Were they oppressed when they made anti-Semitism illegal, had show trials against anti-Semites around Russia, and flooded the schools and universities with information on how marvellous they truly are? Are they oppressed when they produce legislation for the European Union and have it imposed at their will? Are they oppressed when they dictate to Big Tech what is and isn’t allowed on their platforms, under legal penalty? Are they oppressed when they demand a percentage of the GDP of each one of our nations to protect *them*? Are they oppressed when a leading figure at the U.S. State Department **says**: “The world’s greatest power is focused, by law and design, on protecting the Jews.”

No. They are not oppressed. Oppression is having your hands cut off by the King’s men because you refused to pay your debt to Aaron the Jew. Oppression is being told what you can’t say in your country, your own land that your fathers sweat and bled on in the hope that you could one day walk on that soil a free man. Oppression is being made to hand over your taxes and a percentage of your GDP, without any vote taking place on the matter, so that it can be passed to a population already influential and extraordinarily wealthy. Oppression is being banned from participating in politics because you happen to object to the influence of foreign actors in the business of your own people and country. Oppression is when the wealthy and powerful use their influence to starve you financially into submission to their interests. Oppression is when you go to prison because you disagree with something written in the history books.

The situation, I will admit, doesn’t look hopeful. But just as history relates a tale of direct vertical alliances, and all that they entail, it also relates the stories of collapsing elites, uneasy interregnums, and the rise of figures who side with their people and reject such alliances. One day in 1290, the Jew’s House of Lincoln stood silent, cold, and unoccupied, its money vaults emptied, its past residents hanged or exiled. It stands today, to my mind, not as a testament to durability, but as a monument to hubris and a mockery of pretensions to invulnerability. I see a time when our contemporary hubristic constructions are hollowed out and left vacant by the sweeping rush of history.

[1] R. Chazan, *Church, State, and Jew in the Middle Ages* (New Jersey: Behrman,1980), 11.

[2] Quoted in M. Teter, *Jews and Heretics in Catholic Poland: A Beleaguered Church in the Post-Reformation Era* (Cambridge: Cambridge University Press, 2006), 28.

[3] Ibid.

[4] R. Wistrich, *From Ambivalence to Betrayal: The Left, The Jews and Israel* (University of Nebraska Press, 2012), 187.

Black Crime and Its Jewish Apologists

theoccidentalobserver.net/2019/04/17/black-crime-and-its-jewish-apologists

Andrew Joyce, Ph.D. April 17, 2019

The English county of Kent has a proud history when it comes to invasions. It's said that the people of Kent adopted the motto *Invicta* ("Undefeated") following the Norman invasion of England, because the spirited resistance of its Anglo-Saxon peasantry deterred the Normans from attempting to gain full control over the east of the county. Once London was reached, the Normans ignored most of East Kent, due mainly to the fact this cohesive community of peasants attacked them at every opportunity. Kent then became a semi-autonomous County Palatine under William the Conqueror's half-brother, Odo of Bayeux, with special powers otherwise reserved for the unruly counties bordering Wales and Scotland. It's now almost one thousand years since the brave resistance of the Kentish peasants and, in the interval, something rotten, something deeply diseased, seems to have entered the psyche and culture of this most traditional English county. Just a few days ago, the area once described by Henry VIII as the "Garden of England" became the Mogadishu of England as scores of **whooping Africans clashed in vehicles**, and poured through the streets with machetes. The fact that blade-wielding Africans now stalk where the all-conquering Normans once feared to tread is just a lesser symptom of the general decline of modern Britain under multiculturalism, and the nation's ongoing descent into a maelstrom of Black violence and Muslim sexual sadism.

The Garden of England, 2019

According to Merriam-Webster, the phrase "a stab in the dark" refers to "a guess that is based on very little or no information or evidence." The British mainstream media is currently stabbing in the dark about why there have recently been so many literal stabs in the dark – because England, and London in particular, is currently experiencing another of its spasmodic outbreaks of what has been euphemistically called "**knife crime**." "Knife crime" in Britain, like "gun crime" in the United States, is a phrase loaded with a racial meaning that everyone strenuously avoids admitting the existence of. According to the **BBC**, out of 44 British police forces that have submitted statistics, 42 have recorded a rise in knife crime since 2011. In London, the national "knife crime" capital, it was **found** that "young black and minority ethnic teenage boys and men were disproportionately affected, as both victims and perpetrators." In one of the most horrific incidents of recent weeks, a crazed Ugandan, **Jason Kakaire**, went on a vicious stabbing spree that saw four apparently random and unprovoked stabbings in 14 hours, including one attack that severed the spinal column of one on the victims, resulting in permanent paralysis. You will search in vain for an image of Kakaire, who has been described by the media merely as having "short dark hair, light facial hair, and a grey tracksuit." Only his last name, almost exclusive to Uganda, gives away the fact these crimes are part of the broader pattern of African violence in the new, vibrant, England.

The media-government-academic rhetorical "stab in the dark" about the causes behind this pattern is multifaceted. Each proposed guess about the causes of Black criminality is linked to the others only via mutual avoidance of "knife crime's" biological, racial imperatives. Superficial discussions about "Black culture," gangsta rap, and absent fathers feature to some extent at the fringes of the mainstream, but never in a way that asks why, wherever Blacks come to live, and no matter how much money and support they are given, they invariably and repeatedly regress to the same pattern of broken families, violent crime laced with extreme brutality, primitive gang cultures, dismissal from schools, unemployment, and extremely low socio-economic achievement.

In the most extreme cases, guesswork is abandoned and malicious, insidious lies are instead put forward. The *Guardian*'s half-Black, half-Jewish columnist, Afua Hirsch, is the best example I've encountered in this regard. She combines a a Black **tendency toward psychopathic self-aggrandisement** with a Jewish love for theorizing the host population into self-destruction. For Hirsch, there is no Black crime problem, and it's racist and bigoted to claim there is. Arbitrarily tossing aside the meaning of "disproportionately affected," she **proclaims** "most violent crime is conducted by white people and the majority of stabbing victims in Britain are white." Hirsch doesn't feel the need to provide any sources for her statement, though one suspects they are more subversive than just another rhetorical stab in the dark. Government statistics show that two thirds of young "knife crime" offenders in London are "**Black or minority ethnic**," and that Black and Mixed Race individuals **utterly dominate** the victims of crime statistics. One suspects that Hirsch knows this, just as strongly as one suspects that Hirsch is deliberately lying because she hates the native British.

Hirsch, who has shamelessly and arrogantly **waxed lyrical** about the "meaninglessness" of British identity, has described Britain as "**a shameful coloniser**," "**alientating**," and "**a** hostile environment" for ethnic aliens, and has further opined:

> **The idea that British "culture" is somehow opposite to the presence of ethnic minorities is a historical nonsense. Many of our most iconic cultural traditions are the products of immigration – such as fish and chips, an innovation of Jewish refugees from Portugal. Roads and cities were built by the Romans, banks were founded by Huguenots, a royal household established by a broad cross-section of European aristocracy. There were Africans in Britain, it's now widely accepted, before there were any "English."**

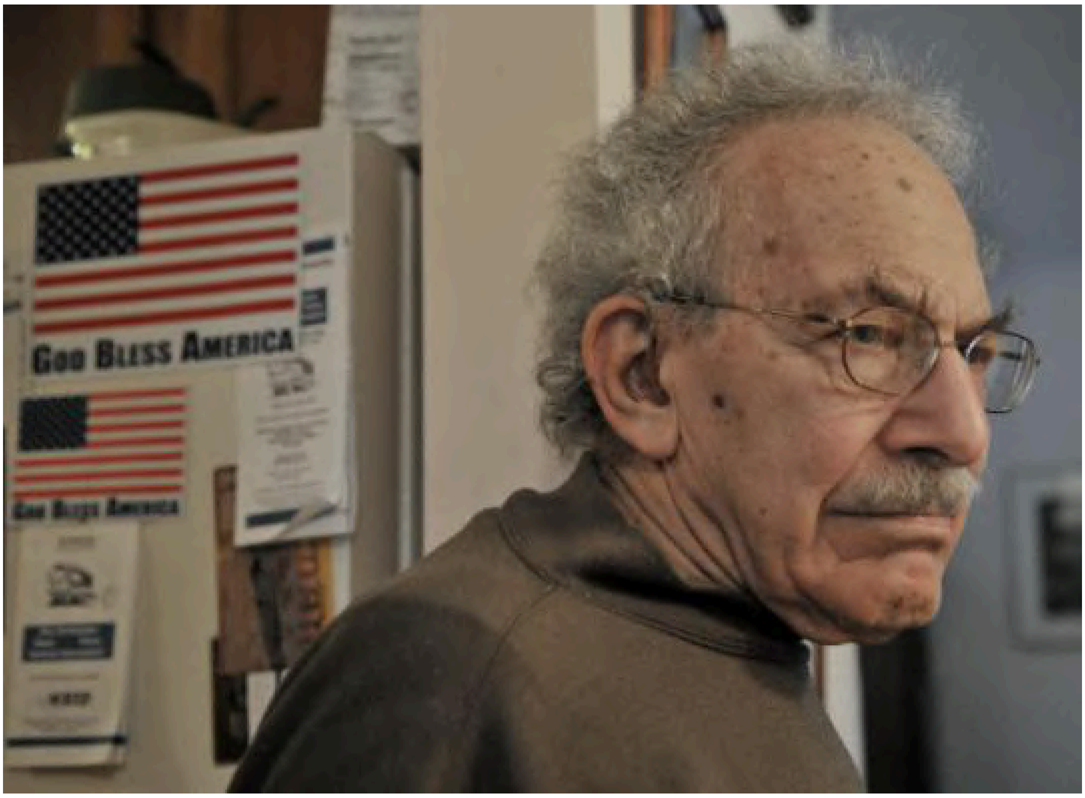
Yes, that's right, the latest narrative is that Africans were in Britain before the English, even though it isn't really "widely accepted" as Hirsch claims, and is quite at odds with genetic and linguistic research suggesting Germanic peoples and languages were present before the Roman invasion of Britain brought a handful of North African troops to the island. All of this is, in any event, utterly irrelevant in light of the fact that, as the ***New Scientist*** put it, "the basis for the genetic make-up of all white Britons" lies in just 17 DNA clusters that arrived in the British Isles at the end of the Ice Age from northern Germany, France, and Belgium. By any measurement, the English, Welsh, Scots, and Irish are the indigenous peoples of Britain and Ireland, and any attempt to distort this fact to excuse the horrors of contemporary multiculturalism should be considered an act of extreme political aggression accompanied by inescapably violent intentions. Hirsch undermines the historical existence of the British peoples in order to undermine their contemporary existence, and she undermines their contemporary existence in order to smooth the path to the Grand Replacement she awaits with obvious and sinister elation.

Rejecting the idea that Blacks are less capable of behavioral self-control or forming stable families, Hirsch writes:

> **In direct contrast to the rightwing commentators who exploit [Black crime] to pursue their poisonous agendas, there are people who have been researching and writing about the "ecology" of violence in our cities for decades, making sense of what we are often told is "senseless". They have found young people living in an "alternative cognitive landscape" in which you stab first and ask questions later; where distrust of the authorities and hostile strangers results in people – and especially young men – arming themselves and acting in aggressive and threatening ways in order to pre-empt attacks.**

Black Crime, Jewish Criminologists

At this point, the texture of Hirsch's commentary started to bear familiar hallmarks. The well-read "anti-Semite" will recognise the blaming of the host population and the swift descent into abstraction, which act as a form of rhetorical "spoor" that leads ultimately to the predictable final destination of one's quarry. As one begins looking into the "people who have been researching and writing about the "ecology" of violence in our cities for decades," and the development of apologetics for Black gang crime more generally, one ultimately knows what one will find, and there are no surprises here. The concept of the "alternative cognitive landscape" as being behind chronic Black gang violence, as opposed to biological predispositions, was pioneered by **James Short**, the **friend and protege** of **Albert K. Cohen** (1918–2014), an incredibly influential Jewish sociologist who, in *Delinquent Boys: The Culture of the Gang* (1955), advanced the idea that Black gang crime was simply the result of frustration at disadvantages and inequalities, and an adaptation to a pre-existing exclusion from society (what he termed "reaction formation"). It was a theory only a Jew could have conceived, being little more than a crude regurgitation of the grievances of Jewish ambition and the laments of their outsider status. One biographical entry on Cohen, from *Fifty Key Thinkers in Criminology* (2010), explains that he experienced a series of rejections for graduate posts following his graduation from Harvard, something Cohen believed was motivated by anti-Semitism. In fact, the editors of *Fifty Key Thinkers in Criminology* remark on his discussion of gangs: "Such a situation must have been precisely that of Cohen's. Indeed, when he writes of "reaction formation" it is easy to see the *mirror image* of his own life and the costs of social mobility [emphasis in original]."[1]



Albert K. Cohen

Since Cohen's work in the 1950s, a steady stream of highly influential Jewish sociologists and criminologists have stepped forward to project their own similar "reaction formations" onto the nature of Black criminality, alternately absolving Blacks and condemning the "privileged" and "exclusionary" White majority. Thus, when Afua Hirsch **claims** that the only reason Blacks can’t form stable families in Britain is because their “ancestors were forcibly prevented from forming strong families by British slavery over generations,” or that “high activity levels and poor eating habits” are two reasons Blacks are stabbing, raping and shooting across Britain, she isn’t just uttering desperate nonsense but is borrowing from established, even respected, anti-White, Jewish sociological narratives.

The majority of Jewish apologists for Black criminality are not Liberal “true believers” in the innocence of Blacks, but rather the purveyors of a far more cynical apologetics. They know that Blacks are disproportionately violent and generally unconducive to a stable and peaceful society; they just think Whites have a duty to “adjust” to this reality. A good example in this regard is **Alfred Blumstein**, the incredibly influential President of the American Society of Criminology. In 2014, Blumstein wrote in a **piece** for the *New York Times*:

> **I wish it were otherwise, but I am concerned that racial tension associated with crime and law enforcement will be with us for a long time … That problem is exacerbated by the disproportionate involvement of minorities in serious crimes. According to the FBI’s Uniform Crime Reports, the per capita arrest rate for robbery of blacks is about 7.3 times that of whites and about 5.9 times for murder. It would be hard to attribute all of that to racial profiling.**

So far, so good, but rather than conceding that multiculturalism and desegregation might put Whites at great risk from violent Black behavior, Blumstein comes to a different conclusion altogether:

> **We should try, through better selection and training, to purge any vestiges of racism from all those involved in law enforcement, and I have little doubt that we have seen progress in those areas. Nevertheless, as long as there is racism in the society, some of that will always seep through.**

For Jewish activists like Blumstein, the primary problem of Black criminality is not the danger it poses to Whites but its potential to arouse “racism” and a White reaction, and the primary response to Black criminality should not be to tackle crime and its causes but to “purge any vestiges of racism.”

One of Blumstein’s key positions relates to “stop-and-frisk” and “racial profiling” tactics employed by police forces. Despite acknowledging the origin of a disproportionate level of violent crime, he worries that “stop-and-frisk patterns can become excessive and too often crudely and insensitively administered.” Opposition to this form of police control over Black criminality has been common from the Left, and from Jewish activists in particular, who have portrayed racial profiling not as an effective means of fighting crime but a form of oppressive, racist, social control. It is interesting that both major political sponsors of the **End Racial Profiling Bill (2011)** are gun-grabbing Jews, **Steve Cohen** and **Ben Cardin**, and it was Cardin who introduced the legislation in February 2017.

Legislation like the End Racial Profiling Bill is, in turn, based on the voluminous productions of various criminal justice think tanks, many of which employ Jewish academics and intellectuals in key roles. An excellent example is the **Urban Institute**, based in Washington D.C. The Urban Institute has a Jewish President, **Sarah Rosen Wartell**, and 30% of its Board of Trustees is Jewish. The senior fellow in the Justice Policy Center at the Urban Institute is yet another Jew, Akiva Liberman, who specializes in developing "crime and justice policies" that lead to softer treatment of Blacks and add to the narrative of "oppressive" White racism. In one of his "**research documents**," Liberman admits that "African Americans have a unique, well-documented role in the history of US crime and justice," but only because of oppression: "unequal protection under the law and unequal enforcement of the law, the exclusion of blacks from juries, the use of extrajudicial capital punishment—lynching—during the Reconstruction and Jim Crow eras, and the overrepresentation on death row of black offenders with white victims." The problem with Black crime, argues Liberman, isn't that it's dangerous to Whites, but that "implicit stereotypic associations between violence and blacks in particular are long-standing in American society."

Akiva Liberman

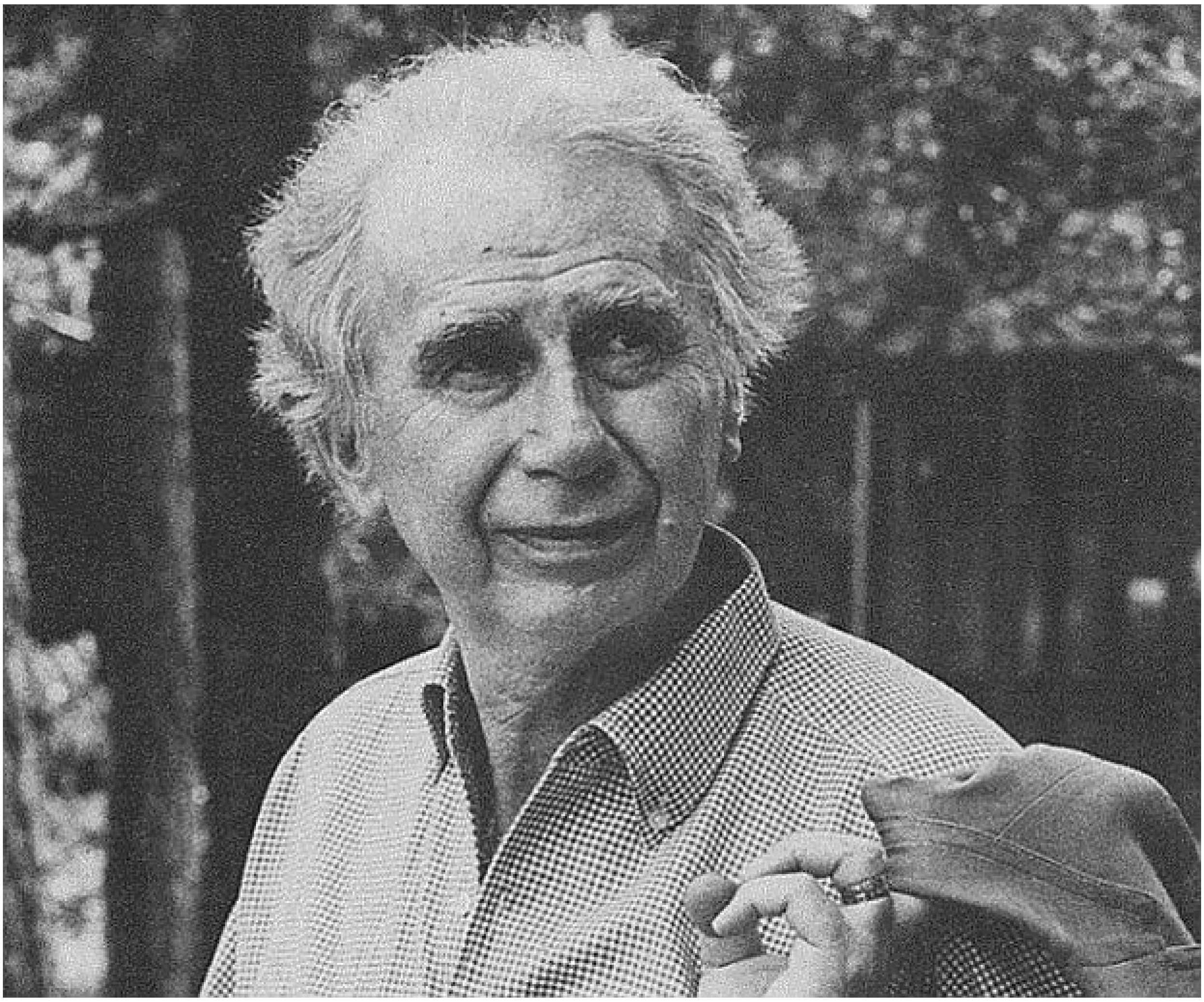
Liberman's apologetic contortions would be comical if they weren't so malicious. He writes mournfully that "Boys and young men of color are subject to more surveillance by police in their neighborhoods, partly by virtue of more often living in high-crime neighborhoods than their white counterparts." That's right, Blacks just happen to live in high-crime neighborhoods, and shouldn't be penalized with high levels of surveillance just because the soil they live on has a mysterious tendency to produce criminality. After all, it's not like the Black youths are themselves committing the crime and therefore need to be placed under surveillance. One of Liberman's implied solutions to Black criminality is to push Black criminals into White, crime-free areas, under the pretext that such environments will reduce the chance of Black offending. He writes that “Neighborhoods with high concentrations of economic deprivation, residential instability, and family disruption—which are overwhelmingly neighborhoods of color—provide an *ecological niche* [see Hirsch above] for crime to flourish.” What he’s really admitting here is that Blacks, when left exclusively to their own devices, undergo an inevitable process of social decline — that it concentrates and “increases the number of motivated, would-be offenders.” In and of itself, the ecological explanation for Black criminality has some validity. The greater the concentration of Blacks in a given geographic area, the more likely it is that the area will be affected by crime. The problem is that Jewish activists like Albert Cohen, Afua Hirsch, Alfred Blumstein, Steve Cohen, Ben Cardin, and Akiva Liberman are unanimous in implying that Whites, rather than racial biology, are to blame for the development of the ecology of Black criminality.

Hand in hand with blaming Whites for Black criminality is the development of theories blaming police intervention for Black criminality, which are then carried into the mainstream media for wider dissemination. Jewish academics involved in the development and advancement of such theories include Berkeley criminologist **Franklin Zimring** (see his *When Police Kill*, 2017), George Washington University criminologist **Ronald Weitzer** (see his *Race and Policing in America*, 2006), Morehead State University criminologist **Rebecca S. Katz** (who has **argued** that “young men of color are victimized by systemic institutionalized racism within the criminal justice system”), Israeli George Mason University criminologist **David Weisburd** (see his *Race and the Likelihood of Arrest*, 2018), University of Pittsburgh criminologist **Jon Hurwitz** (see his *Perception and Prejudice: Race and Politics in the United States*, 1998, and his *Justice in America: The Separate Realities of Blacks and Whites*, 2010), and University of Maine sociologists and co-ethnics **Steven Barkan** and **Steve F. Cohn** (see their **1994 effort** “Racial Prejudice and Support for the Death Penalty by Whites”).

Many of these ideas and arguments derive ultimately from what Herbert Marcuse declared was an “emancipatory mode” of thinking about crime, whereby crime itself is seen as less important than “many different dimensions of discrimination, injustice, and oppression operating specifically within the criminal justice system or within the broader structures of what we call ‘the system of social control’.”[2] This thinking, in turn, gave rise to a school of thought in the 1950s that became known as “the new criminologists” in which criminology was diverted by influential Jewish academics into the critique of society rather than the study of crime and criminals. At the forefront of this movement was **Alvin Ward Gouldner** (1920–1980), a Brooklyn Jewish sociologist, and one-time President of the (heavily Jewish) Society for the Study of Social Problems, who later became the subject of the interesting 2015 biography *Confronting Gouldner: Sociology and Political Activism* (Brill). Gouldner is perhaps most famous for his line “The pimp, so to speak, is just another form of salesman” — a consummate degenerate. After completing his Master’s degree at Columbia University in 1945, Gouldner worked as a research sociologist under Marie

Jahoda, working on the "Studies in Prejudice" series directed by the members of the Frankfurt School in exile and funded largely by the American Jewish Committee.[3] Gouldner, and via his activism, "the new criminologists," are not just directly linked to the Frankfurt School, but also to the 1940s Jewish takeover of the study of mass communications that I **explored recently**. Gouldner's biographer notes (p.99):

> **By the mid-1940s and fresh on the heels of the end of World War II and the defeat of the Nazis, Frankfurt School exile Max Horkheimer's Department of Scientific Research and Program Evaluation at Columbia University was developing an active research agenda concerned with authoritarianism and prejudice, especially as it related to the sort of virulent anti-Semitism culminating in the Holocaust. The leading consultant sociologist for the AJC was Paul Lazarsfeld, and he sometimes recommended staff members from his own Bureau of Applied Social Research to work on behalf of the various research projects connected with the AJC. Gouldner was one of the young sociologists recommended to work at the AJC. Gouldner's immersion in activist politics during this time was congenial with the scholarly work he was pursuing at Columbia University.**



Alvin Ward Gouldner

Ultimately, therefore, the ideas that feature in the Black crime apologetics of Afua Hirsch are linked, in an unbroken chain, to the joint efforts of the Frankfurt School and the American Jewish Committee to perform a radical critique of White society and undermine White homogeneity.

Conclusion.

I think it's important to finish on the note that the Judaic undermining of White responses to crime isn't just coming from an explicit "Jewish Left." It's carried out across the political spectrum, even undermining traditionally conservative principles on law and order. An excellent present-day example is the organization **Right on Crime**. Right on Crime is a Texas-based think tank claiming to offer a "conservative approach to criminal justice: fighting crime, supporting victims, and protecting taxpayers." It proposes to "gain support for criminal justice reforms within the American conservative movement by sharing research and policy ideas, mobilizing conservative leaders, and by raising public awareness." At first glance, this looks and sounds good, but Right on Crime is led by two "anti-racial profiling" Jewish criminologists, **Derek M. Cohen and Marc Levin**, and every one of the organization's policy positions suggests that the group is actually designed to subvert the "tough on crime" approach normal to conservatism. Among other things, the group lobbies for **less laws**, the **release of criminal drug addicts** (among whom Blacks are **radically overrepresented**) from prison, and less harsh prison sentences for criminals more generally. Cohen and Levin wrap their essentially Liberal approach to crime in "conservative" clothing simply by appealing to the desire of unsophisticated Cash Conservatives to get "value for their tax dollars." And it's working. **Jeb Bush, Ted Cruz, Rick Perry and Rand Paul** are just some of the dupes who agree with these "right wing" Jews that conservatism just means lower taxes. They have signed up to Right on Crime's "Statement of Principles" in the deranged belief that its better to release hundreds of thousands of Black drug dealers onto the streets because such a policy might save the prisons a little money in the short term. The end result of the policies of "Right on Crime" will be exactly the same result from the policies of the leftist Akiva Liberman — more Black criminals on the streets, more Blacks in White neighborhoods, more chaos, more drugs, and more death.

Derek Cohen and Marc Levin: "Right" on Crime

In trying to unpack some of the garbage proffered by Afua Hirsch, I've tried to offer you a little more than a mere "stab in the dark," but there is only so much room to name just a handful of the many individuals working together to advance harmful theories that place Whites in danger while simultaneously blaming them for that danger. What is presented here is hopefully enough to point out the major issues at play, and to suggest further avenues of research.

1, K. Hayward & S. Maruna, *Fifty Key Thinkers in Sociology* (New York: Routledge, 2010), p.111.

2 See I. Taylor, "Crime and Social Criticism," in *Social Justice*, Vol. 26, No.2, pp. 150-167 (151).

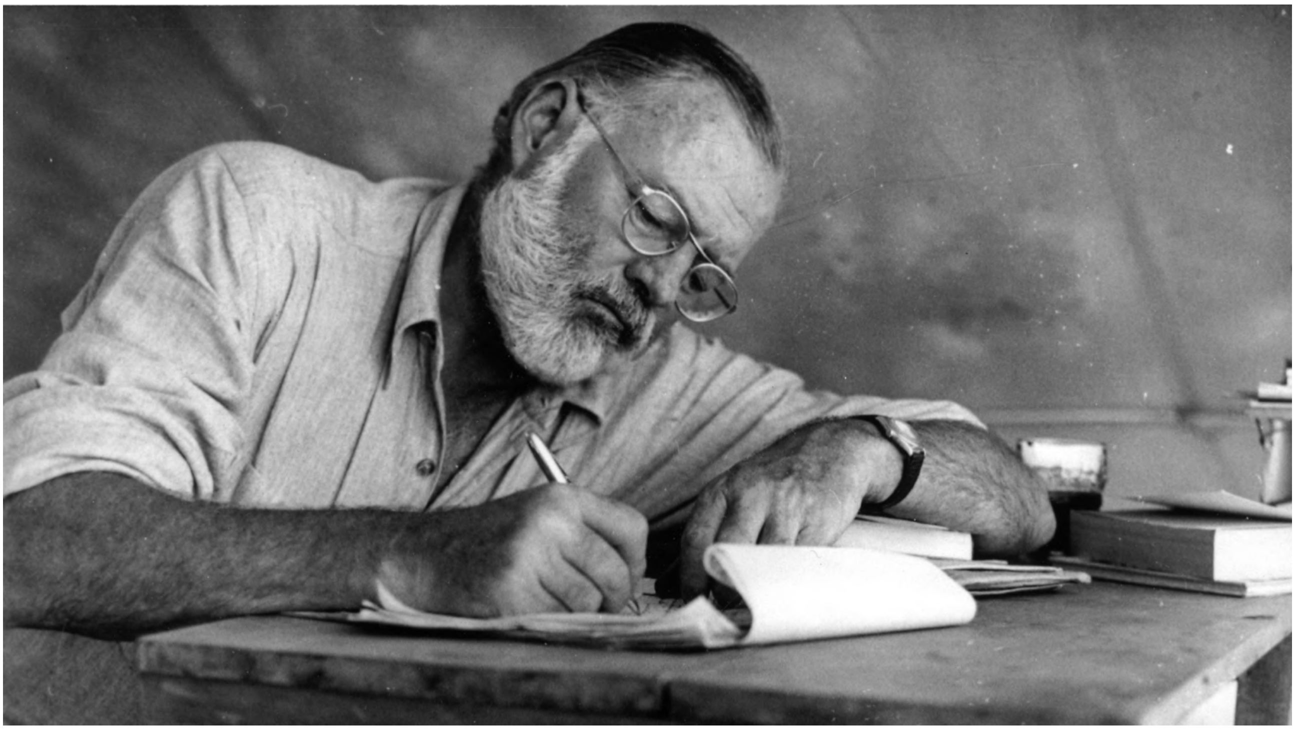
3 J. J. Chriss, *Confronting Gouldner: Sociology and Political Activism* (Brill, 2015), 99.

On Hemingway, Jews, and Masculinity

theoccidentalobserver.net/2019/05/03/on-hemingway-jews-and-masculinity

Andrew Joyce, Ph.D.

May 3, 2019



“Why not make the Jew a bounder in literature as well as in life? Do Jews always have to be so splendid in writing?”
Ernest Hemingway to Max Perkins, Dec. 21, 1926.

Having previously written about the early twentieth-century writers **T. S. Eliot**, **Ezra Pound**, and **Robinson Jeffers**, I felt it was high time that I addressed the work and thought of an altogether more controversial and ambiguous literary figure of the same period — the inimitable Ernest Hemingway. Hemingway may seem an odd choice to profile for a White advocacy site and, moreover, in his last and only **appearance** at *The Occidental Observer*, now some three years ago, he proved very controversial and divisive indeed. He was a supporter of the International Brigades during the Spanish Civil War, and, in *For Whom the Bell Tolls*, the novel based on his experiences in Spain, one senses that Hemingway is ventriloquizing when one of his characters responds to the question “Are you a Communist?” with the reply “No, I am an anti-fascist.” Most sensationally however, at least one **2017 text** written by a former CIA officer has made the claim that Hemingway was recruited as a Soviet agent in 1940 by two of the top NKVD agents then operational in the United States — the Jew **Jacob Golos** and the Soviet Jewish spy king Abram Osipovich Einhorn. Both men had in turn provided leadership and support to the notorious spying cell run by **Julius Rosenberg**. Returning to the title of the last *TOO* article on the man, we have to once more ask who is the “real” Ernest Hemingway? Was he, as one critic responded to the last piece, “not a great White man”? Or is he, as Robert S. Griffin insists, “an exemplary white historical figure”?

The ambiguity, and even hostility, surrounding Hemingway is not without reason. Even setting aside the “enemy agent” accusations, Hemingway was, in several respects, intellectually of what might be termed ‘the Old Left,’ in the sense that he tended towards support for economic socialism, pursued ideological comradeship with blue collar workers and veterans, and had many friends with similar political tastes. His alcoholism, confrontational character, philandering, and final descent into mental illness and suicide could lead some to perceive the author as little more than a debauched degenerate. This behavior was in all likelihood rooted in genetic causes — and almost certainly reverberated flamboyantly in his son Gregory, an alcoholic transvestite who occasionally called himself Gloria, had surgery to create one “breast,” and finally died in the Miami-Dade Women’s Detention Center a day after being arrested for indecent exposure.

In other respects, however, before his final decline, Hemingway was perhaps the quintessential, unreformed White rogue, a kind of throwback to the ancient, uncivilised Indo-European who defies strictly moralistic explanations. He was a rank individualist, antagonistic to all forms of authority and authoritarian government, Stalin’s included. Of course, his third wife, Martha Gellhorn, was Jewish, and yet he publicly explained his decision not to have children with her as being due to his aversion to having children with Jewish genes.[1] He embraced the lifestyle of the masculine *bon vivant*, had a strong distaste for what he called “queers” “fairies” and “faggots,” enjoyed his experience observing colonialism in Africa, and loved nature and outdoor pursuits. On a more personal level, he wrote one of my favourite short novels, *The Old Man and the Sea*, a literary masterpiece on the themes of masculine endurance and stoicism, and influenced two of my favourite twentieth-century modernist writers, William Faulkner and Cormac McCarthy. Hemingway remains, if nothing else, as enigmatic as ever. As we are now just couple of years away from the 60th anniversary of his death, is there anything in Hemingway’s life and work that retains value for the White man of today?

I. Hemingway on Jews

Hemingway’s thoughts and writings on Jews, despite being rare and sometimes inconsistent, are extremely telling both in terms of his own attitudes and about the real nature of anti-Semitism; they are ultimately difficult to square with Nicholas Reynolds’s allegations of participation in Jewish-led Soviet activism in the early 1940s. Some enlightenment might be gleaned from his posthumous legacy on the Left, where he is either claimed with great unease or, in a rapidly growing trend, totally rejected.[2] It’s now common knowledge, both from depictions of Jews in his fiction, and his discussions of Jews in letters and private papers,[3] that Ernest Hemingway was highly suspicious of Jews, and frequently hostile to them. Most of this antagonism appears to have been based not on irrational or inherited prejudice, but on a series of exploitative relationships in which Hemingway's work was pirated by Jewish publishers, situations where Hemingway was not adequately renumerated for his work by Jewish employers, or simply the fact that almost every Jew Hemingway met was in possession of an insufferable personality. In a letter written in Paris in November 1926 to Scribner editor Maxwell Perkins, Hemingway describes how his work and that of James Joyce was being systematically pirated by Jewish publisher and pornographer **Samuel Roth**:

> **Everything I publish over here is stolen by Samuel Roth who has never had my permission to publish one word and pirates everything that appears here as fast as it comes out and has never paid me a cent. … Joyce is all broken up about it. Roth has stolen his Ulysses without permission, never paid Joyce a cent, is publishing Ulysses in monthly installments and expurgating it. … Joyce is in absolute despair. … It is a horrible and discouraging business, and does not make one love the Jews any better. … Isn't there some national organization that can blacklist the advertising of crooks? Life seems quite complicated today.[4]**

Hemingway was also rather astute regarding the manner in which Jews protect themselves from criticism by using accusations of anti-Semitism against critics. Writing to one friend on the Bronx-born Jewish playwright Irwin Shaw, Hemingway **explained** that he felt Shaw was "a jerk and a good short-story writer. But if I'd say he was a bad playwright (which he is), he would say I was anti-Semitic."

The majority of allegations of anti-Semitism against Hemingway concern his depiction of the character Robert Cohn in his Roman à clef *The Sun Also Rises*, with Cohn now widely acknowledged to have been based on the American Jewish writer Harold Loeb, with whom Hemingway spent some time in Paris in the 1920s. In a **previous discussion** of Jewish criticism of English literature I remarked that Jewish intellectual activists frequently direct "their antagonism towards anything but positive reflections of Jews in literature. … Their efforts have the dual function of staining the legacy of the English literary past, and shackling authors in the present, who would feel constrained to avoid having a negatively portrayed Jewish character in their works." I argue that Hemingway, much like T. S. Eliot in *Gerontion* and F. Scott Fitzgerald's Meyer Wolfsheim in *The Great Gatsby*, provides an important late example of a top-level writer who not only continued to depict Jews in his work, but was bold enough to include negative Jewish characters. In fact, Hemingway's 1926 retort to criticism of his depiction of Cohn/Loeb should be regarded as a classic: "Why not make the Jew a bounder in literature as well as in life? Do Jews always have to be so splendid in writing?"[5] Loeb, whom Hemingway observed having a number of affairs with European women, appears to have left such an impression on Hemingway that the former became the benchmark for intolerable Jewishness. Writing to Perkins in 1932 from Key West on a new mutual associate named "Klein," Hemingway remarks: "Only thing about Klein is that name — Does Clark say if he’s one of those Kleins — Germans are swell — kikes not so good — We don’t want him to turn out to be Harold Loeb.”[6]

Harold Loeb

Whether or not Hemingway’s depiction of Cohn/Loeb was meant to refer to Jews as a group, the narrative is damning enough. Cohn, who is one of a group of several Americans in Spain for the running of the bulls, is described as a talentless failed novelist who nevertheless acquires considerable influence in literary circles due to inherited Jewish wealth. According to the introductory pages of the text, Cohn became race-conscious for the first time when he arrived to study at Princeton: “No one had ever made him feel he was a Jew, and hence any different from anybody else, until he went to Princeton.” While Princeton gives Cohn a chip on his shoulder (“it made him bitter”), it also provides him with his first method of crypsis when a bout at the college boxing club flattens his nose — an event described by Hemingway as an “improvement” on its earlier state. Thereafter, Cohn awkwardly embraces an identity as a kind of crypto-Jewish almost-WASP, a highly aggressive ethnic outsider who pursues his own ends under an altered face that acts, we surmise, as a mask.

It's very interesting that Jews seized on Cohn very early on as a metaphor for the Jewish people as a whole, something that may of course reveal more about Jewish psychologies and sensitivities than Hemingway's actual intentions. Jewish literary scholars Phyllis Lassner and Lara Trubowitz have described *The Sun Also Rises* quite sensationally as a "nasal study in exile and alienation" in which Hemingway warns that "Cohn — and other outsiders — will seduce, impregnate, and therefore pollute the Anglo-Saxon stream, while the pure-bred Anglo-Saxon protagonist, Jake Barnes, is wounded, impotent, and incapable of reproducing his stock."[7]

While such an observation could be linked to Hemingway's strong distaste for the sexual dalliances of the real-life Harold Loeb among English and American women in Spain, Lassner and Trubowitz ultimately perceive a much grander, even political, indictment of the Jews. They conclude that: "*The Sun Also Rises* suggests then, that letting Jews go to college is indeed a dangerous business. Once Robert Cohn [and other Jews] gain entry to the Ivy institution, they pose a collective threat not only to the character of the American university, but to the very purity of the American family."[8] If such an allegory was indeed intentional, it represents an important contribution from Hemingway to one of the more simmering political debates current at the time of the book's publication (1926). Between the 1910s and the mid-1930s, Jewish representation at Ivy League colleges tumbled as successive elite colleges imposed a *numerus clausus*, and a large number of subtle tests designed to weed out Jews from the admissions process, limiting the vast majority of places to White Anglo-Saxon Protestants.

Allegations of bigotry and anti-Semitism have played a prominent role in attempts to have Hemingway censored, the earliest example being the efforts of Bantam Press in 1949 to remove all uses of the terms "kike," "Jewish," "Jew," and "Jews," from *The Sun Also Rises*, effectively deleting all references to the ethnic background of Robert Cohn and the role played by this background in forming the personality of that character. Moreover, the edition was shamelessly advertised as "the complete text of the original edition — not one word has been changed or omitted."[9] And yet, this being a production of the ambiguous and enigmatic Hemingway, the book was also banned by reactionary and traditional elements for its cruder and more sensual aspects. It was banned in Boston by conservative elements in 1930; burned by the German National Socialists in 1933; and outlawed in Ireland in 1953. In 1960 it was banned from schools in San Jose and Riverside, California. With its wide capacity to offend, it remains today at number 18 on the American Library Association's banned classics list.

II. Hemingway on Masculinity.

Aside from accusations of anti-Semitism, Hemingway's most enduring legacy on the Left has been as an exemplar of "toxic masculinity." I was first drawn into material on this aspect of Hemingway criticism, while conducting research on Jewish activism in postwar literature, especially the Jewish promotion of pluralism in fiction. A major text for anyone interested in this subject is Leah Garrett's *Young Lions: How Jewish Authors Reinvented the American War Novel* (2015). Garrett's thesis is that prior to the 1940s, American heroes in fiction were "Hemingwayesque" in that they were "stoic, tough, laconic," with Hemingway's *A Farewell to Arms* (1929) providing a classic example. To use Garrett's own terminology, Hemingway's depiction of the ideal American male was "subverted" by a series of Jewish writers who presented new heroes with weaknesses and self-doubts, and introduced a slew of new themes. Garrett, an academic at Monash University, **explains**:

> **Racism and anti-Semitism were also major themes of the Jewish war novels. … *What most of these authors tried to do was assert the idea that a basic American value was pluralism, and that all communities, including blacks, Jews, homosexuals and Mexicans, needed to be valued in postwar life.* Jewish war novels shaped the understanding of postwar America about the events that had just happened in the conflict, along with suggesting how the country should treat Jews and others in the coming era. [emphasis added]**

In summary, depictions of warfare in literature became less about masculine qualities that had been the focus of the Western canon since *The Iliad*, and more about how sensitive troops should be to the diversity in their platoon. The Jewish novelists included Norman Mailer (*The Naked and the Dead*), Irwin Shaw (*The Young Lions*), Ira Wolfert (*An Act of Love*), Merle Miller (*That Winter*) and Stefan Heym (*The Crusaders*). It's particularly interesting that while all of these books received middling to poor reviews from serious critics, they all sold extremely well due to advertising and promotion, with the result that all five of these Jewish war novels, and thus their ideas, "dominated the *New York Times* bestseller list of 1948." A sixth book about a Jewish soldier that also sold very well that year was, ironically, *Point of No Return*, written by Hemingway's wife Martha Gellhorn. A further feature of these works was their unanimous effort as Holocaust propaganda. Garrett writes that these "Jewish writers argued in their novels that the Holocaust was the central, rather than an ancillary aspect of the war experience."[10]

Reading about the Jewish subversion of the 'Hemingwayesque' hero, now some several months ago, I was led to ponder what exactly the substance of this term might mean on a deep level, beyond the caricature that was Hemingway's own lifestyle. Perhaps the most valuable and lasting legacy of Hemingway's contribution to masculinity was not his personal bravado but in fact one of his most sensitive texts, *The Old Man and the Sea*. This remarkable short fable (less than 100 pages) tells the story of Santiago, an old fisherman of unstated but very advanced age, who has gone 84 days without taking a fish. Santiago depends on his catch for his existence, and the novel opens with him half-starved and living, bare-footed, in squalor. He has gone so long without taking a fish that others in the village have declared him *salao*, "which is the worst form of unlucky." No-one will help him or accompany him while fishing. His only occasional companion is a young man he trained many years ago, who visits sporadically with old newspapers and a little food.

The Old Man and the Sea is ultimately, a strongly anti-socialist and fiercely masculine novel, and Santiago, despite his decrepitude, is a true hero. Despite his circumstances, the old man never engages in self-pity. He never asks for charity. Having failed on 84 successive attempts, the story begins on the day he starts his 85th. He is resilient, and he is relentless, operating on will and instinct alone. On this day, with meagre resources, Santiago sets sail, going further from shore than any other vessels in search of prey. And he finds it in the form of the largest Marlin he has ever seen. The novel comes into its own when Santiago finds and then battles against the fish and his own failing body. As he battles the gigantic marlin, his chest hurts, he sees spots in his vision, his hands bleed, and one of them seizes. He succeeds in catching the Marlin, using every last gasp of his body, collapsing finally in victory. The victory, however, is short-lived, as successive waves of sharks attack the great dead fish tied to the side of Santiago's boat, stripping away more of the precious, valuable, and hard-won flesh in each ferocious raid. The old man's war with the sharks as he makes his return to shore is both moving and inspiring. Despite the overwhelming personal tragedy of the situation, the old man is neither self-pitying nor bitter. He acknowledges that he is, in the end, not all that different from the sharks, and that there is nothing moral or unjust in the struggle for survival. I won't spoil the ending of the book for those who haven't read it, but it should suffice to state that we are left with the impression that Santiago remains unbroken, and perhaps unbreakable.

Art and the artist are intimately linked but never identical. Hemingway was himself unable to become a Santiago, ending his own life with a shotgun at the age of 61. And yet his ideal remains, the age-old concept that masculinity is achieved, heightened and perfected through trial and tribulation. It is this concept that is nowadays declared "toxic," and discussions of "toxic masculinity" invariably invoke the "Hemingwayesque" while lauding new types of "heroes" such as that offered by the Jewish novelists mentioned above. None of this is surprising, of course, since the current downward trajectory of Western civilisation can only continue in the absence of White men who persist, who endure, and who are unbreakable. One **Leftist essay** on Hemingway and masculinity ends with deadly sincerity on the note that "the most destructive words someone can say to a young boy are *'*be a man',*"* presumably because it is more empowering to a young boy to tell him to "be a girl," "be a homosexual," or "be a unicorn."

III. Discussion.

So where does all this leave us in relation to the questions asked at the outset of the essay? I turn first to the issue of Hemingway and the Jews. Much as I am an admirer of Hemingway's fiction, I do not perceive the author as possessing unusual prescience on

Jewish matters. Hemingway's antipathy for Jews was instinctive and natural, even jocular (he had occasionally gone by the nickname "Hemingstein" since youth), and quite common during the period. I am inclined to view some of the hysterical Jewish interpretations of his work as just that — hysterical products of highly ethnocentric minds. I do believe that the character of Robert Cohn was driven by Hemingway's particular distaste for a particular Jew, and that the character probably came to embody some of the generally Jewish traits that Hemingway found most appalling. But there is simply not enough evidence within, or outside, the text of *The Sun Also Rises* to conclude that the novel is a riff on Jewish penetration of White society, or on the dangers of Jewish entry to elite colleges. These subjects appear nowhere in Hemingway's papers, letters, or reported conversations. Moreover, if Hemingway truly believed, as he wrote of Cohn, that Jews possess no sense of ethnocentrism until White rejection provides them with racial consciousness, then this is a woefully naive and ultimately useless understanding of Jewish identity. I can only conclude in this respect that if Hemingway has any relevance or value to White identity today, it bears no relation to specific issues of race and ethnicity.

It is perhaps only in the area of what it means to be a White man that Hemingway has something to offer — both as embodied warning and as promoter of an ideal. Hemingway places us in a quandary because he portrayed measured, stoic heroes while living the life of a bar-room brawler. He showed us dignity in the suffering of age, and then shot himself to escape suffering at the age of 61. He wrote female characters debauched and degraded by feminism, while bedding successive real life examples of the same. His best work is essentially based on themes of self-reliance and perseverance, and yet he dallied with Communists in Cuba. One almost hears him screaming: "Do as I say, not as I do!"

In *Under Kilimanjaro*, published posthumously for the first time in 2005, Hemingway wrote that his ideal afterlife was the "Happy Hunting Grounds," a Paradise in Africa where there would be "no white men … no … missionaries nor settlers." His comment, as one academic has pointed out, suggests Hemingway's "discomfort with white imperialism, in general, and the white man in Africa, in particular. After all, it is difficult, to say the least, not to acknowledge the politically subversive potential of Hemingway's half-serious indictment that "it always seemed stupid to be white in Africa."[11] The comments certainly speak of a lack of ethnic feeling, even if I doubt that they were subversive in intent.

My conclusion is that I must respectfully disagree with Robert S. Griffin's assertion that Ernest Hemingway was an "exemplary White historical figure," and that I tend to agree with the contention that he was "not a great White man." This does not, I feel, detract from the respect I have for him as a novelist, or the great love I have for *The Old Man and the Sea*. But this writer of heroes was no hero.

[1] M. Reynolds, *Hemingway: The Final Years*, (New York: W. W. Norton, 1999), p. 208.

[2] See, for example, C. Sigal “The Nasty Stuff,” in *Hemingway Lives!: Why Reading Ernest Hemingway Matters Today* (New York: OR Books, 2013), pp. 179-184.

[3] See C. Baker, *Ernest Hemingway: Selected Letters, 1917-1961* (New York: Scribner, 2003).

[4] *Ibid*, p. 225.

[5] *Ibid*, p. 240.

[6] *Ibid*, p.353.

[7] P. Lassner & L. Trubowitz *Antisemitism and Philosemitism in the Twentieth and Twenty-first Centuries: Representing Jews, Jewishness, and Modern Culture* (Cranbury: Associated University Presses, 2008), p. 142.

[8] *Ibid*.

[9] A. Waldhorn, *A Reader’s Guide to Ernest Hemingway* (Syracuse University Press, 2002), p.239.

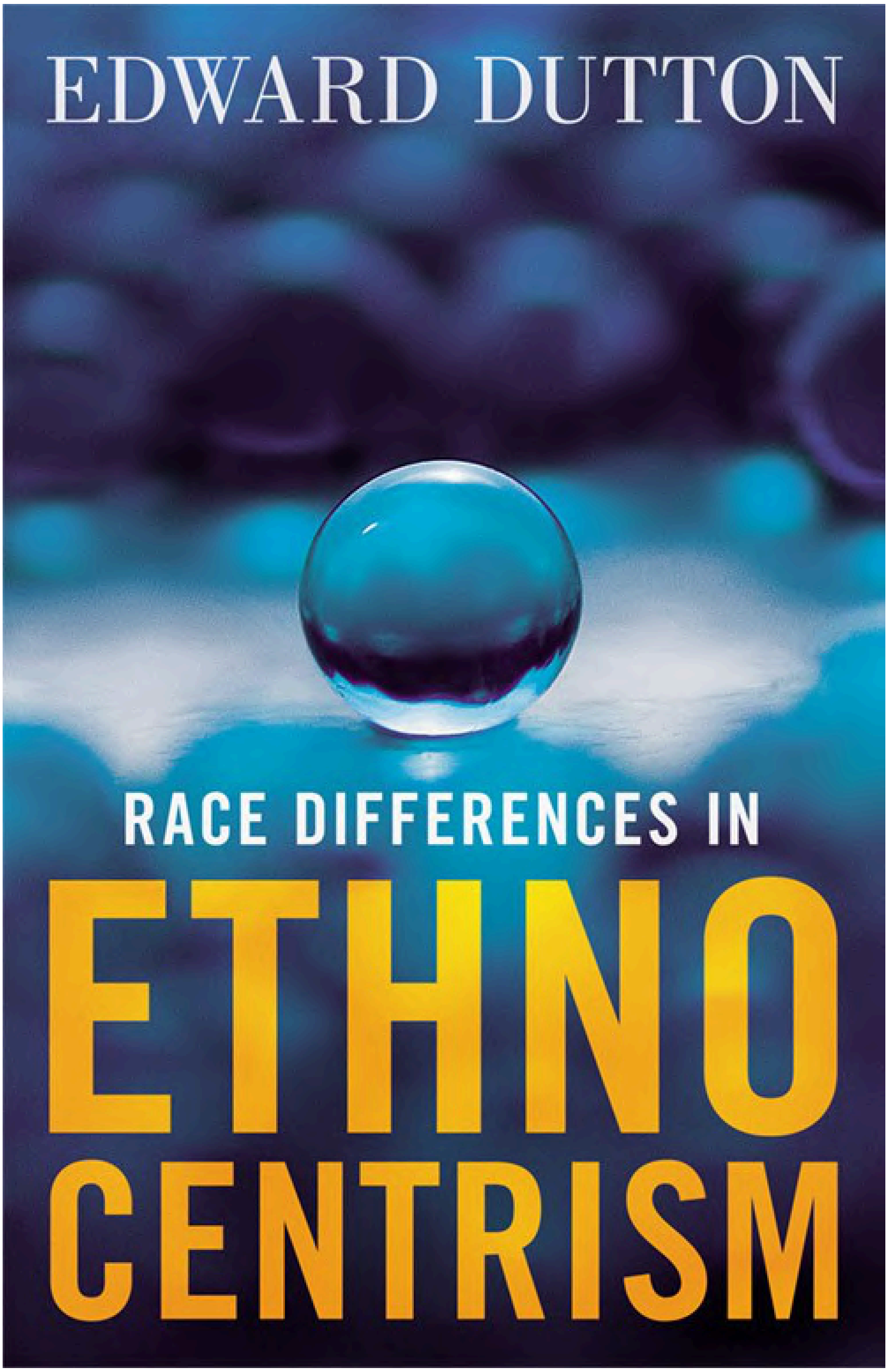
[10] L. Garrett, ‘Young Lions: Jewish American War Fiction of 1948,’ *Jewish Social Studies*, Vol. 18, No. 2, (Winter 2012), pp.70-99, (p.70).

[11] J. M. Armengol-Carrera, (2011). ‘Race-ing Hemingway: Revisions of Masculinity and/as Whiteness in Ernest Hemingway’s Green Hills of Africa and Under Kilimanjaro.’ *The Hemingway Review*, 31(1), 43–61, p.61.

Review of Ed Dutton’s Race Differences in Ethnocentrism

theoccidentalobserver.net/2019/05/23/review-of-ed-duttons-race-differences-in-ethnocentrism

Andrew Joyce, Ph.D. May 23, 2019


EDWARD DUTTON
RACE DIFFERENCES IN
ETHNO
CENTRISM

Race Differences in Ethnocentrism
Edward Dutton Arktos, 2019.

“Those who advocate Multiculturalism seem to have lost an important instinct towards group — and thus genetic — preservation. Once a society, as a whole, espouses Multiculturalism as a dominant ideology then the society is acting against its own genetic interests and will ultimately destroy itself.” Ed Dutton

Watching his incredibly entertaining *Jolly Heretic* You Tube channel, it’s easy to forget that Ed Dutton is also an extremely serious, and increasingly prolific, researcher, author, and scientist. The recent publication by Arktos of Dutton’s *Race Differences in Ethnocentrism* follows closely in the wake of Dutton’s *At Our Wits’ End: Why We’re Becoming Less Intelligent and What it Means for the Future* (2018), *How to Judge People by What They Look Like* (2018), *J. Phillipe Rushton: A Life History Perspective* (2018), and *The Silent Rape Epidemic: How The Finns Were Groomed to Love Their Abusers* (2019). In *Race Differences in Ethnocentrism,* Dutton, who has collaborated with Richard Lynn on a number of occasions, builds impressively on the work of the latter and has offered, in this text, one of the most informative, formidable, pressing, intriguing, and poignant monographs I’ve read in years.

Dutton’s book is a work of science underscored by an inescapable sense of social and political urgency, and has been explicitly prompted into being by the need to address two questions “particularly salient during a period of mass migration”: ‘Why are some races more ethnocentric than others?’ and, most urgently of all, ‘Why are Europeans currently so low in ethnocentrism?’ In attempting to answer these questions, Dutton has designed a book that is accessible to readers possessing even the most modest scientific knowledge, without compromising on academic rigor or the use of necessary scientific language. The text is helpfully replete with explanatory commentary and useful rhetorical illustrations, and its opening four chapters are dedicated exclusively to placing the study in context and exploring the nature of the research itself. This is a book that can, and should, be read by everyone.

In the brief first chapter, Dutton explains ethnocentrism or group pride as taking two main forms. The first, positive ethnocentrism, involves “taking pride in your ethnic group or nation and being prepared to make sacrifices for the good of it.” Negative ethnocentrism, on the other hand, “refers to being prejudiced against and hostile to members of other ethnic groups.” Typically, a highly ethnocentric person or group will demonstrate both positive and negative ethnocentrism, although it is very common for people and groups to be high in one aspect of ethnocentrism but not in the other. It is also apparent that some countries and ethnic groups are very high in both forms of ethnocentrism while others are extremely low in the same. The author sets out to explore how and why such variations and differences have occurred, and are still fluctuating. This is clearly a piece of very novel research. Dutton remarks that “there exists no systematic attempt to understand why different ethnic groups may vary in the extent to which they are ethnocentric.” Dutton’s foundation is built on a deep reading of existing literature on the origins and nature of ethnocentrism, pioneered to some extent by R. A. LeVine and D. T. Campbell in the 1970s, and built upon most recently by Australia’s Boris Bizumic. These scholars advanced the argument that ethnocentrism was primarily the result of conflict. Another highly relevant theory in the study of ethnocentrism has been the concept of ‘inclusive fitness,’ which argues that ethnocentrism provides a method for indirectly passing on one’s genes.

Dutton closes his introductory chapter by providing an interesting overview of historical observations of differences in ethnocentrism. During the so-called ‘Age of Discovery,’ Europeans encountered large numbers of different and distant tribes, and many remarked on the reception they received from these groups. Some, such as the natives of Hawaii and the Inuit were noted as being extremely friendly, while the negrito tribes of the Andaman Islands, near India, remain notoriously hostile to outsiders, shoot arrows at passing aircraft, and kill intruding foreigners, including an American missionary in November 2018. The Japanese appear throughout history to have combined a moderate level of negative ethnocentrism with very high levels of positive ethnocentrism, resulting in a society typified by high levels of social harmony and in-group co-operation, and willing sacrifice for the nation in times of war. By contrast, the Yąnomamö tribe of Venezuela are very high in negative ethnocentrism but very low in positive ethnocentrism, resulting in a society riddled with lawlessness, extreme violence, poor social harmony, and an inability to form stable social structures of any kind. Differences in general levels of ethnocentrism are important because, as Dutton points out, those societies most welcoming of outsiders were subsequently colonized and fundamentally and permanently changed by migration. Meanwhile, those societies that displayed extreme hostility to outsiders have remained almost intact, and remain unchanged even centuries after the European ‘Age of Discovery.’

In the second chapter, Dutton answers the question ‘What is ‘Race’?’ Although many of our readers will be familiar with most of the material presented in this chapter, it is nevertheless a very well-presented defense of the concept of race and its unabashed employment as a scientific system for categorizing and studying humans. In Dutton’s presentation, ‘race’ is employed to refer to what in the animal kingdom would be a subspecies: a breeding population separated from another of the same species long enough to be noticeably evolved to a different environment but not long enough to be unable to have fertile offspring with the other group. After discussing the processes through which different races or subspecies evolve, Dutton offers a summary of historical taxonomies of race, before finally answering a number of criticisms of the concept of race. In the third chapter, and following much the same framework, Dutton sets out to answer the question, ‘What is Intelligence?’ Here Dutton answers a number of criticisms of the concept of intelligence, particularly as they relate to Blacks, before moving to a discussion of race differences in intelligence. The debt to Richard Lynn’s research is quite clear in this chapter, but Dutton presents past findings with style, conviction, and novel context, meaning that familiar elements such as Cold Winters Theory are worth getting to grips with once more.

The fascinating fourth chapter is where the study begins in earnest, and answers the question ‘What Are ‘Ethnocentrism’ and ‘Ethnicity’?’ It goes without saying that both terms have entered, if not dominated, the lexicon of White advocacy, and I found it very refreshing to become more familiar with the scientific basis for them. Dutton, referring to the work of Bizumic, notes that the term ‘ethnocentrism’ was coined by the Polish sociologist Ludwig Gumplowicz (1838–1909) before entering English with the work of the American economist William Sumner (1840–1910). In order to better explain the nature of ethnocentrism, Dutton lays out various lexical definitions of ethnicity and discusses competing schools of thought in relation to the origins of ethnicity. The division between scholars of ethnicity can be broadly discussed in terms of two camps: ‘Primordialists,’ and ‘Constructivists’ or ‘Subjectivists.’ Primordialists, representing an older school of thought, assert that ethnic groups are extremely ancient and are ultimately based around common ancestry. Supporting this position, Dutton, borrowing from Frank Salter, points out that genetic data shows that ethnic groups really are distinct genetic clusters. Constructivists, on the other hand, assert that ethnic identities are merely a product of culture and environment, and are therefore arbitrary and subject to change. The author spends a great deal of time dissecting the arguments of the Constructivists and, for me personally, one of the great pleasures of *Race Differences in Ethnocentrism* is reading as Dutton prods and teases and the manifold weaknesses in the Constructivist position.

The author closes the chapter with an extended discussion of the sociobiological origins of ethnic identity, before providing a summary of proffered causes for ethnocentrism. These include threat and conflict, psychodynamic theory as advanced by Freud, terror management (a variation on the theme of threat and conflict), self-aggrandizement theories (ethnocentrism boosts in-group self-esteem), Marxist theory (ethnocentrism is a tactic employed by one group in order to gain power over, and exploit, another group), social dominance theory (ethnocentrism as a side-effect of certain types of personality), socialization explanations (children learn to be ethnocentric), and the sociobiological model (ethnocentrism is a product of evolution and adaptation). Dutton argues convincingly that only the sociobiological model offers answers which explain group behavior in both animals and humans, arguing that “ethnocentrism is most parsimoniously understood via a partly biological theory wherein the ethnic group is a kind of extended family.”

In the fifth chapter, Dutton surveys recent evidence for the sociobiological model of ethnocentrism and ethnicity. At the core of the chapter is J. Philippe Rushton’s ‘*Genetic Similarity Theory*,’ which is treated with respect but also caution by the author, who insists that “it does not fully explain all manifestations of ethnocentrism and, accordingly, it needs to be nuanced and carefully developed.” Put simply, ‘*Genetic Similarity Theory*’ is the idea that animals will instinctively behave more pro-socially to those who share more of their genes, and that ethnic groups, which are essentially extended families, will demonstrate the same inclination towards the genetically similar in the form of ethnic nepotism. It is this inclination to support the genetically similar that paves the way for ‘inclusive fitness’ — indirectly passing on at least some of one’s genes by supporting kin — and thus provides some explanation for the origins of altruism. Rushton provided a great deal of research strongly indicating that humans very much tend to marry, befriend, and otherwise associate with those who are genetically similar to them, and this is succinctly explored. Some controversy surrounds the issue of whether or not '*Genetic Similarity Theory*' is applicable to circles beyond genealogical kin, and Dutton explores the work of Frank Salter in support of the idea that it is indeed applicable. The only criticism of the concept that Dutton concedes is that 'Genetic Similarity Theory' does not fully explain variations in ethnocentrism and therefore does not appear to attribute sufficient weight to environmental factors, especially external threats to the interests of the ethny—a factor that has demonstrably inflamed ethnocentrism throughout human history. Dutton also suggests that fluctuations in ethnocentrism may also be rooted in the dynamics of human personality, both as humans age, and as far as personality is influenced by 'Life History Strategy.'

The sixth chapter, 'Ethnocentrism, Personality Traits and Computer Modelling,' focuses in detail on the issue of personality. Dutton explains that "we have to examine the concept of an 'ethnocentric personality' because … there are race differences in modal personality. So, if there is an 'ethnocentric personality,' then this would neatly explain why race differences in ethnocentrism exist." Dutton ultimately dismisses the idea of an 'ethnocentric personality,' particularly the work of Adorno on prejudice, as having very little relevance to meaningful research on ethnocentrism. He concludes rather that it seems very likely that "ethnocentrism is not the by-product of a series of partly heritable personality traits." Instead, "ethnocentrism is a human universal and is significantly genetic, in the sense that propensity to genetic similarity is partly genetic." The chapter then moves to the concept of 'group selection,' during which is it explained and demonstrated that ethnocentric groups are more likely to win the battle of group selection. "The more ethnocentric group should always triumph in battles of group selection. This would mean that, all else being equal, races that were compelled, by the nature of their environment, to combat other groups (by being internally cooperative by externally hostile) would be more ethnocentric." Computer modelling of such battles has demonstrated conclusively that ethnocentric strategies will always triumph, leading Dutton to conclude that universalist humanitarianism is ultimately a losing strategy, "unable to sustain high levels of in-group cooperation." Humanitarian groups invariably "waste their precious reproductive potential helping out free riders who give them nothing in return."

In Chapter 7, one of the best and most provocative in the book, Dutton explores the genetics of ethnocentrism. Dutton takes as his starting point the high level of positive and negative ethnocentrism among Northeast Asians, and attempts to find candidate genes that may play a role in producing this situation. Building on research suggesting that oxytocin may contribute to in-group bias by motivating in-group favouritism and, to a lesser extent, out-group hostility, Dutton points to scholarly findings that Northeast Asians disproportionately possess ("much higher than Europeans") genes identified with fear of social exclusion and higher oxytocin levels (A118G – OPRM1). Further research has indicated that the serotonin transporter gene polymorphism (5-HTTLPR) combines with environmental factors to shape in-group bias. Dutton cites studies showing that “70–80 percent of an East Asian sample carried the short form of this gene, that is to say the form that makes you more ethnocentric. Only 40–45 percent of Europeans in the sample carried the short form of the gene. Indeed, it was found that across twenty-nine nations, the more collectivist a culture was the more likely it was to have the short form as the prevalent allele in the population.” Dutton adds that his own work found such correlations to be weak, and he is reluctant to attribute ethnocentrism to small numbers of specific genes. He instead finishes the chapter with the suggestion that specific genes such as these may play a small role, but only in conjunction with Life History Theory—for example, he provides data suggesting that populations with Slow Life History strategies (typified by higher intelligence, delayed gratification, and higher investment in children) are likely to be higher in positive ethnocentrism.

In Chapter 8, Dutton presents data on race differences in ethnocentrism, and he then explores the impact of cousin marriage and religion on ethnocentrism. The chapter opens with a very interesting discussion of racial dating preferences derived from the OKCupid dating site. The data suggest that, at least in sexual terms, White women were the most ethnocentric group, overwhelmingly preferring to date men from their own ethnic group. By contrast, most non-White groups seemed to have a preference for dating Whites. Dutton explains that this data cannot be meaningfully employed in the study of ethnocentrism because the fact non-Whites want to have sex with Whites merely means that “Whites have value.” He continues: “this does not, of course, mean that black people would be necessarily more inclined to lay down their lives for white people, show preference for white interests over those of their own race, vote for whites over members of their own race or any other behaviour of that kind that might be regarded as low in ethnocentrism.” Dutton instead utilizes the ‘World Values Survey’ as a more reliable indicator of ethnocentric feeling, and finds that East Asians are among the most ethnocentric populations. At this stage, the author returns to Genetic Similarity Theory, pointing out that the East Asian gene pool is much smaller than the European gene pool — in other words, two random Japanese men will be more closely related than two random English men. This is important because

> **any act of ethnic altruism by the Japanese man would have a greater payoff in terms of inclusive fitness than would precisely the same act by an Englishman. As such, we would expect higher levels of positive ethnocentrism among Northeast Asians than among Europeans. By the same token, were a Japanese person to be confronted by a foreigner, this would potentially damage his genetic interests to a greater extent than would be the case if a European, from a larger gene pool, was confronted by a foreigner.**

Genetic Similarity Theory, as outlined above, is particularly salient in Dutton’s discussion of ethnocentrism among Arabs and South Asians, populations with high levels of cousin marriage. Arabs and South Asians are more ethnocentric than Europeans but, unlike East

Asians, the nature of Arab and South Asian ethnocentrism tends more towards negative ethnocentrism — something Dutton links to relatively lower average intelligence. Consanguineous marriage, itself a response to a stressful and/or conflict-riven ecology and a means of developing a functioning society in populations with Fast Life History strategies, will accelerate and deepen negative ethnocentrism.

This phenomenon is deepened further by high levels of religiosity, which, Dutton argues, has been demonstrated as boosting both positive and negative ethnocentrism. Among the aspects of religion that contribute to ethnocentrism and group selection, Dutton cites high levels of fertility, matrimony, physical punishment of children, bodily mutilation, honor killing, martyrdom, celibacy, and intense violence or enmity directed at non-believers. I found Dutton's work here to be especially interesting, though I was left with some significant questions about the nature of modern Christianity, something disappointingly absent from Dutton's text despite his rich background in the study of Christian fundamentalists. Why is modern Christianity so entirely lacking in ability to promote any kind of ethnocentrism? My own instinct is that it has something to do with the development and spread of the belief in a "personal Jesus," a largely nineteenth-century American innovation, rather than the older belief in folding oneself into a community of believers under a more distant and overarching God of nations. But this would require an essay, or several, to fully articulate, rather than an aside in a book review. It should suffice to state here that more detail or illustration from Dutton in this regard would have been most welcome.

Dutton spends several pages discussing Jewish ethnocentrism, and is appreciative of the work of Kevin MacDonald in this area. Jews are clearly very high in positive ethnocentrism, as demonstrated by very high levels of in-group philanthropy, belief in themselves as members of a Chosen People with a special world-historical destiny, and the prolific production of self-congratulatory and apologetic literature about themselves that is frequently accompanied by a widespread refusal to make any concessions on negative aspects of the history of the ethnic group. Jews have also distinguished themselves throughout history with very high levels of negative ethnocentrism, including their genocides of other peoples (real or imagined) in their religious texts, very negative portrayals of non-Jews in their religious commentaries, frequent outbursts against Greek cultural influence in the Classical period, exploitative economic relationships with Europeans since at least the Carolingian dynasty, the preference for suicide over conversion in the Medieval period, high levels of culturally disruptive behaviors among host populations in the modern period, and most recently their extraordinarily hostile treatment of the Palestinians. This can be partly explained, as Dutton points out, by the highly consanguineous nature of the Jews. For example, "it has been found that the world's 10 million Ashkenazi Jews are all descended from about 350 Ashkenazi Jews who found themselves in Eastern Europe about the year 1400." High levels of inbreeding have led to the noted prevalence of several genetic disorders among the Jews, including Tay-Sachs

Disease, Gaucher's Disease, and Riley-Day Syndrome. Dutton argues that Jews would have been more ethnocentric than Europeans from the earliest stages of their settlement in Europe, and that this ethnocentrism would have been deepened even further over historical time, in successive cycles, by their continued breeding within a small gene pool (intensifying the impact of Genetic Similarity Theory) and their presence in a high stress environment typified by periodic outbursts of reactive persecution (resulting in "harsh selection" for the most ethnocentric Jews). Dutton then discusses the findings of one study carried out by developmental psychologists, in which it was found that Israeli infants displayed unusually intense fear reactions in response to strangers when compared with North German infants. Whereas the North German infants had relatively minor reactions to strangers, the Israeli infants became "inconsolably upset."

The author brings his eighth chapter to a close with a discussion of low ethnocentrism among Europeans and sub-Saharan Africans. Low ethnocentrism among Africans is explained briefly via their very pronounced *r*-strategy, resulting in low rates of consanguineous marriage and a much broader gene pool and genetic diversity. On the other hand, Europeans, argues Dutton, occupy a 'Goldilocks Zone' of very low ethnocentrism because they are less *K*-selected than East Asians, have a larger gene pool, and their environment is less harsh, leading to lower levels of group selection. There appears to be a position on the *r*–*K* spectrum, lower than East Asian *K* strategies, where cousin marriage is selected for (boosting ethnocentrism) and this position is occupied by Arabs and South Asians rather than Whites, who instead occupy a position below East Asians but above Arabs and South Asians. The trade-off for this relatively weakened position of Europeans is that for a population with moderate-to-high intelligence, "low ethnocentrism would permit a greater ability to trade and pool resources and so, ultimately, the creation of an extremely large coalition with a very large gene pool. This group would be more likely than a smaller group to produce geniuses."

Dutton thus argues that, in a sense, some level of selection took place for low ethnocentrism in Europeans — a "genius" group evolutionary strategy. Dutton argues that groups with high levels of genius but low levels of ethnocentrism will triumph over groups with high levels of ethnocentrism but low levels of genius so long as certain conditions are met. The most important condition is that the genius group should maintain a basic level of ethnocentrism. Should this base level decline or collapse, the genius strategy would fail and highly ethnocentric groups would eventually dominate. European ethnocentrism has clearly been stronger in the past than it is at present, a fact the author very capably discusses within the framework of broader fluctuations in ecology (especially the advent of the industrial revolution) and ongoing evolutions in race itself.

In Chapter 9, Dutton explores in detail several variables that may impact ethnocentrism at individual and group level. Highly stressful situations in which survival is at risk have been shown to boost ethnocentrism, and researchers have found that playing violent video games is even sufficient to increase aggression to perceived out-groups. Mortality salience, or the fear of death, has also been shown to lead people to believe in a way which is highly defensive of their in-group. Although Dutton does not explore the theme in any great depth, I was moved to reflect on how anti-stress Western civilization has become during the last 60 or so years, not only in terms of industrialization, radically lowered infant mortality, and medical advances (all of which Dutton explores), but also in the extraordinary emphasis placed by modern culture on individual transient pleasures and prolonging youth (and therefore delaying or avoiding confronting death). Decadence, which is what such a culture essentially decays into, is therefore obstructive or oppositional to the development of ethnocentrism, and 'weaponized decadence' therefore strikes me as a particularly useful strategy that could be employed by a highly ethnocentric group with significant cultural influence in a host society with pre-existing moderate-to-low levels of ethnocentrism — a way of pushing a stronger "genius evolutionary strategist" into a fatally lower level of ethnocentrism and thus, ultimately, into defeat and destruction. Other variables impacting upon levels of ethnocentrism, and discussed by Dutton, include age, gender, pregnancy, intelligence and education, and ethnic diversity.

I found the last of these the most salient. Dutton, following from Vanhanen and Salter, argues that multi-ethnic societies are much less capable of successfully defending themselves against incursion from outsiders. This is for three key interrelated reasons. The first is lower levels of trust, as sapped confidence in one's group leads to radically fewer sacrifices on behalf of the group. The second is that a multi-ethnic society will be able to draw on significantly lower reserves of positive ethnocentrism. The third is that ethnic minorities will tend to support immigration, essentially acting as a fifth column; allies to the outsiders engaged in incursion. So much for the "diversity is our greatest strength" mantra.

In the penultimate chapter, Dutton makes the argument that the industrial revolution and its consequences have been a disaster for European ethnocentrism. Industrialization has significantly reduced human ecological stress in the West, and has accelerated the decline of European religion — one of the key supports for an already low level of European ethnocentrism. Advances in medicine and developments in the welfare state have led to wholesale dysgenic impacts such as the extraordinary rise in numbers of people with moderate to severe genetic disorders (26 percent increase in hemophilia, 22 percent increase in cystic fibrosis, and a 300 percent increase in phenylketonuria). The author posits that the increased proliferation of unhealthy mutations has further precipitated the decline of healthy instincts rooted in healthy genes that promoted survival (on a related note, it is interesting that those identified as ethnocentric score very highly in disgust sensitivity—a trait associated with disease avoidance). Dutton and some of his colleagues have come to describe such negative mutations as "spiteful mutations" which "cause people to act against their own genetic interests." He continues:

If [carriers of 'spiteful genes'] influence society, they can persuade even non-carriers of these 'spiteful' genes to act in self-destructive ways and they can undermine structures — such as religion — which help to promote group interests.

Woodley of Menie et al. call this ‘social epistasis.’ As a consequence, modern (liberal) religion and ideology — far from being an indirect means of genetic preservation — would in fact reflect a sick society’s growing desire to destroy itself. An obvious example can be seen in the ideology of Multiculturalism and Political Correctness.

In Dutton’s reading of our present situation then, the worst of our traitors are in fact what perhaps Nietzsche was referring to when he condemned “the botched and the bungled” — malformed and maladapted offspring eager for self-destruction, and dragging the healthy down with them.

The final, brief, chapter of *Race Differences in Ethnocentrism* offers a neat summary of the findings and central arguments of the book before ending on a warning and offering some meagre light at the end of the tunnel. The warning is clear:

> **Europe is increasingly allowing into its borders people who are extremely high in ethnocentrism as predicted by their high levels of religiousness, low median age, their practice of cousin marriage, low average intelligence, and (likely) low mutational load. We have noted that the ethnocentric strategy will, eventually, tend to dominate all other strategies in the battle for group survival. Alternate strategies can also work, such as the development of large and highly inventive coalitions, but these cannot last if they promote ideologies which are actively to the detriment of their genetic interests, as it happening with Political Correctness, which actively promotes an effective destruction of European people.**

And yet this may be a night that is necessary before the dawn, as Europeans are once more plunged into a cleaning cauldron of harsh, selective conditions:

> **We are now living under these conditions. But it will be the collapse of [European] civilisation and power that will likely lead, many years hence, to their becoming more ethnocentric once again.**

It is the humbling, unenviable, and largely thankless task of websites like *The Occidental Observer* to convince European peoples, wherever they are, that ethnocentrism is an option that should be taken *now*, before catastrophe makes that choice for them. Edward Dutton’s remarkable book lends powerful support to that cause.

Inducing White Guilt

theoccidentalobserver.net/2019/05/30/inducing-white-guilt

Andrew Joyce, Ph.D.

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> *"Group-based guilt is debilitating because it may undermine internal attributions for in-group success and may threaten the in-group's identity as moral and good."*
> Iyer et al. "White Guilt and Racial Compensation," *Personality and Social Psychology Bulletin*, 2003.[1]

"We're not sorry! And we've stepped over the prospect of being sorry."
Jonathan Bowden

I am frequently bemused by the mystery of the failure of our ideas to win over those White masses sleepwalking into permanent displacement from their own lands. That which seems self-evident — the demographic projections, the crime figures, the well-documented plans and trends, the bold intentionality of it all — is yet insufficient to break through into the deeper instinctual consciousness. Why? In a recent conversion I had with Kevin MacDonald, it was mentioned that when White people are told they are being slowly replaced, they get angry. And yet it appears a gentle and transient anger, incapable of translation into clear political trajectories and easily muzzled by the poisonous triad of media, entrenched government, and the academy. My recent reading of Ed Dutton's *Race Differences in Ethnocentrism* answered some questions, but provoked more. The text is primarily concerned with what might be termed "hard biological" explanations for low ethnocentrism among Europeans, possibly at the cost of placing too little emphasis on cultural and socio-ecological factors. In particular, I felt the text understated the case that present-day low ethnocentrism is something that has been deliberately cultivated over time, and that part of that cultivation has been the widespread dissemination of shaming propaganda carefully designed to threaten and undermine White in-group identity. I am thinking, of course, about the concept of White Guilt.

Discussions about White Guilt are becoming increasingly common on both the Left and Right, and basic distinctions can be made between explanatory theories. One set of theories ascribes to White Guilt a "dishonest and evasive" character, in which White Guilt is on some level a self-serving and self-satisfying charade that enables Whites to continue to patronise and dominate minorities. These theories emanate from the harder, old-school Marxist Left. Another set of theories ascribes to White Guilt an "honest and spontaneous," character, in which it arises as genuine feelings of regret at alleged historical wrongs or at the holding of a privileged position in society. These theories emanate most commonly from the center-Left of the ideological spectrum. Another set of theories, ascribes to White Guilt an "honest but cultivated" character, in which White Guilt arises as genuine feelings of regret and discomfort at alleged past and present wrongs, and is the product of a debilitating and ceaseless social critique designed to undermine the ability of Whites to see their interests as legitimate and thus the ability to defend and protect those interests. These theories emanate almost exclusively from the dissident Right. The centre-Right appears to stand alone as advancing no position on the matter, much as it has forfeited taking any positions on mass migration or issues of ethnic identity.

The old-school Marxist position on White Guilt is perhaps best articulated by Slavoj Zizek, and I am thinking in particular of his critique of the democratic establishment in his February 2019 essay They Are Both Worse! For Zizek, White Guilt is in fact a (conscious or unconscious) strategy pursued by factions of Whites in order to assert moral superiority. He writes:

> **The Politically Correct prohibition of asserting the particular identity of White Men (as the model of the oppression of others), though it presents itself as the admission of their guilt, confers on them a central position: this very prohibition to assert their particular identity makes them into the universal-neutral medium, the place from which the truth about the others' oppression is accessible. And this is why White liberals so gladly indulge in self-flagellation: the true aim of their activity is not really to help others but the Lustgewinn [attainment of pleasure] brought about by their self-accusations, the feeling of their own moral superiority over others. The problem with the self-denial of white identity is not that it goes too far but that it does not go far enough: while its enunciated content seems radical, its position of enunciation remains that of privileged universality. So, yes, they declare themselves to be "nothing," but this very renunciation to a (particular) something is sustained by the surplus-enjoyment of their moral superiority.**

There is clearly a lot to unpack here, but I think Zizek has produced a usable critique of White Guilt in spite of himself. Although his ideological commitments prompt him to engage in hyperbolic radicalism ("the problem with the self-denial of white is not that it goes too far but that it does not go far enough"), his basic conclusion that the more effusive strains of White Guilt offer "surplus-enjoyment" and "moral superiority" cannot be easily dismissed. They in fact cohere rather well to arguments of those like Kevin MacDonald, where Whites are deemed to possess a special proclivity for forming and enforcing in-groups based on morality and senses of moral order. In a society divided into moral tribes, which is essentially what the postmodern Left has contrived to create, and in which the possession of White identity is itself deemed immoral, it would make sense that Whites would be conflicted and that some of them would attempt to maintain social standing by making a public demonstration of their lack of ethnic identity. Of course, such a strategy is bound to come with an expiry date. At the present time, Whites maintain majorities — dwindling, but majorities nonetheless — and White Guilt posturing thus brings many more social positives than penalties. However, when Whites slide into minority status and lose significant aspects of local or national power, it isn't difficult to imagine that, in the context of ubiquitous White-Guilt cultural narratives, retributive penalties imposed by ascendant non-

Whites would become increasingly common. *It is highly likely that, faced with greater penalties than rewards, effusive White self-flagellation would cease to be a feature of White strategies for social standing.* In short, I argue that White Guilt is a warped but explicable 'luxury' that is pursued only within the relative safety and encouragement of White majorities manipulated into the belief that possessing a proud White identity is immoral. This perverse luxury cannot, and will not, survive the demographic decline of Whites.

Centre-Left theories ascribing to White Guilt an "honest and spontaneous," character, in which it arises as genuine feelings of regret at alleged historical wrongs, or at the holding of a privileged position in society, are very common in academia. In these theories, White Guilt is often quite narrowly defined, ignoring, for example, responses to Holocaust propaganda or similar works that present a litany of alleged past moral transgressions. Iyer et al. (2003), for example, focus only on the United States and describe White Guilt as "the dysphoria felt by European Americans who see their group as responsible for illegitimate racial inequality."[2] Their discussion of group-based guilt would seem to indicate that group-based guilt is significantly easier to induce than personal guilt. In one study they mention, it was found that European Americans could be quite easily coaxed into group-based guilt simply by being told that "members of their group had treated outgroups unfairly in the past." Further studies showed that both White Europeans and European Americans experienced group-based guilt when told they enjoyed illegitimate racial privilege. Once initiated, it would appear this can be quite difficult to reverse, even when faced with negative behaviours from outgroups. This is because one of the central psychological features of guilt is the focus of attention on the self. "Those who feel guilty concentrate on what they have done wrong and the extent to which they are responsible for the harm that has been caused."[3] A further feature of group-based guilt is the desire to make restitution and a willingness to accept punishment. Much Centre-Left academic research on White Guilt implies, unlike Zizek and his ilk, that it is a genuine phenomenon, though one that has limitations. For example, Iyer et al. comment that while European Americans can be persuaded to "equalize opportunity," a different set of psychological processes need to operate in order to offer compensation (financial or otherwise) to outgroups. Despite these differences, however, Iyer et al. concluded their study of White Guilt among college students that "White guilt [based in a self-focused belief in White privilege] is an independent predictor of support for compensatory affirmative action."

Although much of this research seems to imply that White Guilt is a naturally developing phenomenon in response to putative revelations of past injustice, a small number of studies indirectly demonstrate that White Guilt can be easily induced with trigger propaganda. In one study, published in the Journal of Applied Social Psychology, Harvey and Oswald (2000) attempted to "test the notion that Whites can be made to support Black programs when presented with guilt-inducing stimuli that portray their in-group as oppressors."[4] The guilt-inducing stimuli was a civil rights videotape that was subsequently found to provoke in 133 White undergraduates "shame, personal distress, guilt, and empathy," as well as increased support for programs like affirmative action, thus proving the hypothesis that "guilt and shame may be induced within Whites" by having them watch propaganda depicting their in-group as morally transgressive towards out-groups. Harvey and Oswald conclude: "Our research suggests that guilt and shame may be induced in Whites by having them focus on the perpetuation of oppression by their in-group toward a relatively powerless group."[5] It is interesting to note that studies have shown that White Guilt is most prominently produced not by focusing on the alleged suffering of out-group members, but through emphasis on alleged White misdeeds,[6] reinforcing arguments suggesting that Whites have a strong tendency to form moral in-groups and to react strongly to morality-based cultural and emotional stimuli.

Such framing was of course in evidence since the days of the Frankfurt School and their work on the "Authoritarian Personality," and reached a kind of perfection in the late 1970s with the publication of White Awareness: Handbook for Anti-Racism Training (University of Oklahoma Press, 1978) by Judith H. Katz, an incredibly hostile and profoundly influential Jewish psychologist and ethnic activist. For Katz, White Guilt was perhaps the most useful antidote to White ethnocentrism, something she described (p.11) as a "disease," and "a form of schizophrenia." Katz asserted (p.12) that there is sufficient evidence to "indicate that racism is a critical and pervasive form of mental illness." All manifestations of positive White identity are thus the result of the fact Whites are permanently locked "in a pathological and schizophrenic state," (p.15), and "being White in America implies being racist" (p. 23). Katz wrote (p.10):

Racism is a White problem in that its development and perpetuation rest with White people. … Therefore, the "race problem" in America is essentially a White problem in that it is Whites who developed it, perpetuate it, and have the power to resolve it, … The psychological disorder racism is deeply imbedded in White people from a very early age on both a conscious and unconscious level.

Katz was, in turn, building on social experiments carried out in the late 1960s by Irwin Rubin, another Jewish psychologist who developed "sensitivity training" as a method to induce White Guilt and reduce White ethnocentrism.[7] Rubin was delighted when his research indicated "that sensitivity training may well be a powerful technique in the reduction of ethnic prejudice [among Whites]." The techniques of Rubin were further perfected and advanced by yet another Jewish psychiatrist, Peter Kranz, who pioneered "racial confrontation" and "race relations" classes at North Florida University in the 1970s designed to induce White Guilt in White students. Kranz, who grew up in a Jewish milieu in New York, argued for multiculturalism without assimilation, and asserted, in the context of discussing his classes and "racial confrontation groups," that it was Whites who would have to adapt to demographic changes in their environment—i.e., in the 1970s, before the idea of rapid demographic change in which Whites would become a minority was even a topic of public discussion:

> **Historically, Whites have exhorted non-Whites to make changes so that they would be acceptable as full-fledged Americans. However, events in the U.S. have shown the dishonesty and tragedy of this emphasis. Therefore, a major focus of each group was to help Whites see they must learn and change within themselves if further violence is to be avoided.[8]**

The emphasis of the classes was thus on cultivating White self-focus with the goal of inducing White Guilt. And they were very successful, with most White students emerging afterwards repeating imparted mantras. One White female student commented after the course that "it made me cognizant of the insidious nature of racism." Very similar sentiments were expressed by another White participant following Katz's course several years later: "I wanted not to be seen as a racist, and I shared with the group my feelings of guilt, as well as my concern about racism."[9] And, as discussed in one 2001 study, these feelings are still being induced to great effect with one respondent commenting after a race sensitivity course: "So, I feel like a light bulb has gone on for me. I grew up not having to think about being White very often. … Today I think about being White all the time. Sometimes I feel guilty, sometimes I feel thankful. Then I feel guilty for feeling thankful."[10] Intuitively, I suspected that individuals with pre-existing low levels of ethnocentrism would be especially vulnerable to White Guilt inducement, and this appears to have been borne out by at least one study that concludes "participants who had more unfavorable personal evaluations of Whites (low private collective self-esteem) reported more White Guilt."[11]

Remarkable among discussions of White Guilt in the "mainstream" is the total absence of any discussion of the proliferation of guilt-inducing stimuli in modern culture, and especially the central role of Holocaust education, memorialization, and commemoration in every corner of the White world. I recall being in Baltimore a few years ago, and being stunned by my discovery that the city had a Holocaust Memorial Park. What connected a city in the Eastern United States with alleged events in rural Eastern Europe more than 70 years ago? This question appears to pale into insignificance against the need for an omnipresent psychological battering ram to break down White ethnocentrism. Thus, every town in the West must commemorate a historical narrative that in many countries remains illegal to question. The Holocaust narrative is perhaps the ur-stimuli of White guilt, and certainly Holocaust historiography has been adapted in recent decades to encompass "bystander historiography" — that is to say, the study of those nations who, although engaged in warfare against the Axis, "did nothing" specifically to help Jews. Holocaust historiography is much like a net that grows every larger in order to drag more prey into the vortex of White Guilt.

From these roots, many branches have formed. Steven Spielberg's Amistad (1997) is a classic case of the production of high-level guilt-inducing stimuli, with White audiences being informed that, "like medicine," viewing the movie would "be good for them."[12] After viewing the film, one academic wrote for a journal regarding what he observed in the audience, focusing first on a Black couple, and then a White couple:

> **The white couple seemed to cling to each other in a desperate attempt to manage the tragedy that had unfolded before them in graphic and picturesque fashion; it appeared as if they sought a bond, an unspoken assertion of identity which would allow them to tuck away the collective guilt they had so effectively succeeded in submerging deep within their psyches. I heard the young man ask his companion, "Are you okay?" She replied, "I think I'll be fine."[13]**

Conclusion

White Guilt stimuli are now ubiquitous in education, cinema, television, policing and justice, and politics. One of the fundamental flaws of Leftist explanations and critiques is that they fail to take into account the interest that hostile minorities have had in lowering White ethnocentrism, and the role of Jews in this particular sphere of activity is well-documented and simply beyond question. Elements of the Marxist critique advanced by Slavoj Zizek are difficult to dismiss entirely. It appears clear that significant elements of White self-flagellators are indeed seeking social standing and enjoying "surplus-enjoyment" in their self-regard as being morally superior, even if this is a strategy that is destined to expire the moment such a lack of collective feeling begins to attract negative consequences. However, only the dissident Right has advanced a theory of White Guilt that covers all aspects of its manifestation. This is the argument that, generally speaking, White Guilt is an "honest but cultivated" phenomenon, in which White Guilt arises as genuine feelings of regret and discomfort at alleged past and present wrongs, and is the product of a debilitating and ceaseless social critique designed to undermine the ability of Whites to see their interests as legitimate and thus the ability to defend and protect those interests.

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[1] A. Iyer et al. "White Guilt and Racial Compensation: The Benefits and Limits of Self-Focus," *PSPB*, Vol. 29, No.1, January 2003, 117-129, (117).

[2]

[2] Ibid, 118.

[3]

[3] Ibid.

[4]

[4] R. Harvey & D. Oswald, “Collective Guilt and Shame as Motivation for White Support of Black Programs,” Journal of Applied Social Psychology, 30:9, 2000, 1790-1811, (1791).

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[5] Ibid, 1806-7.

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[6] E. Knowles & K. Peng, “White Selves: Conceptualizing and Measuring a Dominant-Group Identity,” Journal of Personality and Social Psychology, 89:2 (2005), 223-241, (227).

[7]

[7] I. Rubin, “The Reduction of Prejudice through Laboratory Training,” The Journal of Applied Behavioral Science, 3:1, 1967, 29-101.

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[8] Cited in Katz, 17.

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[9] Katz, iv.

[10]

[10] J. Arminio, “ Exploring the Nature of Race-Related Guilt,” Journal of Multicultural Counselling and Development, Vol. 29 (2001), 239-252, (244).

[11]

[11] J. Swim & D. Millar, “White Guilt: Its Antecedents and Consequences for Attitudes Toward Affirmative Action,” Personality and Social Psychology Bulletin, 25:4 (1999), 500-514, (505).

[12]

[12] J. R. Jeffrey, “Amistad (1997): Steven Spielberg’s ‘true story’,” Historical Journal of film, Radio and Television, 21:1, (2001), 77-96.

[13]

[13] C.J. Fontenot, “Black Misery, White Guilt and Amistad,” Melus, 24:1, (1999),

Why I Write

theoccidentalobserver.net/2019/06/15/why-i-write-3

Andrew Joyce, Ph.D. June 15, 2019

"*I have written it as an attempt at justice."*
Hilaire Belloc, Introduction to *The Jews* (1922)

Several weeks ago I participated in a discussion of my work with Kevin MacDonald for TOQLive, and in the days prior to that I had a look at my past articles in the *TOO* author's archive. It came as something of a surprise to see that there are now almost two hundred essays, blog posts, and translations (in five languages) under my name, submitted over a seven year period. I really hadn't realised I'd written that many essays, though I suppose it goes some way towards explaining Rabbi Bruce Warshal's **description** of me as a "prolific anti-Semitic academic." In some ways these years seem to have flown by. A lot has happened. The roster of writers at *The Occidental Observer*, with the exception of a couple of returning stalwarts like Brenton Sanderson and Edmund Connolly, has changed somewhat. This is due in part to the fact this website stands at the frontline of the culture war and bears several scars. To say nothing of the early years of *The Occidental Observer*, during my time writing for the site two *TOO* writers were doxxed by the SPLC and have not returned, the site underwent a period of DDOS attacks in 2015 (with some of the offending IPs originating in Israel), and we were then deplatformed from PayPal as part of a concerted post-Charlottesville censorship strategy by our opponents. Outside *TOO*, between 2012 and 2019 I made a brief foray into politics, delivered speeches in three countries, edited a few books, became a father two more times, started work on a volume of my own work, was arrested twice on spurious allegations relating to my political opinions, was (temporarily) prohibited from entering the United States, and managed to get banned from Twitter more times than I can now remember. I have no regrets, and in fact found much of it enjoyable. During this busy and important period in my life, and that of the movement, I believe my reasons for writing developed, matured, and evolved, and I thought I'd share my thoughts on this.

My path to *The Occidental Observer* probably began in 2004/5, a few years before the website was created. It was during that year that I began reading large amounts of academic material on the historical relationship between Jews and Europeans, a process that began with Daniel Goldhagen's *Hitler's Willing Executioners (1996)* and steadily developed to encompass most of the field's mainstream authors including Robert Wistrich, Jacob Katz, Gavin Langmuir, Schmuel Almog, Dan Cohn-Sherbok, Kenneth Stow, Yehuda Bauer, David Sorkin, Marvin Perry, and Frederick Schweitzer. Although most of the books produced by these authors were well-written, had a polished academic veneer, and were published by some of the most-respected publishing houses in academia, I felt they all suffered, to borrow Albert Lindemann's description of Robert Wistrich's work, from repeating the same “colourful and indignant narrative, accompanied by weak, sometimes tendentious analysis.”[1] It occurred to me very early on that it wasn’t altogether healthy for Jews to dominate the academic discussion of the historical relationship between their people and other peoples, and that resulting histories were bound to come with their own subtle or not-so-subtle biases. By the time I made it to Anthony Julius’s *Trials of the Diaspora* (Oxford, 2010), I had grown quite suspicious of Jewish-authored histories of anti-Semitism, and Julius’s extremely arrogant and manipulative work was in some sense a final straw. In the opening of Part 1 of *Trials of the Diaspora*, Julius opined that anti-Semites were mere charlatans in search of something to appear “expert” in,[2] but I came away from his book wondering if it wasn’t Jews who were claiming the monopoly on expertise in anti-Semitism, entirely ignoring the other half of a very long and painful story.

Julius also wrote that no anti-Semite has ever “carried his anti-Semitic convictions tentatively.”[3] Ironically, by the time I had finished reading his book I was beginning to do just that. Doubts and suspicions had slowly given way to the realisation that readers like me were being manipulated, and even insulted along with our ancestors, by the production of works like *Trials of the Diaspora*. And, in a twist of fate, the next book I happened to read after *Trials of the Diaspora* was Kevin MacDonald’s *A People That Shall Dwell Alone*. I really can’t remember if I’d read any negative material about Kevin prior to reading *PTSDA*. My feeling is that I read the book “blind,” and that the book had come up during a library catalog trawl for relevant books rather than a text I deliberately sought out. The edition I later received from my library also happened to be the original, very traditional-looking hardback, so I completed the book, I assume, without any sense of the controversy that by then attended it. I was, however, sufficiently intrigued and encouraged by *PTSDA* to try to find out if Kevin had authored any other books on Jews and anti-Semitism, and it was at that point that I think I encountered the ADL and SPLC hit pieces, and the broader mainstream response to his trilogy. I wasn’t much affected by the propaganda, and was delighted to discover Kevin’s own academic website, where he offered responses to the criticisms of the trilogy levelled by other academics, many of whom clearly hadn’t read the works in question. After reading most of the online exchanges, I ordered the entire trilogy in paperback.

It was several weeks after finishing *Culture of Critique* that I discovered *The Occidental Observer* while searching for further work by Kevin. I remember clearly that the very first piece I read was Brenton Sanderson’s **April 2011** essay ‘Why Mahler? Norman Lebrecht and the Construction of Jewish Genius.’ Like all productions by Sanderson before and since, the essay was exceptional, and, after Kevin, Sanderson remains my favourite contemporary writer on the subject of Jewish influence and anti-Semitism. It was an extremely pleasant surprise to find Jewish matters, and the issue of anti-Semitism, being discussed at a very high (and honest!) level, and I became a dedicated *TOO* reader many months before I became a *TOO* writer. I continued to carry out research into the mainstream productions of Jewish historiography, while letting *TOO* broaden my mind to some of the more contemporary political and cultural manifestations of age-old problems. Contrary to the assertions of Julius, much of this remained tentative, and I remained open to counter-arguments or any evidence against the ideas I was beginning to form or agree with. To some extent I still am, even if the counter-arguments are shallow and the evidence against "anti-Semitism" thus far non-existent.

Some months after becoming a *TOO* reader, I began an email exchange with Kevin MacDonald, explaining something of my own academic background, some interesting encounters I'd had with Jews, and relating some tales from my own research. I recall being delighted with the mere fact I got a reply to my first email which, if I remember correctly, was simply a brief message of support in reference to the SPLC's activism against Kevin's place of employment and the broader campaign of vilification that had been relentlessly carried out by Heidi Beirich. As our exchange developed, the idea then arose that I might contribute a piece of writing to *The Occidental Observer*. My intensive reading in Jewish historiography was by then very extensive and the options for subject matter were almost unlimited but, since it was fast approaching St. Patrick's Day, I decided to write **a short piece** on the little-known boycott of Jews in Limerick, Ireland in 1904. My first essay, posted on St. Patrick's Day 2012, was positively received by Kevin and the *TOO* readership, and I resolved that, time permitting, I would make the effort to offer further contributions.

These early contributions reflected my background in academia, and my growing fascination (and horror) with the ways in which Jews wrote about themselves and their history. I came to see Jewish influence in academia and the writing of Jewish history (and that concerning anti-Semitism) as especially pernicious, and almost all of my early *TOO* essays therefore concerned myth-making in historiography. A couple of months after the Limerick piece I submitted a much longer and more serious examination of the idea and reality of "pogroms" in Russian history, based primarily on my reading of the works of John Doyle Klier between 2009 and 2011. Klier (1944-2007) was a well-respected academic at University College London who had been head of the British Association for Jewish Studies. Klier's work, which was almost as influential on me as MacDonald's, was built around the most detailed and rigorous examination of the history of Jews in the Russian empire that had then been undertaken. It was his posthumously published *Russians, Jews and the Pogroms of 1881-82* (Cambridge, 2011) that contained some of the biggest bombshells. Klier demonstrated how Jewish-owned Western newspapers like England's *Daily Telegraph* had pre-existing animosities towards Russia, and were only too eager to disseminate *en masse* the sensational and entirely fictional accounts of Russian atrocities against Jews. After years of reading about "deniers" and "denial" in relation to Jewish historical narratives, here was quite literally one of the top academics in Jewish Studies (and one of its very few non-Jews) announcing that the pogrom narratives were inventions of reporters from the *Jewish World* that are "flatly contradicted by the historical record," that they were first embellished and spread by Rabbis in Prussia, and that all such reports of

Russian brutality should be treated with "extreme caution."[4] Anthony Julius had argued that people turn to anti-Semitic ideas when they want to appear as experts, but here was a widely-acknowledged *bona fide* expert essentially describing one of the foundational narratives of modern Jewishness as a manipulative lie. And because Julius was by now a disdainful background note to much of ongoing research, I decided to exorcise him by offering a dissection of *Trials of the Diaspora* in my next long essay.

My thinking in Jewish matters retained an exclusively academic focus until halfway through 2013. In early 2013 I produced an extended essay on the **Jewish promotion of Spinoza** almost by accident, after Kevin MacDonald sent me a review of Jonathan Israel's book on Spinoza as an example of mutual promotion among Jewish academics. In another twist of fate, I happened to be in a college library when I received the email, and when I looked up from my laptop screen I was right beside the section of philosophy texts covering Spinoza. For the next few weeks I devoured almost everything they had on Spinoza, assessing each monograph for authorship, approach, and its evaluation of Spinoza's place in history. The resulting essay now seems to me a prose bibliography with a focus on ethnicity, illustrating the extraordinary bias of Jewish academics and intellectuals over historical time. And of all the essays I've written for *TOO*, it's one of which I remain particularly proud. After the Spinoza piece, I began investing more time investigating contemporary Jewish activism. In May 2013 I submitted a review of government texts discussing the notorious Marc Rich case, which involved almost every aspect of contemporary Jewish behaviours that can best be described simply under the umbrella term 'Semitism' – White collar crime, questionable Jewish loyalty, international ethnic networking, Israel as a refuge for Jewish criminality, the use of charges of anti-Semitism to evade criticism or punishment, and the exertion of influence on (and cultivation of links with) non-Jewish elites. The examination of the Rich case was again very influential on my own thinking, and my author archive shows I took a six month hiatus from writing after the article was posted. I remember coming to the strong realisation in mid-2013 that the Jewish Question was not simply a matter of history, or for that matter simply a matter of Jewish historians "batting for their team," but rather something much more profound and infinitely more harmful to the contemporary interests of Whites/Europeans. This took me some time to digest and come to terms with.

When I returned to *TOO* in January 2014, my motivations for writing had fundamentally changed and I think this was reflected in the tone, subject matter, and pace of my writing from that date forward, with the result that I moved from an average of five pieces per year in 2013 to making 24 or more entries per year in 2017/8. Foremost in my motivation for writing was (and remains) a desire to protect the interests and future of my children, which I felt was being threatened by Jewish activism throughout the West. My first essay after my hiatus was absolutely in line with my new mindset: **'Making "America as user-friendly to Jews as possible." The Anti-Defamation League and the Indoctrination of our Youth.'** Re-reading the essay, it's clear to me that writing for *TOO* had become, on some level, personal. "I have two young sons in elementary school," I wrote. "What a morally, spiritually, culturally, and racially bankrupt world they will inherit. Abraham Foxman of the ADL claims he has been “losing sleep” over weakening American support for Israel. I endure sleepless nights because when I put my boys to bed at night, and watch them drift off to sleep as their blond hair falls softly across their pillows, I am filled with a dread inspired by the activities of that same Mr. Foxman. I know the future that he and others want for my sons, and I am moved to act in any way I can.” It’s now more than five years since I wrote those words, and I’ve become a father twice more in that time. They appear to me more real and urgent than ever.

Since that date, I’ve tried to offer as wide and as comprehensive analysis of Jewish activism as possible. The examinations of historiography have of course been retained. In addition to dissecting Julius, over time I’ve assessed the work of **Wistrich**, **Langmuir**, **Cesarani**, **Ginsburg**, **Penslar**, and (most recently) **Hanebrink** in detail, as well as discussing the work of many others in the course of broader analyses. I continue to believe that attacking the “colourful and indignant narratives” with their “weak, sometimes tendentious analyses” is an essential part of the culture war against Jewish influence in academia and society as a whole. Adding to this, I’ve tried to bring wider attention to credible mainstream academic texts that contain useful information or arguments, including ***The Jesuit Order as a Synagogue of Jews*** (Brill, 2010) by Robert Aleksander Maryks, and also bring new audiences to old texts like **Hilaire Belloc’s The Jews** (1922) or a **three part survey of three centuries of useful anti-Semitic literature**. It’s very gratifying to me that many of these essays, which are potentially alienating in the specificity of their subject matter and necessary employment of academic jargon, nevertheless attract a healthy readership and lively commentary – a testament to the quality of reader the site continues to attract.

Closely related to my work on Jewish historiography has been those examples of my work that attempt to drawn out comparisons between historical trends and contemporary events. A further motivation for my writing has therefore been to make clear and specific warnings based in historical fact. Where appropriate, I’ve offered historical examples as guides to current events or as predictors of future opposition strategies. In 2012, when I started writing for *TOO*, the heady days of the 2016 Alt-Right surge were almost unthinkable. Speculation instead revolved around the British National Party (now almost defunct) and other European pro-White political parties as avenues for potential ideological breakthrough into the mainstream. Dissidents of the Right, though marginalised, were also fairly secure on the internet. But a look through my archive suggests that I became seriously concerned about Jewish intentions in this sphere in **January** and (more urgently in) **May** of 2015 – fatefully late to raise the alarm in order to put counter-strategies in place, but eerily accurate in its prediction of the censorship measures taken against the Alt-Right in late 2016 (and which are still ongoing). As early as 2014 I clearly became very interested in historical patterns involving Jewish efforts to suppress mass freedoms in order to acquire privileges and security, with two essays (**here** and **here**) that year on Jewish attacks on free speech, and a further two (**here** and **here**) in January 2015. Other essays where I've drawn direct comparisons between historical and contemporary events include '**Failed Crypsis and Its Discontents**' and '**Jews Versus the Alt-Right: Lessons from History**.'

A further motivation for my writing has been to offer an evidence-based argument in defense of the idea of anti-Semitism as a rational response to intensive resource competition between my people (and indeed **other peoples**) and the Jews. This idea is explained masterfully in the second volume of Kevin MacDonald's trilogy, and I've tried to complement it with new material and examples from history and also contemporary events. This has necessarily involved direct and honest confrontation with the alleged "canards" of anti-Semitism. As such, I've tackled issues like present-day Jewish **moneylending** and **white collar crime**, demonstrating that Jews have been, and remain, utterly prolific in the trade in debt and in financial criminality. Using hard evidence and public or mainstream sources I've also confronted Jewish representation in **refugee and migration organizations**, Jewish activism in **sexual matters**, and Jewish **dominance in mass communications**, as well as offering the first 'anti-Semitic' rebuttal to Jean-Paul Sartre's much-lauded apologetic *Anti-Semite and Jew*. It's my sincere hope that they constitute even the most modest contribution to our ideological armoury.

Another reason why I write is that I feel I must speak out against injustice. I was one of the few people to **speak out** about the questionable logic, motivations, and legality of the National Action arrests in Britain in 2017. A couple of months ago I was contacted by one of those men arrested, Andrew Clarke, who informed me upon his release by the authorities (after 18 months in prison and not a single criminal conviction) that he had appreciated my article on Britain's lamentable terrorism priorities and the heavily embellished government and media portrayal of the National Action saga. In fact, he said, prior to his own arrest he had shared the article on his Facebook profile and was later questioned by prosecution lawyers about this act of sharing my article during his trial. When he explained that the content of the piece actually proved his innocence, and revealed the arrests themselves as an act of farce, *The Occidental Observer*'s brief (and hopefully only) appearance in a terrorism trial came swiftly to an end.

I can't finish this rumination without mentioning one of my greatest motivations for writing—the people it has enabled me to meet, and the readers it has been my great pleasure and honour to engage. It goes without saying that to, in some sense, work alongside Kevin MacDonald over the past seven years has been one of my life's great "moments" and one I wish to continue for as long as possible. Kevin is an inspiration and a role model, and has made a contribution to the trajectory of our people that is already great but can only grow stronger in the coming decades. I have no doubt that he is a man of history, and it has been a great privilege to play a small role in his story. In addition to this, I have greatly enjoyed seeing reader responses to my work – both the positive and the critical. I am lucky to have met with, and spoken to, many readers in person. On long arduous journeys, such as we currently find ourselves on, the companionship of fellow pilgrims is much appreciated. And I salute my fellow pilgrims.

[1] Lindemann, *Esau's Tears*, p.x.

[2] Julius, *Trials of the Diaspora*, pp.22-3.

[3] Ibid, p.21.

[4] Klier, *Russians, Jews and the Pogroms of 1881-82*, pp.399-401.

The Sexual is Political (And Profitable)

theoccidentalobserver.net/2019/06/19/the-sexual-is-political-and-profitable

Andrew Joyce, Ph.D. June 19, 2019

“Freud envisages any social order larger than that between sexual partners as founded on a common, enforced, unrecognised renunciation of sexual life. Marcuse wishes to envisage a possible social order in which human relationships are widely informed by that libidinal release and gratification which, according to Freud, would spell the destruction of any social order.”
Alasdair MacIntyre, *Marcuse*, 1970.

STRAIGHT PRIDE
IT'S NATURAL, IT'S WORKED SINCE THE BEGINNING OF HUMANITY AND YOU CAN MAKE BABIES.
PATRIOT HUMOR

The most comprehensive prostitution decriminalization effort ever initiated in the United States has commenced in New York, led by Richard N. Gottfried, the Jewish head of the State Assembly’s Health Committee. Gottfried is an ardent crusader for sexual ‘liberation’, having previously introduced the first same-sex marriage bill in the Assembly in 2003, acted as key sponsor for GENDA, the Gender Non-Discrimination Act which would “make discrimination based on gender identity illegal,” pioneered legislation compelling the trustees or sole trustee of every school district to establish policies and procedures regarding the treatment of ‘transgender or gender non-conforming students’, and introduced legislation requiring ‘sexuality education’ in schools. In fact, the only conservative position Gottfried has ever taken in his role as head of the Health Committee was when anti-vaccine Ultra-Orthodox Jews came under fire during a measles outbreak in New York back in May. As the *New York Times* noted, “Richard N. Gottfried, the Assembly’s longest serving member is usually a reliably liberal voice on all things related to health. (Mr. Gottfried, a Democrat from Manhattan, is the sponsor, for example, of the New York Health Act, which would establish a universal single-payer health plan in the state.) But on the issue of eliminating religious exemptions, Mr. Gottfried has withheld his support.” Since Jews benefited more than any other group from exemptions in this instance, Gottfried’s coercive measures relating to health and sexuality are apparently for the goyim only. Coming during ‘Pride Month,’ his advocacy for prostitution reinforced my belief that, in postmodernity, the sexual is political, indeed hyper-political, and I wanted to share some general thoughts on the subject.

Recent social media ranting about a proposed "straight pride march" are strongly indicative of the ways in which the sexual has become hyper-political. To summarize, a heavily ironic group of activists named Super Happy Fun America planned a Straight Pride parade in Boston in reaction to the city's rejection of the group's application to raise its "straight pride flag" at Boston's City Hall earlier this spring. In a statement, the group announced: "We have decided to launch a campaign to educate the public, politicians, and civil servants about the straight community and the unique problems we face. We have determined that a parade would be the best way to promote our community and its diverse history, culture, and identity. We anticipate that the city will eventually choose to embrace tolerance and inclusivity." This is clearly an ironic and humorous, and ultimately harmless, play with leftist tropes and catchphrases. But if the intention of Super Happy Fun America was to force the totalitarian nature of postmodern sexual politics to the surface, then they succeeded. The reaction to this boyish prank was quite remarkable. The city's Jewish newspaper warned of 'The Covert anti-Semitism of Straight Pride,' while an astonishing number of major news sources (for example, see here, here, and here) warned that the Straight Pride organisers had links to the Alt-Lite and anti-Marxist groups, and were 'racists' and 'anti-Semites.'

STRAIGHT PRIDE PARADE

Satirizing Straight Pride

Setting aside the genuine right-wing political background of the Straight Pride organisers (Proud Boys, Resist Marxism etc.), the concept of a parade by the sexually normal was itself viewed as inherently political, and with some justification. Homosexuality, transgenderism, and a plurality of related deviances and delusions are now an integral and celebrated part of globalism and its philosophical underpinning. These modes of being, for lack of better terminology, are the biological representation of the anti-border, and their co-operation with contrived concepts of psychological and physical 'fluidity' are fully in keeping with globalism's requirement for the fluidity of capital (both fiscal and human) and the breaking down of national differentiation.

To put it simply, once one accepts the idea that a man can become a woman just by thinking he is one, it is remarkably easy to be persuaded, for example, that England can become 'other' than the homogeneous home of the English. And interpretations of marriage can be made more 'flexible,' in precisely the same way that national identities and conceptions of citizenship can be made more 'accommodating.' Thus, we live in an age where a woman can have a penis, and a sub-Saharan African can be a Scotsman. In both cases, the rejection of 'rigid' identities and borders is the political-philosophical precondition for 'progress,' ambiguously defined as 'liberation' and heavily punctuated with debt-fuelled consumerism.

Just as these modes of being are perfectly suitable for the uses of global capital, so they are perfectly suited to the uses of Judeo-Marxism. For example, the homosexual, the transgendered, and others like them are, in the thinking of Herbert Marcuse, heroic escapees from the repressive sexual behaviour of the normal and reproductive: "Against a society which employs sexuality as a means for a useful end, the perversions uphold sexuality as an end in itself; they thus place themselves outside the domination of the performance principle and challenge its very foundations."[1] The psycho-biological indeterminacy of effeminate gender benders, and the rebellious teenager who volunteers her unborn child for summary dismemberment and evacuation from the womb, become, in Marcuse's Judeo-Marxism, the heroic rejectors and opponents of the White family.

Any manifestation of organised 'Straight Pride' is thus an act of political opposition to the globalist championing of indeterminacy and a rejection of Marcuse's celebration of the new heroes (in his words, the "whores, degenerates, and perverts" who "reified" the body) of postmodernity. In the new world-political context of Judeo-Globalism (international finance + cultural marxism), "straightness" is thus something that should never be celebrated or arouse pride because, like "whiteness," it is the bland and oppressive manifestation of borders, boundaries, rules, and "the domination of the performance principle." It is, in the Marxist lexicon, anti-liberation, and opposed to the "whores, degenerates, and perverts" who act now as the foot soldiers for social and political "freedom."

As such, I was unsurprised at the tone and trajectory of most of the reported social media responses to news of the planned straight pride march, most of which portray the family and the sexually normal as bland, stale, or lacking in that elusive prime virtue of postmodernity — “vibrancy.” “The straight pride parade is just the checkout line at Costco,” remarked one user, while Alexandria Ocasio-Cortez asked: “What would folks march in? Socks w/ sandals on? Dad jeans?”

Much of this kind of sarcastic thinking is of course due to saturation of cultural space with homosexual/indeterminacy propaganda portraying sanitized versions (no AIDS, STDs, or suicide) of these “alternative lifestyles” as highly exciting and fashionable, and the gradual marginalization of sexually normal behavior (via the critique of masculinity in feminism) in the production, and subject matter, of art. The fact that Ocasio-Cortez felt compelled to mock her own normal sexual instincts (she has a boyfriend who presumably does not wear socks with sandals or dad jeans) is indicative of the fact that large numbers of normal people will virtue-signal for homosexuals and the transgendered in line with the propaganda flow. The elevation of the homosexual and the transgendered can of course only come about by distancing the masses from the fact that ultimately, only reproductive sex between a man and a woman is primal and essential. Jonathan Bowden put it best when he wrote in his classic argument against homosexuality:

> **Another fallacy needs to be confronted: and this must be the notion that family life, male-female bonding, the nuclear enclave, children, et cetera … are somehow negative, restrictive, reactionary, unalternative, ‘square’ or Bourgeois. *Au contraire*, the First Sexuality remains primal, chthonic, volcanic, and biologically productive. It erupts, like one of Norman Lowell’s abstracts, from fundamental fissures. In terms of flesh, without a penis in the vagina nought else exists — even inversion. Perhaps the best analysis has to be the masterwork which convened modern sexology. This was Count Richard von Krafft-Ebing’s work, *Psychopathia Sexualis*, that appeared in the eighteen seventies. It posited the notion that the Heterosexual or Straight world’s all that exists, and, by definition, every other tendency happens to be its penumbra, shadow, affectation or deliquescence. … A primal sexuality always embodies Heterosexuality. It alone relates to blood, genetics, racial causation and gender’s polarity. All culture springs from a child’s birth — it’s in accordance with Nature. A factor which necessitates the weakness of all alternatives: whether these are same-sex, infantilistic or paedophile, bi-polar, necrophile, coprophiliac, trans-gender or hermaphroditic, et cetera.**

Only gross distortions of culture have brought about a situation in which Bowden’s listed malformed shadows of, and weak alternatives to, normal sexual instincts are celebrated above and beyond the primordial vehicle for blood, genetics, and race. Thus, the man who supports, broadens and extends his family tree, fulfilling the promise and demands of his ancient genetic heritage, is seen as less “vibrant” than the man who lives parasitically without any of these responsibilities in the shadow of the reproductive and makes a celebration of living hedonistically and dying without heirs. Or as Alexandria Ocasio-Cortez might frame it, when it comes to pure excitement and liberation, "Dad jeans" are really no match for the unlimited cultural opportunities afforded by a colourful flag and giant dildos.

Abortion, homosexuality, and transgenderism are of course also attractive to Judeo-Globalism because they share another important quality. And it isn't "vibrancy," but rather sterility. The increasing proliferation and tolerance of all three phenomena in the culture of the West cannot be seen as separate and distinct from White demographic decline. This is not to say that demographic decline is directly or solely caused by abortion, homosexuality, and transgenderism, but it is to say that these things contribute to and proliferate in the contemporary *culture of sterility*. One HuffPost propagandist has argued that "homosexuality be seen as providing a viable option to overpopulation," asking that "the world's nations come to encourage its practice and esteem its benefits. … It is, after all, the most harmonious way to control the population." Since Jews have an interest in weakening the demographic, cultural, and political strength of White host populations, it should also come as no surprise that Jews are very prominent in promoting the culture of sterility. For example, in one 1980 study of the National Abortion Rights Action League (NARAL) and the National Right to Life Committee (NRLC), it was found that "17% of NARAL members are Jewish, compared to almost no NRLC members and 2% for the general population."[2] Tikkun has announced that "Jews brought America to the tipping point on gay marriage." And at least one university is running a course on "Jews and the transgender movement" in which it is noted that "several Jews have made significant contributions to transgender theory. Magnus Hirschfeld advocated for transgender rights in 1920's Germany. Isaac Bashevis Singer's short story *Yentl the Yeshiva Boy* about a girl who cross-dresses to study in Yeshiva is far more provocatively transgendered than the better known Oscar winning film *Yentl* made by Barbara Streisand in the 1980's. Judith Butler has noted her early background in the study of Jewish ethics as a contributor to her fundamental re-imagination of gender as performance in her groundbreaking *Gender Trouble: Feminism and the Subversion of Identity*. Interestingly, one of the pioneers of transgender legislation in America is a Jewish man who now calls himself Jennifer Levi. [See also Brenton Sanderson's fascinating 2015 essay on Jews and transgenderism]

Jewish support for the culture of sterility now coincides catastrophically with developments in postmodern, post-industrial Western capitalism. Our post-industrial economies, increasingly floating on debt-fueled consumerism, no longer have clearly defined class dimensions, resulting, to borrow current language, in "non-binary" class relations and aspirations. As Daniel Bell observed in the 1980s in his *The Cultural Contradictions of Capitalism*, "One finds many children of upper-middle-class families joyfully embracing what they think is the "freedom" of working-class or black, lower-class lifestyles." Today, the young and impressionable are joyfully embracing what they think is the "freedom" of the homosexual, the transgendered, and the promiscuous denizens of the abortion clinics (if not becoming one of their number, then supporting and celebrating them). Mass producers and mega-corporations, whose ability to sell products is often contingent on the illusion of novelty and aspiration, have adapted to the fact consumerism has dissolved traditional class structures by turning to the sale of identities (goth, gamer, sports fan, trans, homosexual, liberal etc.) and the illusion of freedom described above. They are catering to the desire of the consumers to be identified, as Bell notes, “not by their occupational base, but by their cultural tastes and life-styles.” An interesting aspect of the rush of major brands to endorse Pride Month is that most of the Pride-endorsing brands are not those traditionally associated with selling masculine aspirational products (e.g., cars, luxury watches, etc.) but instead those where the need for the illusion of novelty would be more acute, for example those involved in selling more generic or everyday products like potato chips (Doritos) and mouthwash (Listerine), or brands where identity is of more primary importance, for example social media corporations. Endorsing the heroes of postmodernity (Marcuse’s “whores, degenerates, and perverts”) is simply an easy and, for the most part, deeply cynical marketing gimmick, that nevertheless contributes to, and proliferates in, the culture of sterility.

This kind of acute, cynical capitalism is also associated with planned obsolescence, in which products are designed with an artificially limited useful life so that they become obsolete and must be replaced by new purchases, thus generating long-term sales volume. It is a system in which the concept of inheritance is anathema, since nothing is intended to survive even the life of one individual. Both prices and culture now dictate that the young even move away from ownership itself, renting almost everything in their lives. As the economic life of the West moves ever further away from ownership and inheritance (cash inheritance might persist, but cash is fluid), the West moves further away from belief in its ultimate inheritance — the genetic and geographic. A young person reduced to a childless, nomadic existence is unlikely to feel ownership of his nation, or to feel any kind of deep feeling with his fellow nomads. He comes to feel he is a mere tenant in his own land, possessing no intrinsic right to exclude other would-be tenants, no matter how alien and unpredictable. Planned obsolescence thus thrives on the culture of sterility since it designs nothing for heirs, and markets solely to the nomad in possession of nothing but cash and a need for a purchasable, but ultimately false and manufactured, identity.

Homosexuals, the transgendered, and abortion clinic harlots are the natural constituency for planned obsolescence, offering (bizarre exceptions aside) no heirs and caring only for enjoying the “freedom” of their stunted existence. The sexual is political, the political is economic, and the economic adapts itself to reflect the sexual.

All of which brings us back to Mr. Gottfried’s effort to regulate prostitution in New York, much like one would regulate the sale of cigarettes and alcohol. “Trying to stop sex work between consenting adults should not be the business of the criminal justice system,” he has said. “It has not worked for a couple of thousand years.” Gottfried’s logic appears to be that because laws against prostitution have not prevented prostitution from happening, they have failed and should therefore be dispensed with. One wonders, following this logic, whether it’s time to decriminalize murder, theft, fraud, etc. And the familiar trope of legitimacy arising from the presence of two "consenting adults" should really have died an embarrassed death the moment a homosexual consented to be killed, and his penis eaten, by an equally consenting cannibal. Of course, one suspects that Mr. Gottfried knows his arguments to be disingenuous, much as one suspects that Gottfried knows he is but the latest in a long line of his co-ethnics who have attempted to tamper with the sexual (and thus political) habits of his hosts. It was over a century ago, in San Francisco in 1911, that America experienced its first encounter with a Jewish health official advocating for legalized prostitution. In that instance, it was San Francisco Municipal Clinic's Dr. Julius Rosenstirn who argued that criminalizing prostitution was "bound to fail" and asked, in that keening verbosity peculiar to Jews: "Can we legislate people to become deaf to the passionate call of sex? Do the laws stuff cotton in the ears of men and women as Ulysses put wax into the ears of his crew when his ship passed the isle of sweet singing sirens?"[3]

Dr Rosenstirn and Mr Gottfried, as their almost identical statements suggest, are but birds of a feather. Both, I am sure, were/are well aware that the sexual is political, and that the legalization of prostitution, where sex is commodified and further distanced from reproduction, would be another weapon in the armory of the *culture of sterility* — a culture in which all is permitted so long as it restricts the existence of our people and denies a future for White children.

[1] H. Marcuse, 'Eros and Civilization: A Philosophical Enquiry into Freud,' in J. Jackson (ed.) *The Underground Reader: Sources in the Trans-Atlantic Counterculture* (New York: Berghahn, 2015), p.193

[2] D. Granberg, "The Abortion Activists," *International Family Planning Perspectives*, 1981 Jul-Aug;13(4):157-63.

[3] F. Rosenbaum, *Cosmopolitans: A Social and Cultural History of the Jews of San Francisco* (Berkeley: University of California Press, 2009), p.155.

Bad Medicine III: Jews Involved in the Cover-Up

theoccidentalobserver.net/2019/06/27/bad-medicine-iii-jews-involved-in-the-cover-up

Andrew Joyce, Ph.D.

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For the last two years I've been covering the rather sordid tale of medical malpractice among ethnic minority physicians, mainly in the UK (see here and here). In 2017, I conducted an analysis of Britain's Medical Practitioners Tribunal Service's list of tribunal decisions — an analysis that revealed non-British doctors (25% of the total) were responsible for at least 80% of tribunal cases in 2016, the vast majority of them bearing Muslim, South Asian, or African names. Most referrals to this disciplinary board were due to sexual abuse and related misconduct, negligence, incompetence, drug abuse, fraud, and violence. My explanation for this state of affairs was, and remains, straightforward. Britain, like much of the West, has for decades been subjecting its various public services to the enormous strain of mass migration. Lacking any sensible planning for the future, our governments have irrationally and repeatedly proposed to cure every one of these self-inflicted socio-economic problems via an injection of yet more "diversity." As such, in contemporary Britain, massive pressures on the National Health Service caused by mass immigration are being "eased" via the mass immigration of dubiously-trained foreign doctors. The main result of this development has been the rapid decline in the quality of service offered by the NHS, the increased danger faced by patients, and the further expansion of multiculturalism into all areas of life. I have argued that the only sensible solution to this chaos is to conclusively bring the multicultural project to an end, to repatriate the surplus populations, and eject those whose dubious "skills" are no longer required. Now, some two years after I started examining this subject, both the BBC and the General Medical Council (GMC) have taken notice – but their conclusions are rather different.

The BBC reports:

> **Figures obtained by a BBC Freedom of Information request suggest the GMC is more likely to investigate complaints against BAME (Black and Minority Ethnic) doctors than those who are white. Black and Asian doctors make up around a third of the workforce in the UK but are over-represented in fitness to practice cases. The GMC said: "We know employers are more likely to refer BAME doctors than white doctors to the GMC. We want to understand why, and have commissioned independent experts to carry out a major piece of research into those disproportionate referrals."**

The language used here is a case study in how the Marxist media discusses the problematic behavior of ethnic minorities. The fact that Black and Minority Ethnic doctors are more likely to be reported to disciplinary tribunals is contorted in such a manner as to insinuate prejudice and oppression, even if no facts have yet been produced to suggest such a state of affairs. Thus we are told that the GMC *is more likely to investigate complaints against BAME doctors than White doctors* — the rhetorical door being left open to the idea that complaints against White doctors are being dismissed, or treated less seriously, rather than there simply being less complaints against White doctors. And whereas the next sentence makes it clear that hospital managers are indeed referring BAME doctors at a higher rate than White doctors, this is portrayed as somehow sinister, with the GMC launching a "major piece of research into these disproportionate referrals."

The manipulative and evasive language on display here is very similar to that employed when discussing the disproportionate exclusion of Black students from schools. For example, the American Psychological Association "Zero Tolerance" Task Force has written that while African American students are over-represented in both suspension and expulsion, there is

> **No data supporting the assumption that African American students exhibit higher rates of disruption or violence that would warrant higher rates of discipline. Rather, African American students may be disciplined more severely for less serious or more subjective reasons. Emerging professional opinion and qualitative research findings suggest that the disproportionate discipline of students of color may be due to a lack of teacher preparation in classroom management or cultural competence.**

However, as Richard Lynn remarks in his forthcoming *Race Differences in Psychopathic Personality*,

> **This is a remarkable assertion because the most common reason for school expulsions and suspensions is conduct disorders (also termed behavior problems or "oppositional defiance disorder"), consisting of excessive aggression, violence, disobedience, and criminal offenses such as drug dealing. … The most straightforward explanation for the race differences in school suspensions and expulsions is that these are the result of the differences in conduct disorders. … Whatever the explanation, the conclusion of the American Psychological Association Task Force that there are "no data supporting the assumption that African American students exhibit higher rates of disruption or violence that would warrant higher rates of discipline" can only be regarded as bizarre.**

Like the American Psychological Association, Britain's General Medical Council is engaging in a bizarre denial of reality, forming its own "task force" to investigate something that is already self-evident — ethnic minority doctors are a major problem and a danger to patients. Or rather, one suspects that the "major research" about to take place will not examine the background of those being referred (as I have done for the last two years), but instead target those "racists" making the referrals and complaints. One can almost hear explanations already, like “poor preparation in hospital management or cultural competence.” In other words, the massive over-representation of ethnic minority doctors in cases involving sexual abuse, negligence, incompetence, drug abuse, fraud, and violence will be explained entirely by the insidious and oppressive, yet always nebulous, presence of White racism.

Just how White racism has been able to prevail in the British medical system is difficult to explain given the rapidly declining representation of Whites in the medical profession and the formation of ethnic blocs, and often quite clear ethnic networking, in both the NHS and the General Medical Council, as well as higher legal spheres. An excellent example is that of Ronald Cohen, a Jewish anaesthetist who had restrictions imposed on his ability to practise medicine several years ago after it was discovered his pre-operative and post-operative care and assessment and his note-taking and note-keeping fell “significantly below the required standard.” As a result of his incompetence, one of Cohen’s patients was left so seriously ill that he will never walk independently again and will require 24-hour care for the rest of his life. Cohen was, however, fortunate enough to have his flimsy appeal heard, and granted, in the High Court by Judge Stephen Silber, a fellow Jew whose expertise normally lies in immigration appeals and granting British asylum to Third World migrants. Thereafter, Cohen was permitted to resume his profession without restrictions.

Stephen Silber: Cohen is good enough for the goyim.

Aside from being overruled by higher courts, the GMC also suffers from ethnic networking within the organisation, as well as now having a Jewish Chief Operating Officer (Susan Goldsmith) who has introduced a radical new “Equality, Diversity, and Inclusion Strategy.” Quite contrary to the growing list of raped and abused patients across Britain, Goldsmith has asserted that “the UK has an increasingly diverse medical workforce. This is a good thing.” Her strategy document continues:

> **The principles of equality, diversity and inclusion are critical to us being an effective regulator and employer. This strategy represents the first time the GMC have directly addressed the inclusion agenda, and I am hugely excited to be leading our work to build on the commitment and enthusiasm for inclusion displayed by our staff.**

A major objective of the GMC under Goldsmith is to “increase the number of Black and Minority Ethnic and disabled job applicants who receive job offers, and improved career progression for groups of staff who are currently underrepresented at senior level, for example, women or Black and Minority Ethnic staff.” In other words, Goldsmith’s solution to the problematic results of diversity within the GMC will be to radically increase the level of diversity in the GMC.

Susan Goldsmith: “The UK has an increasingly diverse medical workforce. This is a good thing.”

This is despite the fact it’s difficult to imagine how the GMC can become more diverse. The organization already has a “Black and Minority Ethnic Doctors’ Forum” that is home to the Association of Pakistani Physicians and Surgeons, the British Association of Physicians of Indian Origin, the British Sikh Doctors Organisation, the Egyptian Medical Society, the Indian Medical Association, the Medical Association of Nigerians across Great Britain, the Progressive Muslims Forum, and the Sri-Lankan Medical and Dental Association in the UK. And these groups have very aggressively fought for their interests in terms of accessing jobs and positions of influence in the UK medical establishment. In 2013, the Royal College of General Practitioners threatened to sue the *British Medical Journal* (BMJ) after it published a dubious article claiming that “subjective bias owing to racial discrimination” could not be ruled out as a reason for consistently high failures rates among Black and Asian trainees taking the Membership of the Royal College of General Practitioners (MRCGP) exam. Faced with these allegations, the Royal College of General Practitioners maintained that Black and Asian failure rates were due to the inadequacy and incompetence of the applicants, and stated that any allegations of “discrimination” were defamatory. The article at the heart of the debate was written by Aneez Esmail, an Indian General Practitioner and member of the British Association of Physicians of Indian Origin. This organization simultaneously sought a judicial review against the Royal College of General Practitioners over low pass rates for doctors from ethnic minorities in the clinical skills assessment (CSA) component of the exam, which involves a mock consultation, with an actor posing as the patient. Esmail’s own research found that “ethnic minority doctors trained in the UK were four times more likely to fail the exam at the first attempt than UK-trained White candidates, while ethnic minority doctors trained abroad were 14 times more likely to fail.” However, follow-up investigation by the GMC found “no evidence of discrimination.” The legal case was simply an example of ethnic minority doctors attempting to strengthen their representation in the medical establishment despite the clear fact that most of their co-ethnic candidates were beneath the accepted standard to practise medicine.

One of the more frustrating aspects of the latest call to “investigate” ethnic minority over-representation in medical misconduct or failure is thus, as seen in the above case, that we’ve been here several times before. In 2014, the UK medical webzine *PulseToday* published a story confirming that “Black and ethnic minority doctors from the UK are 30% more likely than white UK medical graduates to have a complaint made against them and twice as likely to face sanctions from the GMC.” In response, a number of studies were undertaken in order to determine if “systematic prejudice” was in play, all of which, as the GMC noted in 2018, “found that the GMC’s processes do not introduce disproportionality in investigations into doctors.” A pattern has thus emerged in which ethnic minority doctors continually fail exams and attract very serious complaints, leading to investigations that are commenced with the explicit intention of finding that the disproportionality is due to systemic prejudice and discrimination. These investigations then fail to find any evidence of systemic prejudice and discrimination, and the issue of ethnic disproportionality is then quietly dropped for a year or two. The problem is then “rediscovered,” triggering a new wave of investigations that are commenced with the explicit intention of finding that the disproportionality is due to systemic prejudice and discrimination.

Because the real answer, that Blacks and ethnic minority doctors are more dangerous and incompetent, is simply unacceptable in the current zeitgeist, these studies will continue to be commissioned. The latest exercise in futility will be led by Roger Kline, a Research

Fellow at England's Middlesex University Business School. Kline is custom-built to provide an "acceptable" answer to the question of ethnic minority doctors, having previously written of his background:

> **My parents were Jewish. … They would be horrified at the post Brexit referendum hysteria which has demonised anyone who looks or sounds different. My parents were part of a generation where such talk led to a slippery slope of attacks, of wearing badges to show you were Jewish, and eventually the concentration camps. We are a very long way from that at present, but the time to stop the slide is now. So that's where some of my ethics come from and that's why I am here today. … I owe, we all owe, a great deal to people from every corner of the world without whom the NHS would collapse overnight. Yet despite this, discrimination against such staff whose parents or grandparents are from overseas is rife in the NHS.**

So clearly Dr Kline will be an entirely objective investigator, following the perfectly logical, and not remotely hyperbolic, chain of argument that complaining about and reporting the misconduct of ethnic minority doctors will lead to concentration camps and the overnight collapse of the National Health Service.

Roger Kline: "We all owe, a great deal to people from every corner of the world without whom the NHS would collapse overnight."

In truth, Kline has a considerable history of anti-White intellectual activism in the National Health Service, having previously written "Discrimination by Appointment: How Black and minority ethnic applicants are disadvantaged by NHS staff recruitment," (2013) and "The 'snowy white peaks' of the NHS: a survey of discrimination in governance and leadership and the potential impact on patient care in London and England." (2014) Contrary to all available evidence from the GMC disciplinary panels, and the failure rates of ethnic minorities in examinations, Kline begins the latter article with the assertion that "there is increasingly robust evidence" that a "diverse workforce" is "linked to good patient care." Ethnic minorities fail so many exams because, argues Kline, NHS recruitment processes "disproportionately favour white applicants." To redress the alleged discrimination, Kline proposes a radical diversification of the UK medical establishment, changing it (p.5) "once and for all." As part of his 2014 research, Kline also contacted one local NHS Trust to "challenge" it for "disproportionate disciplinary action against BME staff." The Trust responded by stressing that "there was no indication that managers focused more on BME staff, and that its data was broadly in line with national figures, citing a report from NHS Employers in 2010."

Essentially then, the local Trust insisted that their Black and minority ethnic medics were more likely to be a danger to patients and that this pattern is also observable on a national scale. Kline, in his article, simply twists this assertion to meet his purposes and describes this perfectly sensible reply as a "curious response to an allegation of discrimination" because the Trust is basically admitting it is "no worse than a questionable national average of discrimination."

In other words, in Kline's worldview, finding no evidence of racial discrimination is evidence of racial discrimination. Kline doesn't offer any evidence supporting the idea that national averages for disciplinary action against Black and ethnic minority doctors should be regarded as "questionable." He doesn't mention the fact that, although these statistics have been "questioned" again and again and again, no evidence of systemic discrimination has ever been found. Instead, the sole, solitary explanation for racial disproportionality in competence, misconduct, and employment, is always and everywhere "racism." And, based on this belief, Kline concludes his ideology-infused study with a call to arms (p.66) against White leadership in the NHS ('snowy white peaks' being a metaphor for the white hair of older White men in management positions): "It is surely time to urgently and decisively address the widespread and deep-rooted, systemic and largely unchanging discrimination that black and minority ethnic staff within the NHS face … There can be no better time to change, once and for all, the 'snowy white peaks' of the NHS."

This is a clear case of Jewish intellectual activism utilizing ethnic minorities and concepts of racism and discrimination in order to subvert and ultimately topple White influence in one of the major public institutions in a White nation.

What will result from the activities of those like Silber, Goldmsith, and Kline? Statistics indicate that many more patients will be placed in danger. Many will be sexually assaulted, some will die. A culture of silence will take hold, as already witnessed in the case of Peter Duffy. Duffy was a surgeon, consultant urologist, and one-time "Doctor of the Year" at England's Royal Lancaster Infirmary until, in 2005, this exceptional physician made the mistake of stating that "a doctor of Indian descent had missed an operation on a patient with suspected gangrene because he was out playing golf. He also said two other colleagues of Asian heritage were involved in possible overtime fraud." Rather than leading to an investigation of these issues of malpractice, Duffy reports:

> **after flagging these concerns, he was subjected to "malicious, toxic and utterly false" allegations over the period of a decade, *culminating in***

> ***accusations made to the police that he was racist*. In particular, tribunal documents showed that *four anonymous letters were sent to the General Medical Council*(GMC), Duffy's professional regulator, between 2012 and 2014. Employment Judge Slater said that, from the contents of the letters, they appeared to written by someone within Duffy's department and "alleged matters which, if true, may have called into question [his] fitness to practice." [Emphasis added]**

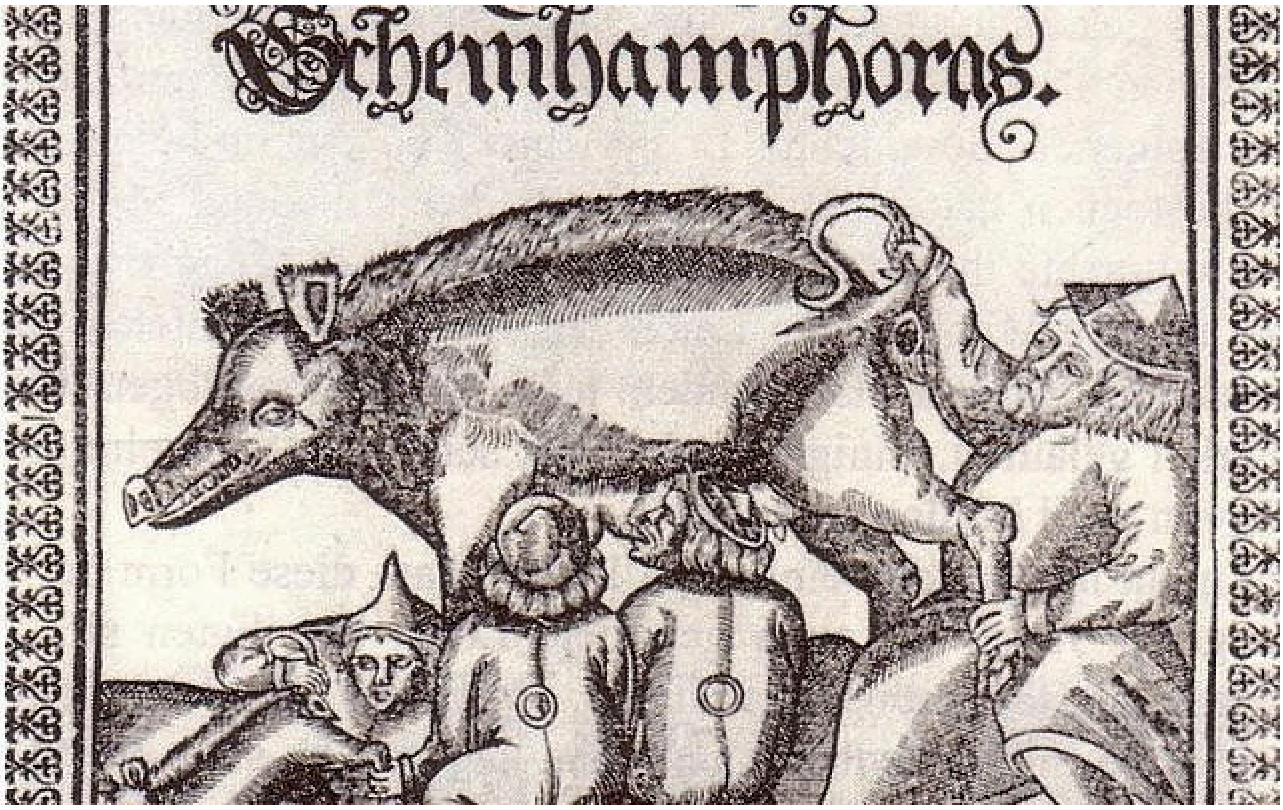
Under scrutiny and suspected of having "racist" tendencies, in 2015 Duffy transferred to another hospital. It was at this hospital that Duffy was voted Doctor of the Year by patients and colleagues. A lingering cloud of suspicion appears to have lingered over him, however, and he resigned in July 2016 after he claiming he was still unable to shake off insinuations relating to his issues with the three foreign doctors.

This is the kind of working culture promoted by Kline and his colleagues — a system of denunciation in which complaints against ethnic minority doctors and wider issues of disproportionality are reduced by the only means they can be reduced — by inducing fear of allegations of "racism" in all White staff.

Crypto-Jews, German Guilt, and the Wittenberg Jew-Pig

theoccidentalobserver.net/2019/07/08/crypto-jews-german-guilt-and-the-wittenberg-jew-pig

Andrew Joyce, Ph.D. July 8, 2019



> *"Here on our church in Wittenberg a sow is sculpted in stone. Young pigs and Jews lie suckling under her. Behind the sow a rabbi is bent over the sow, lifting up her right leg, holding her tail high and looking intensely under her tail and into her Talmud, as though he were reading something acute or extraordinary, which is certainly where they get their Shemhamphoras [hidden name of God in Kabbalah].*
> Martin Luther, 1543

During my early years researching the Jewish Question I was particularly struck by the strident and flamboyant nature of medieval and early modern anti-Jewish folklore and related art. I recall being fascinated at the strangeness and creativity of tales like the 16th-century Jewish woman said to have given birth to twin piglets,[1] the common 15th-century belief that Jewish males menstruate,[2] and speculation that Jews buried their dead with small rocks to throw at Christ in the afterlife. As with much of Jewish history and the historiography of anti-Semitism, the subject of anti-Jewish folklore has been dominated by Jewish scholars. My first introduction to the topic was thus *The Blood Libel Legend: A Casebook in Anti-Semitic Folklore* (1991) by the Jewish UC-Berkeley folklorist Alan Dundes (1934–2005), widely regarded as the field's pre-eminent, and perhaps only, expert. In the book, as one might well expect, Dundes strips anti-Jewish folklore of context and presents instead a collection of “evil” and “dangerous” fantasies lacking any logical or rational basis.

Aside from the work of Dundes, direct scholarly engagement with the subject of medieval anti-Jewish folklore has been relatively rare, with most Jewish scholars preferring to probe medieval artistic linkages between Jews and the Devil (see, for example, the work of Robert Bonfil, Marvin Perry, and Frederick Schweitzer) rather than some of the more outlandish or colorful “memes” that then circulated. Almost all of these scholarly accounts utilize medieval anti-Jewish folklore as a means of denigrating and indicting medieval Christianity as irrational and prejudiced, and ultimately as the *fons et origo* of an equally irrational and prejudiced modern anti-Semitism. An explanatory account of medieval and early modern anti-Jewish folklore informed by historical context remains to be written, despite admirable and broadminded texts like *The Singular Beast: Jews, Christians, and the Pig* (1997) by Claudine Fabre-Vassas. This is a project I am giving serious consideration to undertaking. As luck would have it, it’s also becoming somewhat relevant again.

Of all the artistic manifestations of anti-Jewish folklore, few are more acute, vehement, and scatological than the imagery of the *Judensau*, or ‘Jew-Pig.’ In brief, the image, depicted in woodcuts or in stone (often on churches) between the 13th and 15th centuries, is an allegorical reference to Jews drawing sustenance from the Talmud, with Jews shown suckling from a sow and/or examining or eating its feces. The association of Jews with pigs in medieval Christian folklore was longstanding, owing something to the known aversion of the Jews to pork, and produced an array of stories and imagery that flagrantly ignored the ancient dietary commands in Leviticus. In one legend, for example, the aversion to pork dated from the time of Christ, when a sneering Jew challenged Christ to guess the contents of a barrel that the Jew knew to contain a slaughtered pig. Unknown to the Jew, the pig had been removed and his own children were hiding in the barrel. When Jesus answered that the man’s children were in the barrel, he was mocked and told there was a pig inside. “Let them be pigs then,” replied Jesus, and the children were transformed into piglets. From that day onward, so goes the tale, Jews avoided eating pork because for them that would be cannibalism. One suspects that seriousness was never a primary concern in the development of such folk tales — they served as entertaining and memorial “memes” to impart the message that Jews were different and were to be avoided.

The specific implication of the *Judensau* image is that Jews, in their spiritual blindness or as a result of possessing a perverted nature prefer to seek spiritual nourishment from something filthy and disgusting (the Talmud), rather than a pure and healthy source (the New Testament). The *Judensau* is thus not mere folklore, but part of a broader pattern of theological allegorical imagery concerning blindness and perversion among Jews that emerged during the period, and it can be seen as a more brutal rendition of the same themes present in *Synagoga*, the depiction of a young, downcast, and *blindfolded* woman, sometimes with a serpent, and carrying a broken lance (a possible allusion to the Holy

Lance that stabbed Christ) while Tablets of the Law or Torah scrolls slip from her fingers. The more subtle and tasteful rendition of the latter led to it becoming more ubiquitous (*Synagoga* adorns the Notre Dame in Paris and features on Cathedrals throughout France, Germany and England), while the former is predominantly, if not exclusively, a feature of the medieval German ecclesiastical architectural landscape. There are around 30 surviving examples of the *Judensau* left in Germany, but their time may soon be at an end in large part due to the efforts of a Jewish ‘convert’ to Christianity who has made it his mission to have them removed from every church and cathedral.

Synagoga, as depicted on the exterior of Notre Dame, Paris

The crypto-Jew at the heart of this particular drama is Dr. Richard Harvey, a political leftist, a senior researcher with Jews for Jesus, and a former academic dean at All Nations Christian College. Harvey is following a well-established pattern. A common theme with crypto-Jews operating within Christian spheres is that their activities concentrate very heavily in advancing Jewish interests against Christian norms, and this invariably involves attempts to adapt Christian theology and culture to become less hostile towards Jews and Judaism. While **Jewish involvement** in the development of Vatican II is perhaps the ultimate example of such activity, other examples of Jews continuing to pursue Jewish interests within Christianity include Jewish networking within the early Jesuit Order and even the single-handed actions of Jewish 'convert' and warden Marsha Ra in ensuring that the 'anti-Semitic' Ezra Pound was denied a place in the Poet's Corner of the Cathedral of St John the Divine in New York. Ra explained to reporters that Pound "was giving anti-Semitic radio broadcasts while *my peop*le [my emphasis] were being gassed," and that Pound was "not representative of Christian values." The *New York Times* later reported that it was the Jewish Ra who organized a petition, based on "Christian values," to block Pound's inclusion. And, like Ra, Harvey's campaign against the *Judensau* image appears to have begun with a 2016 petition at change.org calling for the removal of the famous sculpture from the walls of the Wittenberg cathedral.

In the petition, Harvey shows little understanding or patience for the nature of medieval religion in general. He is apparently oblivious to the theological point being made by the imagery of the *Judensau* and even seems rather protective of the aspects of Judaism mocked in the artwork. He complains:

> **The sculpture continues to cause offence and defame Jewish people and their faith. It needs to be removed to another location so it is not publicly displayed on the external wall of the church, and properly housed and explained elsewhere. Otherwise Jewish people continue to experience the antisemitic power of such an abusive image, and their worst fears about the nature of the Christian faith are confirmed. If the Church is truly repentant over such images, it must take steps to remove** them from such prominent display.

Dr Richard Harvey

I find the last two sentences particularly interesting as examples of the phenomenon whereby Jews engage in dialogue as a disguised Other while covertly maintaining their set of core interests. Harvey is clearly a Jew and he obviously perceives the *Judensau, on strictly Jewish terms,* as an affront on a personal, cultural, and religious level. The alluded to "worst fears about the nature of the Christian faith" are of course his own fears, and these fears (that Christianity and its art is a powerful force for anti-Semitism) are quite probably the motivating agent behind all aspects of his activism. The appeal to White/Christian guilt at the close of the paragraph is simply classic Jewish rhetoric, while the lurch to censorship is a quintessential aspect of the ceaseless Jewish search for control and security.

Thanks to decades of intensive psychological manipulation, guilt and censorship are certainly not rare in modern Germany. In 1988, German Church authorities consented to have an ‘explanation’ and commemorative plaque, designed by sculptor Wieland Schmiedel, placed beneath the Wittenberg *Judensau* that read:

> **The true name of God, the maligned *Chem Ha Mphoras* which Jews long before Christianity regarded as almost unutterably holy, this name died with six million Jews, under the sign of the Cross.**

This combined example of Christian indulgence of Kabbalistic terminology and capitulation to Jewish war narratives wasn’t enough to sate Dr Harvey’s appetite for obliteration. In his petition he continues:

> **It is insufficient. … We appreciate the fact that the church decided to do something to explain and express regret, but do not believe God died in the Holocaust, and this is again an improper use of the name of God. In 2017, the 500th anniversary of Luther’s launching of the Protestant Reformation, it is time to remove this statue and replace it with something more honouring to the God of Israel, respectful of the Jewish people, and bringing dignity to a Christian place of worship instead of retaining a sculpture that is unseemly, obscene, insulting, offensive, defamatory, libellous, blasphemous, anti-semitic and inflammatory.**

There’s a lot to unpack here, but we might begin with the oddity of a representative from a group purporting to be ‘for Jesus’ insisting on respect for a name for a godhead derived from a Jewish occult-esoteric text. It is in the second sentence that we see Harvey’s goal in full — not just the removal of the centuries-old sandstone relief which mocks Jewish occult-esotericism, but its replacement with a philosemitic image that will please Jews and further modify Christian thinking in a pro-Jewish direction. Again, this conforms to broader patterns in Jewish activism, whereby the censorship of dissent and the dissemination of pro-Jewish narratives often occur in tandem.

As well as launching his petition, in 2016 Harvey also wrote a cringe-inducing poem on the issue and published an anti-*Judensau* manifesto of sorts at *Premier Christianity*, the UK’s leading Christian magazine. In this essay, titled “Why Martin Luther’s home church must remove its antisemitic statue,” Harvey states: “As a Jewish believer in Jesus I have found few things more offensive than a statue on the outside of the church, where carved in a sandstone sculpture is a *Judensau* (Jew-pig) that mocks Jews, Judaism and the Jewish Messiah, Jesus.” I had to read the last few words twice, because in no way can the *Judensau* be interpreted as mocking Jesus, nor has any historical or contemporary analysis of any depictions of the *Judensau* ever made such an assertion. The *Judensau* was always intended as a defence of Christian doctrine against the absurd arrogance of Talmudic Judaism. One assumes that Harvey had his doubts about relying on a defence of Jews alone in his piece, and thus chose to manipulate his readership (overwhelming of the charismatic evangelical variety) with a blatant and incendiary falsehood. Harvey doesn’t mention the overwhelming scholarly consensus that the *Judensau* is an attack on the Talmud — the same set of texts that depict Christ boiling in excrement — so he simply invents the notion that the *Judensau* is an obscene attack on Jesus Christ and hopes that this will be sufficient to rouse the evangelical readership to join him in his activism against Wittenberg.

In October 2016, *Christianity Today* published yet another article on the *Judensau* issue, this time by another "Messianic Jew" named Deborah Pardo-Kaplan. Pardo-Kaplan explained that the anti-*Judensau* project is a joint venture by Messianic Jews [crypto-Jews] and an organization called the Evangelical Sisterhood of Mary. The Evangelical Sisterhood of Mary is a very strange, but extremely pernicious, product of de-Nazification. It was founded in 1947 by Basilea Schlink, the sister of a semi-famous theologian and a religious leader and writer in her own right who had been investigated by the Gestapo twice for philosemitic activities. Beginning in the late 1940s, Schlink advanced what some scholars have called a "theology of guilt," which blended ardent Christian Zionism with a groveling and unceasing repentance to Jews. Schlink even moved to Israel in 1957 to work as a nurse in order to do "practical repentance for not only what the Nazis had perpetrated, but also for 'the 2,000 years of Jews' suffering because of Christianity.'"[3] Today the group exists almost exclusively to promote obedience and servitude to Jews and, contrary to its name, the group refrains from evangelism and does not attempt to convert Jews to Christianity. In short, the Evangelical Sisterhood of Mary, which is staffed mainly by very elderly philosemitic women, is an ideal partner for crypto-Jews seeking a Christian face for their activism.

Sister Joela Krüger, a 74-year-old leader within the Evangelical Sisterhood of Mary, is at the forefront of the joint effort to remove the Wittenberg *Judensau*, complaining that "the Jews and Israel are blasphemed by showing such a sculpture." Read that again, because if showing the sculpture commits *blasphemy* against Jews and Israel, then one has to ask precisely what god or gods Krüger is worshipping. The connection appears to be that the Jew-worshipping Krüger and the crypto-Jew Richard Harvey were both members of a US advisory group named Wittenberg 2017, formed in 2015 to prepare projects relating to the 500th anniversary of the Protestant Reformation. Because of the gullibility and ineptitude of the organizers of Wittenberg 2017, these frauds, kooks, and subversives have been largely successful in promoting their agenda in both the Anglosphere and Germany. Harvey's strategy, built mostly on guilt and lies, is working. Ansgar Hörsting, the president of the Evangelical Free Churches of Germany, has now declared the *Judensau* is guilty of crimes against vibrancy, telling Christianity Today ""If the church is a vibrant place of worship, a 'Judensau' sculpture has no place within it." The comedy intensifies with news that the new pastor at Wittenberg has promised to "erect another memorial with words of condemnation and repentance." Evangelicals allied to the Wittenberg 2017 group have declared they "are working towards grieving, repenting, and requesting the removal of this offense." One member recalls how, at a "June 2016 gathering, Lutherans and Catholics joined together in repenting to the Messianic Jews in our midst." How deeply touching.

Unfortunately for Harvey and his allies, the period 2016–18 saw much groveling and handwringing but little actual progress. This is now beginning to change as Jews diversify their tactics and broaden their search for support. In yet another bizarre twist involving converts and guilt, in May a German Jew named Michael Düllmann filed a legal complaint demanding the removal of the Wittenberg relief on the grounds that the church was abusing and insulting him and other Jews; he insisted it was "legitimiert fortwährend Antisemitismus" ["legitimizing ongoing anti-Semitism"]. The complaint was dismissed by a regional court on May 24, with the court ruling that the fact that the church had not removed the relief could not be considered abuse. Düllmann has said he plans to appeal, but the AfD (Alternative for Germany) party has now also petitioned to keep it in place.. The interesting aspect to this particular instance of activism is that Düllmann is not ethnically Jewish but rather another example of an elderly, guilt-ridden German who, after being subjected to decades of propaganda, finds some kind of comfort in giving themselves over to Jewish interests. In Düllmann's case, he simply went further than those like him in the Evangelical Sisterhood of Mary and underwent a full conversion to Judaism.

Agitation against *Judensau* sculptures in other locations is likely to intensify. Indeed, in 2005 the *Judensau* at Regensburg Cathedral was targeted by the Munich Jewish 'action artist' Wolfram Kastner, who staged protests in front of the church building and declared: ""For centuries, these depictions have caused murder, robberies and degradation." Kastner, I should add, has a string of criminal convictions for property damage because "virtually every Nov. 1 since 1993, he has gone to a cemetery in Salzburg, Austria, and snipped ribbons from wreaths laid at the graves of veterans of the Waffen SS." In 2001, he received permission for a klezmer group to play a song in the cemetery at the same time as those honoring the Waffen SS members were accompanied by a marching band. In Bayreuth, for instance, the heavily weathered depiction of a *Judensau* at the town church was removed in 2004. Since then, a plaque hangs in its place with the inscription: *Unkenntlich geworden ist das steinerne Zeugnis des Judenhasses an diesem Pfeiler* — "The stone testimony of the hatred of the Jews on this pillar has become unrecognizable."

Ironically, the only hope that the *Judensau* may be retained in Germany is if it gains the uneasy support of those Jews who wish to see it retained as an example of European anti-Semitism and want to use it as an emotional battering ram against Christians. Ben Barkow, director of the Jewish propaganda group, the Wiener Library, has called for the Judensau at Wittenberg to be retained, adding that: "It is an authentic monument to a dreadful past." David Jacobs from the Jewish Historical Society agreed that the *Judensau* "should be left as it is but visitors should have all the information necessary to contextualize it. This should be prominently displayed at the site, not hidden away, so they don't see the images and leave disabused." Danny Stone, chief executive of the Antisemitism Policy Trust, said: "This shocking carving symbolizes the ugly reality of antisemitism in the eyes of its creators. Rather than remove it, I’d support an accompanying educational board which highlights the grotesque anti-Jewish imagery for passers-by and details the importance of due diligence and outspoken opposition against antisemitism.” In other words, the *Judensau* should be weaponized on behalf of Jewish interests.

As Jews divide among themselves over how best to abuse these Christian European monuments, one wonders at the lack of Christian vitality in the affair. Where is the spirited defense of the original theological message of the *Judensau*? Where is the counter-argument being made that all religions of the medieval and early modern periods— including Judaism— cast the most vicious aspersions possible at their rivals and enemies? Why the silent, groveling capitulation? And what would Martin Luther make of his descendants? Five centuries after the Reformation, one suspects he would have wondered why he bothered.

[1] L. Roper, *Witch Craze: Terror and Fantasy in Baroque Germany* (New Haven: Yale University Press, 2004), p.41.

[2] D. Biale, *Blood and Belief: The Circulation of a Symbol between Jews and Christians* (Berkeley: University of California Press, 2007), p.105.

[3] https://www.timesofisrael.com/lutheran-nuns-end-jerusalem-mission-to-shoah-survivors/

Trump's 'Thatcher Effect': Obstacle to White Nationalism?

theoccidentalobserver.net/2019/08/04/trumps-thatcher-effect-obstacle-to-white-nationalism

Andrew Joyce, Ph.D. August 4, 2019

"While anti-fascists had eroded the organisational capacity of the National Front in the late 1970s, Margaret Thatcher had stolen their ideological clothing. As prime minister, she had successfully held together a coalition of support with her blend of jingoism and watered-down Powellism. Daniel Trilling, *Bloody Nasty People: The Rise of Britain's Far Right* (2012)

A rising White Nationalist movement that is somehow stunted in what should be its greatest moment of opportunity. A politically incorrect candidate for office, seemingly unafraid to discuss immigration, and who uses controversial rhetoric touching on race to attract mass support and move victoriously into government. An anti-fascist and left-liberal coalition driven to apoplexy by the repeated intrusion of "racist" arguments and ideas into the national discourse. And a mass influx of coloured migration that somehow continues unabated, perhaps even getting worse. This would be a useful and accurate summary of Donald Trump's first term in office, which continues to frustrate and confuse those looking for tangible results. As discussions continue on Trump's putative utility for the anti-immigration cause and on the alternative possibilities of "accelerationism" under a radical left-wing Democrat government, the following essay attempts to offer some advice and lessons from history — a relatively recent history, and one in which all of the important aspects of the Trump phenomenon listed above can be clearly seen. As will be demonstrated from the example of Margaret Thatcher and Britain's National Front, it is argued here that Trump is an obstacle, and not the way, to the advancement of the Dissident Right.

A Movement on the Rise

The years 2014–16 may in some sense be regarded as a watershed in the recent history of Dissident Right ideas in the United States, and yet they were truly dwarfed by the progress of the Dissident Right in 1970s Britain. Founded in 1967 from a union of the British National Party and the League of Empire Loyalists (and later, the Greater Britain Movement), the National Front was a vehicle for racial thinking and anti-immigration viewpoints at a time when Britain was being swamped by successive floods of coloured migrants from former British colonies. Much like today's political context, there was a relative neglect of immigration and race-related issues by the mainstream political parties. In yet another important similarity, British industry was beginning to undergo dramatic changes, with the emergence of increasingly troubled and alienated classes of Whites forced to live alongside growing Black and Pakistani enclaves. Simmering inter-racial tensions were being managed, barely, via the gagging of Whites under an increasing number of "race relations" laws, devised **almost exclusively by a body of Jewish lawyers.** The National Front was able to exploit this context and force its way into the political arena, taking voters from both the Conservative Party and the Labour Party throughout the 1970s.[1] During the period 1972 to 1974, the Front boasted an active and paying membership somewhere between 14,000 and 20,000, and achieved advancement during local elections in 1973, 1976, and 1977. Its electoral influence has been described by scholars as "significant,"[2] and its cultural impact was such that every voter in Britain knew exactly what the movement was, as well as the basic thrust of its ideological trajectory. It was a movement on the rise, and confidence was high.

A Politically Incorrect Leader

All this changed in 1978, at a moment when some thought the National Front had made a major ideological breakthrough. In late 1977 and early 1978, the Conservative Party and the Labour Party were roughly equal in the polls. The Labour Party was faltering under the weak leadership of Prime Minister James Callaghan, and had endured intense criticism for successive waves of industrial strikes, race riots, and a resurgence of ethno-religious violence in Northern Ireland. But the Conservative Party in opposition elicited an apathetic response from voters, as the impression grew that both political parties were equally flawed and unable to meet contemporary challenges. The real breakthrough for the Conservatives came due to a combination of severe strikes under Callaghan ("**The Winter of Discontent**") and, perhaps even more importantly, a game-changing interview given by

Thatcher (then Leader of the Opposition) to the primetime show *World in Action* in February 1978. In the interview, during which she was asked about the growth of the National Front, Thatcher remarked:

> **We are a British nation with British characteristics. Every nation can take some minorities, and in many ways they add to the richness and variety of this country. But the moment a minority threatens to become a big one, people get frightened.[3]**

Thatcher then indicated that a Conservative government would "limit all immigration."[4] The effect of these statements was immediate. Scholar E.A. Reitan points out that, "almost immediately the Conservatives shot up 10 percent in the polls,"[5] while Thatcher biographer Robin Harris records that "immediately after the interview the Tories were eleven points ahead."[6] Aware of the success of the comments, Thatcher reiterated the same sentiments in a February 1979 interview with *The Observer* in which she stated:

> **I am the first to admit it is not easy to get clear figures from the Home Office about immigration, but there was a committee which looked at it and said that if we went on as we are then by the end of the century there would be four million people of the new Commonwealth or Pakistan here. Now, that is an awful lot and I think it means that people are really rather afraid that this country might be rather swamped by people with a different culture and, you know, the British character has done so much for democracy, for law and done so much throughout the world that if there is any fear that it might be swamped people are going to react and be rather hostile to those coming in. So, if you want good race relations, you have got to allay peoples' fears on numbers.**

Three months later, Margaret Thatcher became Prime Minister after the Conservatives gained 63 seats in Parliament and moved into government.

A Left in Panic

The Left were incensed by Thatcher's comments, with much commentary later mirrored in hysterical reactions to Trump's election campaign, and especially some of his statements before and after Charlottesville. Labour Home Secretary Merlyn Rees responded to the 1978 interview by arguing that Thatcher had "moved towards the attitudes and policies of the National Front" and was "making respectable racial hatred and inciting the threats to public order that we have seen in some of our towns and cities where there is an immigrant population."[7] Another M.P. accused Thatcher of "giving aid and comfort to the National Front."[8] All of this of course heavily prefigures the accusation that Trump "energised" the Alt-Right.

THE MUGGERS!
'80% of muggers are black
85% of victims are white'
Scotland Yard
CENSORED
Support the

Promises Unfulfilled

The truth, of course, was that Thatcher was an unmitigated disaster for the National Front and the cause of racial nationalism more generally, and only time will tell how beneficial or harmful Trump will be to the American movement. It's crucial to note that at no stage did Thatcher "elaborate on the policy changes which the party would make,"[9] and no cast-iron procedures were outlined beyond a declaration that immigration would be in all cases "limited." Thatcher's statements relating to immigration were essentially her version of Trump's "Wall" — specific enough to attract votes, and yet sufficiently open to interpretation and evasion to confound the support base. Biographer Robin Harris points out that there was no "end to immigration" under Thatcher, and that she personally played a part in the dropping of suggestions like a migrant register and migrant quotas at the proposal stage. [10]

Despite the lack of progress, Thatcher's politics acted as a release valve for racial tension, permitting Whites to ostensibly vote in line with their ethnic interests while denying them tangible results and depressing their instinct for further action. Rob Witte remarks that "the 1979 general elections turned out to be a total disaster for the National Front, and the major reason for its electoral reverse clearly was Mrs. Thatcher's public identification of the Conservative Party with a hard line on immigration."[11] The basic mechanism here is the fatal instinct for Dissident Right sympathisers in the electorate to push their votes away from ideological purity (the original, smaller radical party) and into what they see as a more likely channel for translating their views into policy (an established, major political party). In this instance, the "anti-immigration" Prime Minister had effectively killed the anti-immigration movement in Britain for a generation – until the stunning rise of the British

National Party in the early 2000s and its demise, under the same process as Thatcher/National Front, with votes in this instance going to the fledgling UKIP of Nigel Farage.

Shill or Dupe?

A further interesting parallel to explore is the question of the extent to which Thatcher or Trump were/are knowing participants in the marginalisation of the Dissident Right. And, just as current opinion is split on Trump, scholarly opinion remains split on Thatcher. It's her biographers who appear most willing to entertain the notion that she was sincere in her anti-immigration politics but was thwarted by the political context in which she operated. Harris, for example, argues:

> **Though her phrasing was clumsy, Mrs. Thatcher knew exactly what she was doing. She was convinced that her instincts reflected those of the majority. She was also sincere. She had sympathised with [Enoch] Powell when he was sacked for his speech on the subject in 1968.[12]**

Internal government memoranda between Thatcher and Home Secretary William Whitelaw, **released to the public in 2009** and dated July 1979, also seem to confirm that Thatcher had at least some sense of racial feeling. For example, Thatcher said that there were already too many people coming into Britain, and that "with some exceptions there had been no humanitarian case for accepting 1.5 million immigrants from south Asia and elsewhere. It was essential to draw a line somewhere." Whitelaw responded that refugees were a different matter than immigrants in general, and that according to letters he had received, opinion favoured the accepting of more of the Vietnamese refugees. Thatcher responded that "in her view all those who wrote letters in this sense should be invited to accept one into their homes … She thought it quite wrong that immigrants should be given council housing whereas white citizens were not." Thatcher was also asked what the implications of such a move could be given that an exodus of the White population from Rhodesia – now Zimbabwe – was expected once majority rule was established. She made it clear, however, that she had "less objection to refugees such as Rhodesians, Poles and Hungarians, since they could more easily be assimilated into British society."

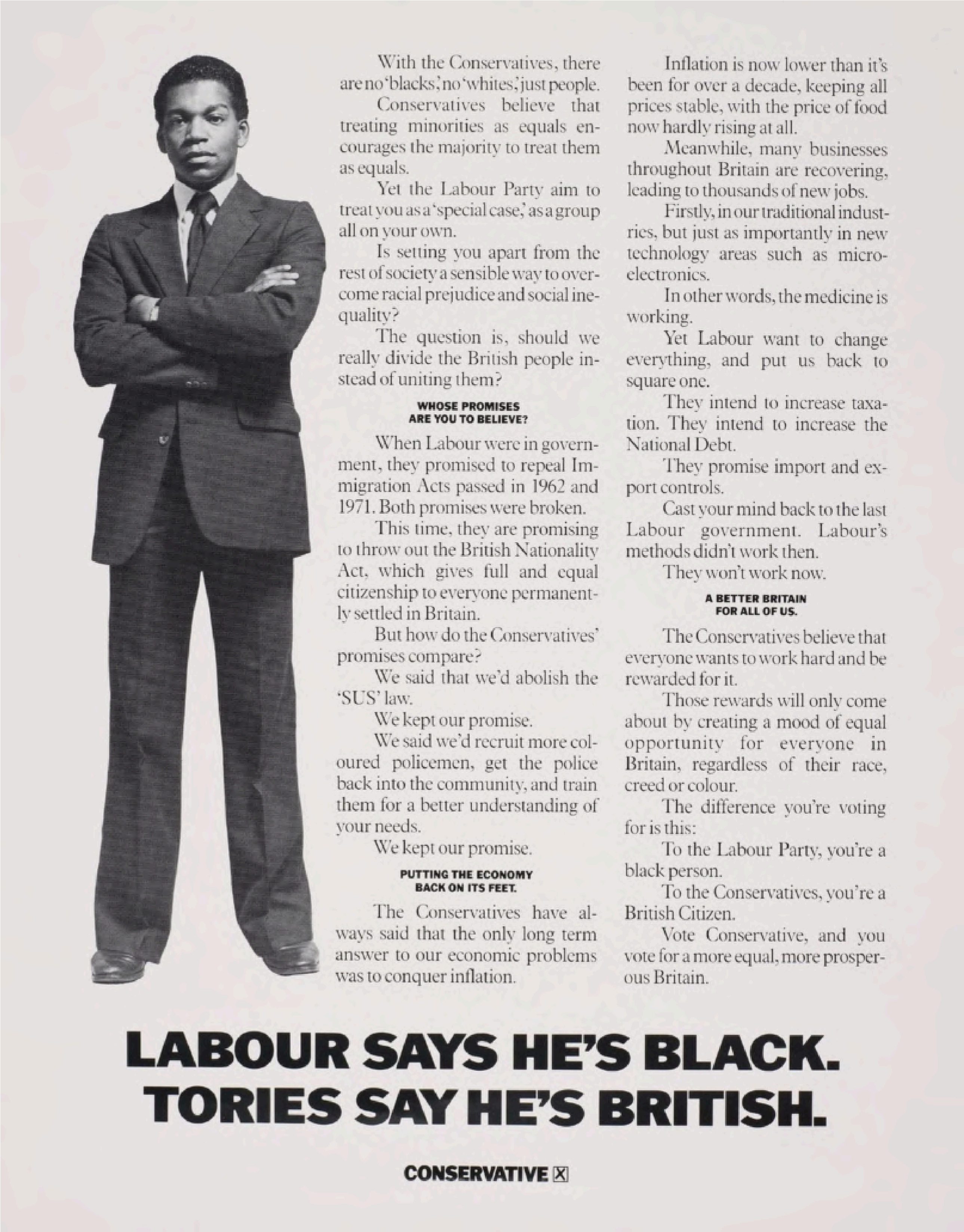
But the greater weight of scholarly opinion has concluded that Thatcher was a political opportunist who had no abiding sympathy for the Dissident Right or its ideas, and that she was quite happy to exploit the concerns of the electorate simply in order to gain power. Nigel Copsey, perhaps the foremost scholar of the British Far Right, has described Thatcher's 1978 rhetoric as little more than a "cynical adoption of the race-card."[13] Some have gone even further, implying a degree of deliberation and co-ordination in undermining the National Front. For example, Brian Harrison, an academic at Corpus Christi College, Oxford, has argued that the Conservative Party of the 1970s, and Thatcher herself, were heavily influenced by a cadre of Jewish intellectuals for whom any kind of racial-nationalist thinking would have been anathema. He continues:

> **By the late 1960s — particularly after Powell's 'rivers of blood' speech on race at Birmingham in 1968 — some on the left feared that Conservative anti-socialism would take anti-intellectual, even fascist, directions. Far from it: the Conservative leadership after 1975 was populist, but not anti-intellectual. Instead, it mobilized one group of intellectuals against another. Still less was its impulse fascist. The party's brief foray after 1978 into restricting immigration was *designed to head off the National Front (then relatively active), not to assist it*, and Thatcherism had many Jewish exponents.[14] [emphasis added]**

Making Jews and Israel Great Again

It's curious that Harrison frames the relationship as Thatcherism having many Jewish exponents, because the main body of his article basically makes the argument that it was the other way around – that Thatcher was an exponent of Jewish ideas,[15] especially the "pro-tolerance" Libertarian ideas of Milton Friedman and Friedrich Hayek (who although not Jewish surrounded himself with a Jewish intellectual milieu). In fact, Thatcher's ideological affiliations to Jews were so intense that they've become the subject of a 2017 monograph, *Margaret Thatcher – The Honorary Jew: How Britain's Jews Helped Shape the Iron Lady and Her Beliefs*, which explores how she was surrounded by a cadre of Jewish advisors like Nigel Lawson, Malcolm Rifkind, David Young, Alfred Sherman, and Stephen Sherbourne. One of Thatcher's closest political colleagues (she would later describe him as her "closest political friend") was the Jewish Keith Joseph (1918-1994), a kind of Kushner to her Trump, and author of an Oxford thesis on "tolerance." Joseph is even described on Wikipedia as the "key influence in the creation of what came to be known as Thatcherism." Thatcherism was of course a form of distilled Jewish Libertarianism, a political-economic system masterfully denounced by Brenton Sanderson:

> **Free markets advance the interests of Jews through imposing an impersonal economic discipline on non-Jews through which their ethnocentricity and anti-Semitic prejudice can be circumvented. … Jews have indeed prospered under the conditions of free market capitalism among often hostile majority European-derived populations. … Jews, even in the freest of markets, are notorious for developing and using ethnic monopolies. … Accordingly, the free-market libertarian agenda, when promoted in the context of a society that is multi-racial, and where some racial groups exceed Whites in the degree of their ethnocentricity, may not promote the group evolutionary interests of Whites in enhancing their access to resources and reproductive success.**



With the Conservatives, there are no ‘blacks,’ no ‘whites,’ just people.

Conservatives believe that treating minorities as equals encourages the majority to treat them as equals.

Yet the Labour Party aim to treat you as a ‘special case,’ as a group all on your own.

Is setting you apart from the rest of society a sensible way to overcome racial prejudice and social inequality?

The question is, should we really divide the British people instead of uniting them?

WHOSE PROMISES ARE YOU TO BELIEVE?

When Labour were in government, they promised to repeal Immigration Acts passed in 1962 and 1971. Both promises were broken.

This time, they are promising to throw out the British Nationality Act, which gives full and equal citizenship to everyone permanently settled in Britain.

But how do the Conservatives’ promises compare?

We said that we’d abolish the ‘SUS’ law.

We kept our promise.

We said we’d recruit more coloured policemen, get the police back into the community, and train them for a better understanding of your needs.

We kept our promise.

PUTTING THE ECONOMY BACK ON ITS FEET.

The Conservatives have always said that the only long term answer to our economic problems was to conquer inflation.

Inflation is now lower than it’s been for over a decade, keeping all prices stable, with the price of food now hardly rising at all.

Meanwhile, many businesses throughout Britain are recovering, leading to thousands of new jobs.

Firstly, in our traditional industries, but just as importantly in new technology areas such as microelectronics.

In other words, the medicine is working.

Yet Labour want to change everything, and put us back to square one.

They intend to increase taxation. They intend to increase the National Debt.

They promise import and export controls.

Cast your mind back to the last Labour government. Labour’s methods didn’t work then.

They won’t work now.

A BETTER BRITAIN FOR ALL OF US.

The Conservatives believe that everyone wants to work hard and be rewarded for it.

Those rewards will only come about by creating a mood of equal opportunity for everyone in Britain, regardless of their race, creed or colour.

The difference you’re voting for is this:

To the Labour Party, you’re a black person.

To the Conservatives, you’re a British Citizen.

Vote Conservative, and you vote for a more equal, more prosperous Britain.

LABOUR SAYS HE’S BLACK. TORIES SAY HE’S BRITISH.

CONSERVATIVE ☒

As such, the “right wing” political and economic philosophy of Thatcher and Joseph was perfectly happy with non-White migration as long as the immigrants were good free market capitalists. Harris, discussing Thatcher’s attitudes to Enoch Powell by the 1970s, remarks that “She no longer agreed with him, if she ever had, about the Kenyan Asians who found sanctuary in Britain in 1972. She regarded them as industrious and and entrepreneurial, in fact model Thatcherites.”[16] In fact, the Conservatives under Thatcher and Joseph introduced propaganda that portrayed beliefs in multicultural, multi-racial, free market populism as fundamentally British, a fact amply demonstrated by the debut of a 1983 election poster showing a Pakistani or an African together with the slogan “Labour Says He’s Black. Tories [Conservatives] say he’s British.”[17] Such posters were paired with a manifesto that stated bluntly: “We are utterly opposed to racial discrimination wherever it occurs, and we are determined to see that there is real equality of opportunity. The Conservative Party is, and always has been, strongly opposed to unfairness, harassment and persecution whether it be inspired by racial, religious, or ideological motives.”[18] It goes without saying that this kind of multicultural, multi-racial, free market populism is almost identical to that advanced by Trump, whose increasingly vacuous declamations on “The Wall” are only matched in frequency by his references to the Black employment rate [it’s now rising again].

A final parallel worth considering is Thatcher’s position on Israel. Even as Leader of the Opposition, on March 22 1977, Thatcher posed in an Israeli General’s anorak, complete with visible markings of rank, on an Israeli hilltop lookout post on the Golan Heights. She was there as part of a three-day “fact-finding” visit to Israel.[19] Just as Israel currently enjoys a love affair with Trump, scholar Neill Lochery recalls that “Even at this early stage, Israel’s love affair with Thatcher was underway with the Israeli press and public paying a great deal more attention to her visit that those of most VIP.”[20] Until this date, the British Foreign Office had been resolutely hostile to Israeli Prime Minister Menachem Begin, who was involved in the brutal mutilation and murder of two British Army sergeants in 1947, as well as the 1946 bombing of the King David Hotel, during which 28 British citizens were killed. In the late 1970s, when a potential visit by Begin to London was discussed, a Foreign Office memo was circulated containing the words: “I hope we will firmly repel this viper from our bosom.”[21] On May 23 1979, Begin entered Number 10 Downing Street as the guest of Margaret Thatcher, whose daughter had by now spent a summer on a Kibbutz and who was herself a regular supporter of the Finchley Anglo–Israel Friendship League.

Thatcher was seen by Jews and Israel almost as their “agent,” capable of overturning the moves of those opposed to Israel and asserting their will in government. Lochery discusses how Israel viewed the British Foreign Office as implacably hostile to their interests, but saw Thatcher as incredibly useful. When the nine members of the European Economic Community (EEC) tried to frame a common policy towards the Arab–Israeli conflict and agreed to talk of the right of the Palestinians to self-determination (The Venice Declaration of June 13 1980), “The Israelis were shocked by the Venice Declaration, although they blamed the Foreign Office for Britain’s part in it rather than Thatcher. On 15 June 1980, the Israeli Cabinet strongly criticised the declaration. In Britain, the local Jewish lobby was mobilised to persuade Thatcher, in effect, to overturn or ignore the declaration. From this point forward, the Israelis looked for allies within the EEC who could offer some type of shield against what it saw as further anti-Israeli moves within the community.

Thatcher was clearly a figure that the Israelis saw as fulfilling such a role."[22] They were correct, and on May 24 1986, Thatcher became the first British prime minister to pay an official visit to Israel. She was welcomed by Shimon Peres, who said the strength of the Anglo–Israeli relationship had never been better.

Whither Trump?

It's argued here that there are sufficient parallels between the historical example of Margaret Thatcher and the contemporary phenomenon of Donald Trump to merit serious consideration of the desirability of a continuance of the Trump presidency. The primary concern, in light of historical examples, should be that, contrary to hysterical media narratives, multicultural right-wing populism of the variety espoused by both Trump and Thatcher has a confounding rather than galvanising effect on the basic instinct of Whites to assert and pursue their interests. These approaches are typified by a lack of tangible results on the primary concern (immigration), which is often disguised by diversions into superficial, even puerile, jingoism and in some instances actual war (Falklands War for Thatcher, and the real possibility of Trump engaging in conflict in the Middle East). It is unfortunate that one of the major strengths of the Dissident Right (its focus on immigration as a White concern) is also a weakness in the sense that it is remarkably easy to water down, repackage, and market to the electorate. Nigel Copsey has argued that one of the reasons for the failure of the National Front was not only that Thatcher had essentially stolen its ideological basics, but that the Front itself had failed to "build an effective social movement space."[23] It is particularly alarming that the American Dissident Right of 2012–2016 really had developed an effective social movement space (albeit one that was in large part located online) but was still lulled into a position where its ideological basics were stolen, and its energy was drained or diverted. At the heart of the issue here is whether the Dissident Right influenced Trump, or whether the energy and points of policy inherent in the Dissident Right were diverted to a Trump campaign that will ultimately fail to deliver on anything except Jewish/Israeli interests.

Just prior to Trump's election, I participated in a number of podcasts where I offered my tentative support to the Trump campaign but mentioned that Dissident Right groups always perform best against strongly Leftist governments. I expressed my concern that we might, under Trump, see a chilling effect on the Alt-Right and an emergence of the "Thatcher Effect." I hesitated to elaborate then on what I meant because of the optimism, and because I wanted to believe, like everyone else, that the Wall would be built, that ICE would be conducting raids, and that Whites across America would get used to a harder rhetoric on race and immigration than they had hitherto been exposed to or permitted. But I write this elaboration on the "Thatcher Effect" in a different context entirely to that which was expected — a context of censorship and deplatforming, seemingly unstoppable migrant caravans, and a settlement in the Golan Heights named after Trump. If nothing else, I hope it's food for thought.

[1] J. Solomos, *Race and Racism in Contemporary Britain* (London: Macmillan, 1989), 132.

[2] R. Garbaye, *Getting Into Local Power: The Politics of Ethnic Minorities in British and French Cities* (Oxford: Blackwell, 2005), 51.

[3] R. Witte, *Racist Violence and the State: a comparative analysis of Britain, France, and the Netherlands* (London: Routledge, 2014), 54.

[4] *Ibid*.

[5] E. A. Reitan, *The Thatcher Revolution: Margaret Thatcher, John Major, Tony Blair, and the Transformation of Modern Britain, 1979-2001* (New York: Rowan and Littlefield, 2003), 22.

[6] R. Harris, *Not for Turning: The Life of Margaret Thatcher* (London: Bantam Press, 2013), 144.

[7] S. Taylor, *The National Front in English Politics* (London: Macmillan, 1989), 145.

[8] *Ibid*.

[9] *Ibid*.

[10] R. Harris, *Not for Turning: The Life of Margaret Thatcher* (London: Bantam Press, 2013), 144.

[11]R. Witte, *Racist Violence and the State: a comparative analysis of Britain, France, and the Netherlands* (London: Routledge, 2014), 54.

[12] R. Harris, *Not for Turning: The Life of Margaret Thatcher* (London: Bantam Press, 2013), 143.

[13] N. Copsey, *Cultures of Post-War British Fascism* (New York: Routledge, 2015), 66.

[14] B. Harrison, ‘Mrs Thatcher and the Intellectuals,’ *Twentieth Century British History*, Vol. 5, No. 2, 1994, 206-45, (207).

[15] *Ibid*, 209.

[16] R. Harris, *Not for Turning: The Life of Margaret Thatcher* (London: Bantam Press, 2013), 143.

[17] Z. Layton-Henry (1983). ‘Immigration and race relations: Political aspects,’ *Journal of Ethnic and Migration Studies*, 11(1-2), 109–116, (111).

[18] *Ibid.*

[19] N. Lochery (2010). ‘Debunking the Myths: Margaret Thatcher, the Foreign Office and Israel, 1979–1990.’ *Diplomacy & Statecraft*, 21(4), 690–706.

[20] *Ibid*.

[21] *Ibid*.

[22] *Ibid*.

[23] N. Copsey, *Cultures of Post-War British Fascism* (New York: Routledge, 2015), 66.

Exclusive Interview with Andrew Clarke on the National Action Trials and His 18 Months in Prison

theoccidentalobserver.net/2019/08/18/exclusive-interview-with-andrew-clarke-on-the-national-action-trials-and-his-18-months-in-prison

Andrew Joyce, Ph.D. August 18, 2019

Introduction.

Several weeks ago, Andrew Clarke, a former member of Britain's National Action, walked free with no criminal convictions after 18 months in prison. During that period of time, Andrew, along with some of his former colleagues, was subjected to two trials at the direction of the Crown Prosecution Service, neither of which convinced a jury that Clarke was guilty of the charge levelled at him – that he remained a member of National Action after the banning of the organization under terrorism legislation in December 2016. Shortly after his release from prison, Andrew reached out to me on social media, in part because I was one of the very few people on the dissident Right to speak out at the time of the banning of National Action and again during the subsequent series of arrests. I was extremely disturbed by what he then described to me about the background and nature of his arrest and imprisonment, and I felt that the attention of a wider audience should once again be directed to these events in England, and for Andrew to be able to have a voice for his experiences.

The nature of increasingly oppressive developments in legislation require that, in order to ensure the continued freedom of Andrew and others, this interview begins with certain legal caveats. Part II, Section 12 of the Terrorism Act (2000) makes it an offence to "invite support for a proscribed organisation," or to arrange a meeting that is to be addressed by someone "who belongs or professes to belong to a proscribed organisation." It should be abundantly clear from the following interview, but just to reiterate: **the following interview is with an individual who ceased to be a member of National Action either before, or at the event of, its banning under the Terrorism Act (2000)**. Furthermore, no aspect of this interview should be interpreted as lending or inviting support for National Action, an organisation that is now defunct and probably has been since it was arbitrarily banned by the Home Office. That being said, the position is firmly and unashamedly maintained that the *banning process* itself, and the background to that process as it relates to a specific proscription, should, in any truly democratic society, be open to scrutiny and critique. The arrest and imprisonment of the many individuals following the proscription of National Action in December 2016 should also be open to scrutiny and critique, especially since these arrests have evidently resulted in the jailing of innocent men.

It is hoped that this interview breaks some of the fear that surrounds the discussion of “right wing terrorism.” The banning of National Action, and subsequent related arrests, have been met with almost complete silence from the dissident Right, presumably because many are fearful of making any kind of statement that could make them liable to arrest themselves. And yet the proscription of National Action is a key element in trends of government actions against the dissident Right, preceding Unite the Right by 8 months, but in many respects also prefiguring the response to the latter. To be clear, the proscription of National Action marked the beginning of the most recent wave of mainstream associations between dissident Right thought and “terrorism” — a term that had hitherto been reserved for acts of violence in the pursuit of political goals. Just days after the proscription of National Action, and long before Charlottesville, I warned:

Faced with a White identity movement that remains, frustratingly for its opponents, law-abiding and peaceful, we can expect an elaboration on existing tactics. The meaning and definition of words like ‘terrorism’ and ‘extremism’ will themselves be expanded to encompass non-violent entities and individuals in an effort to drag them into hastily constructed spheres of illegality and, thus, deeper social opprobrium and even prison sentences.

This prophecy was to come ominously to fruition around a year later, when Andrew Clarke and several others had their homes raided, before being summarily charged and dragged into police vehicles to begin an 18 month odyssey of prison transports, trials, and intense media demonisation. While some would eventually walk free, many remain in prison, and will remain in prison for many years to come. The vast majority were never convicted under the original charges, or indeed under any aspect of the Terrorism Act. Instead, a slow trickle of speech laws and related legislation was brought into play in order to imprison individuals for up to 16 months for placing stickers reading “White Zone” around university campuses. One of the most striking features of all of the trials, and the related media coverage, has been the focus *not on what these individuals have or have not done, but on what they think and believe*. Thus, regardless of one’s opinion on the organisation that was once in existence, or on any style of activism, these arrests have grave implications for anyone still entertaining the idea they live in a free society.

As a final note, the story of these arrests, and of Andrew’s in particular, is an important corrective and admonition to those among us who have waxed eloquently with their “disavowals” of “terrorism” because it “undermines White Nationalism.” I have always had a problem with such disavowals, and for a few simple reasons. More often than not, they are simply exercises in preaching to the converted. Most disavowals are made by people "plugged into" the "movement", while the very rare handful of extreme acts of White violence are carried out by isolated fringe individuals who never hear such disavowals or are least likely to be moved by them. Disavowals are thus, more or less, languid and effete acts of moral self-satisfaction. Second, disavowals simply add to, and increase the volume of, discourse critiquing the dissident Right, and they are divisive and demoralising. They implicitly assume a problem within the "movement" that needs to be addressed (where none in fact exists because the movement is already overwhelmingly non-violent), a pernicious trend that conforms very strongly to opposition narratives. They are, therefore, in terms of image management or "optics" undoubtedly worse than mere silence – we can't correct criticism and image problems by making concessions to the opposition's vision of our cause. Third, and related to the second, "right wing terrorism" is a largely invented phenomenon, embellished by falsified statistics, media tactics, and the steady production of propaganda by dedicated anti-White groups. It is a largely fictional opposition talking point that would be foolish to adopt ourselves. Fourth, and most important, by adopting discussions and perceptions of "right wing terrorism" we are easily corralled into fear and silence when entirely innocent activists are swept up in "terrorism" arrests. *We allow ourselves to be pre-programmed to disavow these individuals and abandon them to their fate*. I personally find this mode of conduct to be shameful, cowardly, and highly revealing. I reject it in disgust.

After Andrew Clarke secured his freedom, he wrote to me: "Only you and the *Occidental Observer* had the balls to speak out." Now we let him speak.

1. *Andrew, congratulations on securing your freedom. It seems that while the relatively minor arrest and imprisonment of Tommy Robinson received a great deal of media attention and financial donations from the Right, the National Action "proscribed organisation" arrests attracted relatively little attention, even within discussions of censorship and state oppression. Many of our readers might be unclear about the origins of the case against you and your co-defendants. Can you first briefly explain the immediate circumstances of your arrest and imprisonment, and the type of punishment you would have faced if found guilty?*

Thank you AJ, it's been the best part of two years now since it all began.

The arrests happened on the 27th September 2017. Eleven officers from North West Counter Terrorist Unit (NWCTU) – I think they're now known as Counter Terrorism Policing North West – performed a dawn raid just before 6am, while I was staying over at my sister's house. Before I was told what I was being arrested for I was placed into handcuffs and was sat down in the living room. I then asked the officers what I was being arrested for. One told me I was being arrested under *Terrorism Act 2006, Section 5 (Preparation of terrorist acts)*, namely a plot to murder two Members of Parliament, one being Rosie Cooper MP and the other Amber Rudd MP, the then Home Secretary. I was also arrested under *Terrorism Act 2000, Section 11 (Membership)*, as I was suspected of maintaining membership of the proscribed organisation National Action. Finally, I was informed I also came under *Terrorism Act 2000, Section 15 (Funding)*, for allegedly funding National Action.

I was then driven to Manchester from Liverpool were the NWCTU headquarters are situated, to a police station. This station was like nothing I had seen before. I have been arrested a few times for political activism, but in this station there were very few electronics allowed, and everything to be recorded was handwritten. This was the case for the police and my legal representation during my stay there.

After a few hours of being there it became clear that I wasn't the only former member of National Action being held. There were six of us all being held on the same potential charges. The others were Garron Helm, Chris Lythgoe, Matthew Hankinson, Michal Trubini, and Jack Renshaw. Over the next three days, the police interviewed all of us at length. I was interviewed four times over the three day period, at the end of which I was bailed, as were all others except for Renshaw who was then on remand and was being held at HMP Preston. He had been remanded in July 2017 in relation to the same matters that myself and the others were arrested for in September 2017. I believe there were a total of eleven arrests that day across the country, and among those arrested were former National Action leaders Ben Raymond and Alex Davies. I was bailed on Friday 29th September 2017 for 28 days and I was given a date of the 26th October 2017 to answer bail back in Manchester at the TACT suite as it is known (Terrorism Act Suite). All of those arrested went through the same process.

At this point the allegations being investigated carried a life sentence. To spend those four weeks on bail with that threat looming over you was insane. For me, it was one of the worst parts of the whole two year charade. In the space of one week I had gone from working in a respectable professional career in construction management to being destitute and facing a life sentence.

When the 26th October eventually arrived, I travelled to Manchester to answer bail. I thought at the very least I would be charged with membership, because I believed the entire affair was a message being sent by the State. The supposed plots to murder MPs seemed so outrageous and beyond the pale that I didn't see how they could ever possibly charge me with those counts. In the end, I handed myself into the TACT Suite not knowing what I was to be charged with, and was completely unaware that I would not be a free man again for another 18 months. I was taken to the custody suite by two detective constables where I was then charged by the lead officer in the case with one count under Section 11 of the Terrorism Act — Membership of National Action post-proscription. The charge carried a maximum of ten years imprisonment. To be honest, it was a relief to be charged with the membership count as its maximum sentence was much shorter than the life sentence that was running through my head during those 28 days on bail.

In the early hours of the morning, those of us who were charged were driven down to Westminster Magistrates Court in London in a police convoy, to appear before the Chief Magistrate. It was the morning of 27th October 2017. We set off from Manchester, at around 4:30am, on what I can only describe as the journey from hell. The police transport was what I can only call an icebox – it was the coldest most cramped journey I have ever taken. I was refused my jacket to stay warm by the officers of NWCTU. Upon the hearing being completed at Westminster, all of us were remanded into high security prisons and the case was transferred to the Old Bailey to be heard one week later on the 3rd November.

2. *One of the truly standout incidents from reports of your most recent trial was your response to being asked by a prosecution lawyer whether you agree with "The 14 Words." You responded by asking "Am I on trial for my views?" It's long been my impression that prosecutions involving ethno-nationalists are often based on a strategy designed to demonise them as individuals rather than present evidence of actual criminal conduct. Would you agree that the "terrorism" case against you amounted to little more than accusations that you are a "racist"?*

I remember this clearly. It was during the second trial which began on the 18th February 2019, and finished on the 2nd April 2019. I was being cross-examined by Duncan Atkinson QC, the lead prosecution barrister. I was being presented by him and his team as one of two figures in charge of forming the ideology of National Action (the other was its leader). I was also being presented as the man in charge of legal matters, this notion was based on an organisational diagram which had been produced pre-ban.

The basis of the prosecution case was that "mind-set" somehow was enough to prove membership. They relied on this as a strategy due to a lack of real evidence that pointed to, and directly proved, the offence of membership post-proscription. The majority of the prosecution case throughout both show trials was spent on lawful pre-proscription material. What they were trying do by using pre-proscription material was to build up prejudice in the hope that the jury would hate, or at the very least take a dislike to, us the defendants.

When I pressed Duncan Atkinson QC by asking him "Am I on trial for my views?" he could say nothing to me. I remember that, during the first trial, Lord Justice Jay, the presiding judge, said explicitly that the defendants are not on trial for their views and that they are fully entitled to hold whatever beliefs they wished. However, it was almost as if they gave with one hand and took with the other — a double edged sword of sorts. The prosecution did attempt to use my views against me, and with the judge's permission. It was the same during the second trial, only on this occasion the judge and prosecution were not so clear, and had failed to say make it clear to the jury that we were not on trial for our views – the lines had been blurred.

When Duncan Atkinson began to lose his grip on his strategy he resorted to accusing me of being a racist, anti-Semite and a homophobe – the usual slurs. To which I replied to him “Slurs! Is that all you have!” To me, the exchange summed up the whole case to me. Those words are irrelevant and hold no power.

Which brings me back to your question. Yes, I do believe that the case against me amounted to nothing more than accusations of being racist. The case was built up of mainly prejudicial pre-proscription material which was footage from demonstrations, fly-postering and speeches from people like myself, Ben Raymond, Alex Davies etc.

Another standout moment which hadn’t been reported, and which stunned me, was at the very end of the retrial. The jury at this time had been out for about a week considering their verdicts when the judge, Lady Justice McGowan, insidiously informed them that terrorism was like theft. She said to the jury that, like theft, there are different levels of terrorism, ranging from a lower end to a more extreme version like bank robbery. She equated our trial with shoplifting. It felt like she was encouraging the jury to find us guilty by creating some kind of petty space in their judgment to still find us guilty of terrorism despite the lack of evidence.

3. *You’ve mentioned to me that The Occidental Observer, in particular an article I wrote on the National Action arrests, featured during your trial. Can you explain how your sharing of my article on social media was employed by the prosecution in an attempt to prove your guilt?*

The article was titled *“National Action, Islam, and Britain’s Lamentable Terrorism Priorities.”* I shared the article on my personal social media as it was the only article I had seen that had spoken out against the stupidity of proscribing National Action in December 2016 as a “terrorist” organisation. I remember the build-up you mentioned in the article of some non-existent threat from the Right and then suddenly the terrorist who set off a failed explosion on the London Underground. You argument was basically that the real terrorist threat remains from the Islamists and not the dreamt-up threat of the Right which exists only in the minds of the paranoid leftists who occupy many positions of influence and power.

I understand that, for many, National Action was a divisive political organisation. It was meant to be. Accusations of racist, anti-Semite etc. were of no concern as they’re meaningless accusations which serve as nothing but thought-stopping clichés. However, the banning of National Action as a terrorist organisation was arguably a knee-jerk reaction by a nervous administration. Their wilful intent to change or destroy nation states and their complicit criminal responsibility in the effects of multiculturalism on our people, are embedded, I believe, in the depths of their consciousness as deep-seated guilt.

Your article readdressed the balance, and the prosecution tried to use my reason for sharing the article as evidence of me supposedly lending support to the now non-existent banned organisation. Atkinson QC tried to twist as best he could that it was proof that I was a member post-proscription due to their allegation that I was supporting it. As I stood on the stand and answered his questions, I explained to the jury that the article redresses the balance between the supposed threat from the Right that the state and media are trying to engineer, and the real threat from Islamist terrorists. As I stood on the stand, I encouraged the jury to read the article. I asked them directly to read it, and my barrister kindly had the article in its entirety entered into evidence, which allowed them to consider it during their deliberations. I feel it helped me in the end.

4. *I sometimes feel that many individuals on the dissident Right don't quite understand just how difficult things are in European countries where free speech is not an inalienable right. This bleeds into a related issue where perhaps American dissidents are less experienced with the threat of arrest and long prison sentences for merely disseminating propaganda. In my perspective, the proscribing of National Action was followed by a period of shock, fear, and disbelief, and, even aside from the legal ban of the organisation and support for it, there seemed to be a great reluctance to discuss the group, the ban, and the arrests. Did you at any stage feel disappointed or abandoned by "the movement"?*

This is a good question, and one I will answer unapologetically. I often feel that people are all up for the "fight" until the time arrives to fight the actual fight – obviously my use of the term "fight" is metaphorical. Since my release, I have become aware of people who have been quick to comment on what has happened, people who know nothing of the facts of the case. What they do know comes from what has been chosen by the mainstream media outlets to be published, the very same outlets who lie in the same bed with Hope Not Hate. The weird thing about court cases is that rarely is the full and accurate story told. The jury does not see, or hear, all the evidence involved. My legal team are of the belief that the facts of my case and its origins merit criminal charges for those involved in bringing it to the courts. Those involved are Hope Not Hate and, obviously, the Police. My QC and his junior told me that the evidence against me was "shite," and that I should never have even been charged never mind remanded. This was the same for Crispin Aylett QC, the guy who took [Hope Not Hate informant] Robbie Mullen apart on the stand during that first trial. They believed that the case against all of us was a charade.

People on the Right seemed oblivious to the ramifications of what the proscription order placed in December 2016 actually meant. Jewish lobby groups, such as the Campaign Against Antisemitism, the Board of Deputies of British Jews, and especially Hope Not Hate who provided a dossier to the government which should have been made available to the defence teams during both trials (but was withheld), all had a hand in the banning of National Action. As an example of how the ban was designed as a message to the whole of the Right, even Tommy Robinson applauded the ban. Where is he now? I remember watching him on Sky News speak out in support of it and I thought to myself then that he is either stupid or had ulterior motives.

Did we feel disappointed or abandoned by the supposed “movement”? Yes. In some quarters there was support. I received some letters and cards of support whilst inside, which was great and I am thankful for those who wrote to me. But support of another kind was needed. National Action up until the ban was a small group made up of 18 to 35 year olds. It wasn’t a group with deep pockets lined with gold, nor did it have experienced leadership. It was a movement of youth, created for, and led by, this youth. It was driven by nothing more than sheer conviction. In my opinion, the ban, and the subsequent arrests during the 2017/18 political witch-hunt could be questioned without having to support or endorse the divisive message the group put out. It seemed very few were willing to be vocal -which is disappointing as the metaphorical ban-hammer has been swung in the direction of the Right, as a whole, in the months and years since.

5. *Much of the panic around National Action and the largely imagined phenomenon of “right wing terrorism,” both before and after the banning of the group, originated with leftist organisations, especially Hope Not Hate. Is there any evidence of Hope Not Hate collusion with the authorities during your trials, or their involvement in any part of the attempt to prosecute and convict you?*

That organisation was central to the whole case against me and the others. Without HnH there would be no case. I would never have been remanded and held in custody for those eighteen months and I would never have had to go through two, long drawn out, trials in the Old Bailey. The excuse of the police was that they were given evidence and had to act upon it. But it appeared they, the Counter Terrorism Unit, were under undue political interference to bring the case to court.

Following the banning of NA, it appears that some people continued to meet, as friends. People tend to maintain friendships with those who share the same interests. It’s natural. However, by 2017 HnH had a mole inside a group of friends who used to be members of pre-ban National Action. Robbie Mullen was this mole, and Mullen used to be the regional organiser for what was National Action in the North West. The evidence shows that Mullen was playing people off one another as late as July 2017. His efforts were not working and he himself described the group of friends, supposedly a clandestine continuation of National Action, as like “an old man’s drinking club” with “not much going for it.”

At the end of April 2017, Mullen approached Hope Not Hate via email, alleging that NA continued to exist and that he was a current member. He said in court that it (“NA”) had discarded all of the symbolism of NA and was “going it alone” as a nameless entity. HnH activist Matthew Collins has since said that they began to publish articles on their website in the hope the media would pick them up — presumably in order to generate paranoia among former members.

Former NA member Christopher Lythgoe had, post-ban, taken out a private gym for himself in Warrington and that this, according to Mullen, was supposedly “NA” headquarters. I’d like to add that Michal Trubini, who was found not-guilty with me in April 2019, was the name on the lease for the property that the gym was situated in. There wasn't a single shred of political literature or items found in that gym when the police searched it in September 2017.

Mullen had supposedly expressed to HnH that he wanted out of NA, but that he couldn't leave because he was too embedded within NA and feared for his safety. HnH later said through Matthew Collins that they were slowly withdrawing him from the group. However, they contradicted this statement through Collins, their "Head of Intelligence," stating that they persuaded Mullen to remain in the group to work as an informant for HnH, and that Collins would be his "handler."

Legally speaking, this was arguably a highly questionable move for HnH. At the first instance of anybody becoming aware of terrorist activity, we are all duty bound to report it to the police. The security services are covered by legislation under the Regulation of Investigatory Powers Act, which governs how they operate informants, but Mullen was nothing more than a covert human intelligence source for an anti-fascist charity. As far as I am aware, Hope Not Hate were not covered by any legislation during their handling of Mullen.

HnH were publishing articles from Mullen's information during 2017, most of them articles alleging that NA continued to be in operation. Some of these were picked up by the mainstream news outlets. One of the articles included allegations against me, labelling me a member of NA post-ban, and alleging I was a drug dealer. In the days leading up to the arrests I began pre-legal action against HnH with a Defamation Notice under Section 5 Defamation Act 2013. Hope Not Hate later removed this particular article because none of it was true.

Hope Not Hate leader Nick Lowles called me on the Friday (22nd September 2017) before I was arrested. Mullen had passed him my personal mobile number. After I had served the Defamation Notice on Hope Not Hate, Lowles responded to me directly via email saying that he would not remove the article and that in fact the notice I served had spurred them on to write even more about me. I then sought further legal advice and was advised to put them on notice of harassment, which I did. Lowles ignored this notice of harassment when he called me. During this period, between 21/09/17 and 25/09/17, when I served them with the Defamation Notice, Hope Not Hate had me dismissed from my employment. I am, or rather was, a professional within the construction industry.

There are other highly questionable aspects to the involvement of Hope Not Hate in their handling of Mullen, but I can't go into them in detail in this interview without potentially damaging future legal action by my team against the organisation. I think it's sufficient to mention that at, according to Collins himself, writing for The Independent, at least one detective sergeant told Hope Not Hate representatives: "You've broken the law under the

Terrorism Act.” It is totally beyond me how a supposed charity – which alternates between two legal entities: a limited company and its charity status as and when it suits itself – can be allowed to run informants and investigations whilst not being covered by any regulation.

It’s interesting that Counter Terrorism Police failed to seize Hope Not Hate computers, and that while investigations and trials were ongoing, as Collins admits, Hope Not Hate “removed the entire history of [National Action] from our servers.” Could their electronic equipment have contained vital material evidence that should have been served during the investigation? There was, at one point, a letter sent by one of the investigating officers to Nick Lowles directly, asking him to be forthcoming with Hope Not Hate’s serving of evidence. They were being anything but forthcoming with it, and by the admission of Collins himself they “took legal opinion” in an effort to avoid sharing sources.

Before I finish this question, I want to reiterate that Mullen, on the 18th June 2018, during the first trial, was questioned about why, during July 2017 in a conversation online between him and Matthew Hankinson, he described what he was alleging as the continuation of National Action as: “It’s honestly like we’ve become a social club here with not much going for it.”

6. 6*. During your trial you mentioned a desire to get on with your life by moving on with your career and settling down with a partner. How damaging has the last 18 months been to your life and relationships?*

In the wake of the ban during 2017 I did try to move away from political activism. I had no choice but to do so. I was a part of a group which was radical, which was uncompromising in its message, and which was persistent. You effectively lead a double life. I was aware I was on the Police’s radar because I had a visit from Special Branch officers and then a month or so later the ban happened. The sane logical choice is to step back and breathe. The proscription of National Action was the death of National Action.

I was trying to fit into mainstream society. I had my career, and at the same time I was an activist in a high-profile divisive political group. To then be proscribed as a terrorist organisation, to be outlawed, is a game changer – the stakes rise due to the risks. So, the decision was taken to kill off National Action upon the ban coming into force on the 16th December 2016. What use is it if people are in jail? There was a conversation between me, Chris Lythgoe, Ben Raymond, and Alex Davies when ultimately it was decided that we should let the group pass into history. Some have argued the ban was a gross misuse of power by the state. This liberal democratic society, this system, prides itself on individual liberty with those rights enshrined in the Human Rights Act 1998. In the minds of some, the ban was a breach of Article 11, Freedom of Expression. In this sense, it could be understood as a Machiavellian move, one that is understandable on some levels, but which has led to people being jailed and convicted as terrorists for remaining friends and, more worryingly, simply for being ethno-nationalists — for believing that their White racial identity is worth something.

Personally, I tried to move on with myself and my professional career, to achieve personal goals and live as much a normal life as possible, to settle down. But that all changed with the arrests and my imprisonment. I'm only now really finding out what the effects of it are. Some relationships have changed with my friends. My family rallied around me and supported me throughout and for that I am grateful beyond which any words can express. The whole charade effected my family in a way I could never have anticipated, with the police arresting me at my sister's house in front of my two nieces. The resulting mess that followed was hard to take, especially because I was unable to help because I was inside. One of my nieces had to move schools. The very people who I stood up and spoke out in defence of (not that I ever expected anything for doing so) treated the arrests as if they were ISIS-related, and my niece suffered at school as a result. I saw one post on Facebook regarding the arrests not long after I was released on bail with one comment saying "hang them." It is laughable, but insane at the same time.

For me personally, it does appear to have damaged my career prospects, it has also changed me. I am not the same person who went inside, but that is to be expected I suppose. I am one of the lucky ones. At least I'm out, and relatively free of the terrorism label.

7. *Now that you are a free man with no convictions, do you have any recourse to compensation for your imprisonment? Can the State be punished in any way for jailing an innocent man for 18 months, or even be made to apologise?*

Considering what I spoke of earlier, the activities of Hope Not Hate which were ignored by the police so the show-trails at the Old Bailey could run unhindered, the State is arguably complicit in allowing Hope Not Hate to effectively act as an arm of the executive branch of government. The fact that a charity, and/or, a limited company, can conduct investigations and run informants in a proscribed terrorist organisation is madness. It should be the role of the Counter Terrorism Police and other bodies created by statute to do such work.

What the State, and Hope Not Hate, expected on the 17th July 2018, at the end of the first trial, was six convictions and a supposed far-right plot to murder an MP, but what they received instead was a haphazard circus spread over eighteen months and two seven week trials.

On the 18th July 2018, the night after that first trial ended and the prosecution decided to proceed with a retrial against myself, Trubini, and Renshaw for membership, I was in my cell when I flicked over to Channel 4. There was a Dispatches TV special on about the National Action trials and the six of us who were charged. The show was a rehash of material already present in the mainstream media, and appeared watered down to the point were it lacked any punch. Like the case itself, it had no substance.

The State allowed all of this to continue. They treated Hope Not Hate as if they were an off-limits quasi-intelligence organisation rather than a Jewish-founded, money-chasing, propaganda factory.

The State should apologise, but it hasn't. It has undermined the rule of law. The State has allowed a questionable charity to act as a police force with impunity. The police involved in my case had to abide by the Terrorism Act 2000/2006, the Police and Criminal Evidence Act 1984, and the Criminal Procedure and Investigations Act 1996, to ensure their investigation was above board and that evidence was gathered in accordance with the law to ensure a fair trial. Hope Not Hate were not covered by statute to undertake any sort of investigation of a criminal nature. The State should apologise at the very least for its recklessness. As for Hope Not Hate, I believe that organisation should have its charity status revoked, and for anyone proven to have broken the law to be put before the courts. Hope Not Hate are not above the law. The best way some balance of justice can be achieved is if people spread information of their activities and demand they be held to account like the rest us would be in the same circumstances.

8. *It strikes me that a young generation of White racial activists has been terrorised and legally bludgeoned into dispersal, submission, or imprisonment. What are the prospects for young Whites in Britain who don't want to see their country slide further into demographic and cultural decline? Can they recover from the events of the last few years? Is there any grounds for optimism?*

Repression of ethno-nationalism will get worse, I fear. The erratic Theresa May, and her willing stooges such as Amber Rudd, as well as idiots in the Labour party such as Yvette Cooper and Ruth Smeeth (who have all had their hand in having me and others jailed as political prisoners) – their only strength is a reliance on a worldview underpinned by the pseudo-philosophy of postmodernism and its variants such as post-structuralism whereby they try to control public discourse. They warp the meanings of words, and deny all elements of truth and knowledge in favour of a subjective worldview that equates to chaos for the rest of us.

Liberal Democracies have had their day, the postmodernists who believe that Liberal Democracy is the pinnacle of human development are wrong, just as Hegel was wrong in believing that Prussia in the 19th century was as good as it gets. The nation-state hating Capitalists and Marxists are intent on flooding us with non-Whites. It is a targeted attack on the very fabric of our being. Many will know Barbara Spectre's infamous words. Herbert Marcuse is another, with his advocacy for a revolutionary potential in the Third World to rise up and destroy the metropolis of Europe. Other subversives, such as George Soros and the many other interests he represents, are intent on annihilating Europe as a White continent.

As this multiracial plot thickens, and becomes ever more normalised to the sleeping masses, I suspect that the powers that be will wish to stamp out dissent wherever and whenever they see it. The banning of NA was just the beginning of wider clampdown, but when times get hard it is disastrous to back down. Risk is all around us, and it must be calculated.

I will always be optimistic for the future because we have to believe that we can save our society. Our lands will always will be ours. That claim to soil is enshrined by the blood of our ancestors – blood which soaked the soil and made it ours.

The more dissident Right however must professionalise itself and be ready for when the pendulum swings further in our direction. Street demonstrations and marches are all very well and good, but Britain in particular has never really responded well to that sort of thing. Power currently lies in the democratic process and that is where the battle for victory lies. The dissident ethno-nationalist Right must enter the democratic process and fight tooth and nail for every vote. The other, more revolutionary, method has been tried. The State is bigger than any one group and it will win that battle. The strategy I feel drawn to is conviction politics. Of course, many figures in the democratic process will pander to supposed public opinion gathered from polls or to the requests of a rich benefactor. Those weak enough to sell out the greater good by compromising their values are not worthy. To hell with them. There is one issue that matters, and one that is on the tip of the tongues of most White peoples: non-White immigration. We must sell a version of the future that favours the nuclear family and an ethnically homogenous nation. Polemics serve a purpose but we are not selling a critique.

9. *Do you have any advice for those who might find themselves in a similar situation to the one you have faced?*

The situation I faced, along with three others who were found not guilty of membership on the 2nd April 2019 at the Old Bailey, was unique. We spent 18 months on remand and went through two public show trials. We were held in high security prisons and were treated like dogs during long periods. Food was denied. My medication (insulin) was withheld by the prison healthcare team. I'm a Type 1 Diabetic and it was stopped without explanation and I went without. This was during the last trial. Others were stripped of all clothing and were placed on the 'E' list – the escapee list – which meant that he was stripped of all dignity and whatever little he had left of his individual liberty, was gone. He was then forced to wear a blue and yellow prison tracksuit, and if he refused to do so he wouldn't be allowed out of his cell. He would not be allowed to go to court whilst on trial.

There were countless other incidents. I had my cell searched and items removed while I wasn't present, which is against prison rules. I had evidence interfered with, and at one point it was lost in its entirety, which included all my notes on the evidence I had combed through while behind my cell door at night. This affected my defence and how I was on the stand during the first trial in June 2018.

During 2018, Garron Helm and I were transferred suddenly to HMP Belmarsh. We were pulled to one side first thing the next morning and were taken into a room and told by a Custodial Manager and a Senior Officer that there was a serious risk to our lives and that we were being watched. He told us to trust nobody, including other prison officers. He then said “There are more ISIS here than you.” There were two of us, two of our other co-defendants were on the High Security Unit inside Belmarsh which meant we had to stay on the ordinary wing. I remember the Custody Manager saying that the last thing he wanted and needed was National Action and ISIS fighting inside the prison. We laughed at the irony of it all.

You would think most people would be terrified of things like this, and I can tell you it is not nice and we were worried. You would have to be an idiot to not be worried. But in the moments when you need it most, you find the strength to plough on. You dig deep. If you’re facing prison you must remain calm and remain in control of yourself. A sense of humour is a must. On the days during the first trial, Garron and I would travel together from South East London, where we were in jail, to the Old Bailey in Central London. Sometimes that journey would take an hour and sometimes two, even three hours. What kept us going was that we always managed to laugh. We were two Scousers brought up on rough council estates being paraded as terrorists before the world. The whole thing, to us, was a joke. I remember sitting in the courtroom half expecting Benny Hill to come running into the courtroom with his theme tune blaring.

In all seriousness though, you must “man up” and deal with the situation at hand. Inside a prison the rules are different. It is another world entirely. Keep your mind active by reading, or working within the confines of the prison. Keep your body healthy by training. Train in the gym. Shadow box in your cell. Make acquaintances in there but trust nobody. Build yourself up and do not let anybody walk over you.

10. *Is there any way our readers can support you as an individual in any efforts you might undertake to seek redress from the State?*

The story needs telling. Our institutions in this country will ignore wrongdoings to save face. Yet this is supposedly a democracy where the people can hold institutions ,and those who lead them, to account. So let’s uphold that notion and hold them to account.

The Charity Commission can be forced into opening an investigation into Hope Not Hate by people requesting that they do so. They can be reported to the Charity Commission online or by post. Spreading knowledge of their crimes anywhere and everywhere would be extremely helpful. The Commission cannot ignore information published in the public arena.

There are people on Twitter whistleblowing the evidence from the trials into the public arena, especially as it relates to Hope Not Hate, as well as perverting the course of justice.

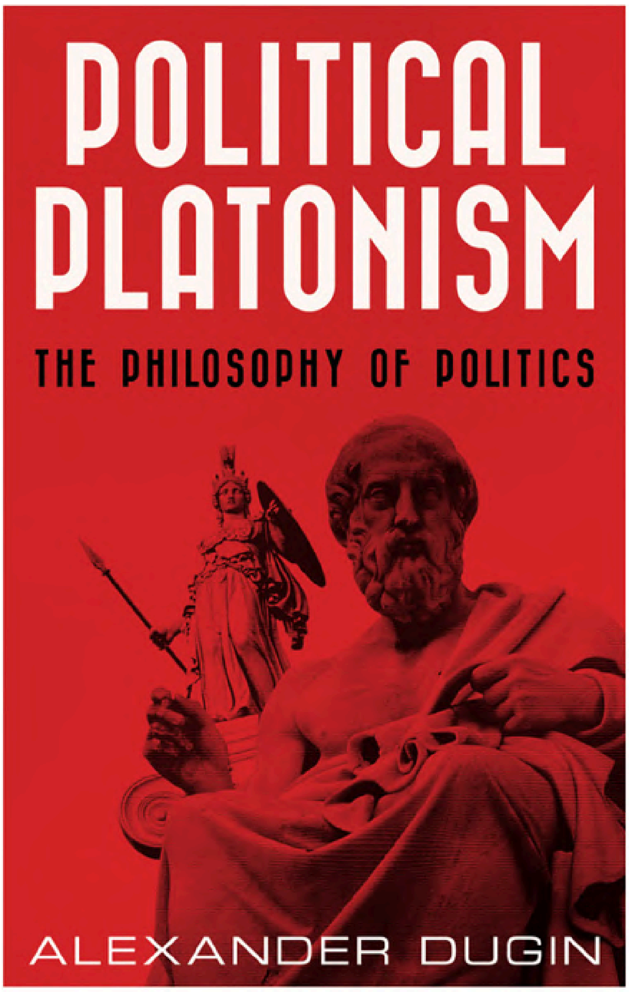
Should Hope Not Hate be investigated by the Charity Commission, and should they have their charity status removed, it would serve a purpose that would aid the Right as a whole for years to come. The Hope Not Hate pseudo-charity has already had one Charity Commission investigation opened up during the days it was known as Searchlight Educational Trust in 2002. Searchlight Education Trust changed its name to Hope Not Hate Charitable Trust.

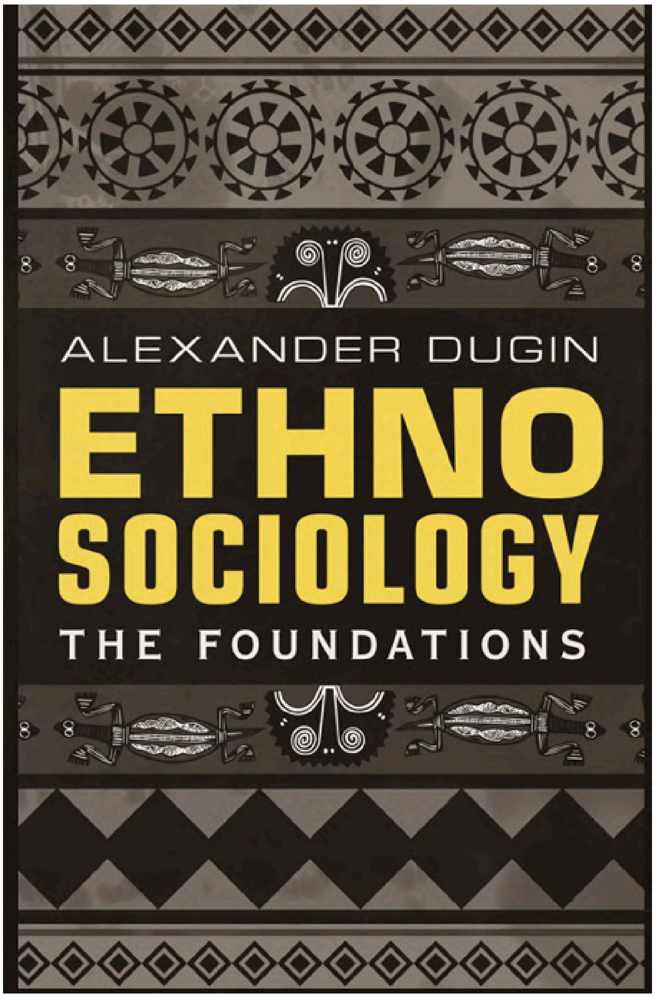
The Police wrongdoings can be held to account through Her Majesty’s Inspectorate of Constabulary and Fire & Rescue Services for ignoring Hope Not Hate’s activities, for malicious prosecution, false imprisonment. Any help, in terms of contacting and lobbying the relevant authorities, would be greatly appreciated.

Dugin Viewed from the Right

theoccidentalobserver.net/2019/08/22/dugin-viewed-from-the-right

Andrew Joyce, Ph.D. August 22, 2019





Political Platonism: The Philosophy of Politics Alexander Dugin Arktos, 2019.

Ethnosociology: The Foundations
Alexander Dugin Arktos, 2019.

Until a few months ago, I knew very little about Alexander Dugin despite coming across references to him with increasing frequency. This ignorance was partly the result of the nature of those very references, which have been ambiguous to say the least. “National Bolshevik,” “NazBol,” and “Eurasianist,” were just three of the terms I’d heard in relation to Dugin, each rather arcane yet retaining the definite air of an epithet. I’ll be quite honest that I didn’t really know what a “Eurasianist” was apart from the fact I was somehow pretty sure I didn’t want to be one. In May, however, prompted by the publication by Arktos of two of his latest books, I decided to investigate Dugin and come to my own conclusions. The following essay is not intended as a comprehensive analysis of Dugin and the entirety of his thought (impossible given the duration of my study to date), but rather as a review of these two books and an honest “View from the Right” on the thought contained therein.

I don't consider myself an overtly political thinker. I have an interest in politics, I have studied political history, and I understand the vast majority of the concepts and ideas involved. But I have very rarely occupied myself with the philosophy of politics, or with conceptualisations of what might constitute the "ideal" political situation. If anything, I have long considered myself a "political anti-Semite" in the same trajectory as the organised anti-Semitic leagues of late nineteenth-century Europe. In the belief of these organizations, politics remains fundamentally distorted and inorganic as long as certain social, cultural, and economic conditions, proceeding from wealthy Jewish lobbies and associated cultural activities, are permitted to prevail. Political anti-Semitism is thus concerned less with the philosophy and mechanics of politics, than with social criticism, the promotion of national-ethnic unity, and the achievement of a small number of very broad political objectives based on ethnocentric principles.

Dugin is a different thinker entirely. Although touching on social criticism, he is deeply fascinated, if not infatuated, with the minutiae, etymology, and genealogy of 'the Political' as both methodology and ideology. In *Political Platonism*, the more interesting of the two 2019 books by a considerable margin, Dugin offers a panegyric to the political philosophy of Plato and posits political Platonism as a panacea to the multifarious ills of modernity. What is political Platonism? Those familiar with Guillaume Durocher's excellent *TOO* writings on the ancients will already have some idea. Whereas Durocher has usefully summarised Platonism as "practical inegalitarianism," Dugin goes further semantically, offering *political Platonism* as a proxy descriptor for Fascism, or right-wing authoritarianism in general:

> **All opponents of democracy are instantly enlisted in the class of persons professing an ideology the very name of which has long since become a curse-word and an insult, and unscrupulous hypnotists use this technique more and more. Instead of this word, grown hateful and made senseless, which I do not even wish to pronounce in this essay, it is better to call us "Platonists." Yes, we are bearers of *political Platonism*. (PP, 20)**

The volume is a diverse and intriguing collection of essays, lectures, and interviews that amount to Dugin's exposition of political Platonism. Each brief chapter therefore differs in tone and approach, meaning that while Dugin's writing style can sometimes tend towards the technical, the volume is a relatively rapid and easy read. I managed to read it over the course of two days, including the taking of notes and some background research. Did I enjoy the text and learn anything from it? Yes. Did I come away a convinced 'political Platonist'? No, and I'll explain why as we progress.

The first chapter, "The Philosophy of Politics," is a transcript from a lecture of a course that Dugin gave at Moscow State University in 2014. This brief section of the book offers a good introduction to Dugin's writing style (the lecture reads so well that one doubts it was ad-libbed), as well as to Dugin's high praise of Plato ("Plato is the prince of philosophy") and Carl Schmitt (“Schmitt is the political philosopher par excellence”). The basic theme of the chapter is that while true politics is always guided by a philosophy, modernity has introduced swathes of politicians who lack a philosophical dimension:

> **People who do not have the philosophy of politics, who do not have philosophy, they are as much politicians as computer programmers are. In fact, a person who does not know philosophy cannot engage in politics; he’s not a politician. He is a hired government worker who is simply in front of a wall. Someone has told him: go there, do that. What to do, where to go … He might be an excellent user, but in reality politicians who lack a philosophical dimension are merely on a construction site, some foreign construction site. (PP, 4)**

Following the first chapter is an essay offering a political Platonist “Deconstruction of Democracy.” I enjoyed the essay, and some of Dugin’s observations are magnificent and presented with flair. Democracy, he argues, is hardly a neutral concept. He sees democracy as

> **a form of secular cult or a tool of political dogmatics, thus, to be fully accepted into the West, it is necessary by default to be “for” democracy … That is why in discussions about democracy we must say at once whether we are completely for or completely against it. I’ll respond with extreme candor: I’m against it, but I’m against it only because the West is for it. (PP, 11)**

The West, in Dugin’s worldview, is a hypocritical, corrupt, and declining giant. Its pretensions to extend freedom to the Middle East and beyond are laughably cynical: “No one can give us freedom. It either is or it is not. A slave will convert even freedom into slavery, or at least into swinishness, and a free person will never be a slave even in fetters.” (PP, 12) Further, “democracy *is not a self-evident* concept. Democracy can be accepted or rejected, established or demolished. There were splendid societies without democracy and detestable ones with democracy, but there was also the opposite. Democracy is a human project, a construction, a plan, not fate.” (PP, 12) The chapter closes with a detailed analysis of the attitudes of Aristotle to democracy, before Plato is invoked as the exemplary enemy of democracy:

> **Plato burned the books of Democritus. Democrats, and in particular, Soros’s spiritual guru Popper, in his catechism *The Open Society and its Enemies*, call to burn the books of Plato … For us, Platonists, democracy is a false doctrine, it is built on a world that doesn’t exist and a society that cannot exist. (PP, 20-1)**

In the third essay, “Political Platonism and Its Ontological Bases,” Dugin digs deeper into the meaning of political Platonism, briefly summarizing its attitude to the cosmos, power, politics, and truth. Dugin defines it as “entirely contrary to the spirit of modernity and post-modernity.”

By far the best essay of the volume is to be found in chapter four, “Traditionalism Against Devilopolis.” The essay contains Dugin’s reflections on the First Russian Congress of Traditionalists. It’s an excellent piece of social criticism as well as a celebration of the tremendous growth of Traditionalism within Russian academia, politics, and wider society. He first sets the scene:

> **A hundred years ago a majority of people looked into the future with optimism, awaiting a transition to something better, in some sense guaranteed by the very logic of history. Today an entirely different mood prevails in societies: if it isn’t directly apocalyptic, it is at least skeptical regarding the “unrestrained burst of humanity forward into progress and enlightenment.” Although technical development continues at full speed, mechanisms are perfected, machines become “smarter,” and means of communication improve their possibilities, this does not affect human happiness directly at all, does not guarantee any moral or spiritual heights, and does not increase justice in the social order. (PP, 32)**

Rising from the ruins of stagnant modernity is a resurgent Traditionalism: “a philosophy, worldview, ideology, style.” (PP, 33) Traditionalism arrived in Russia in the 1990s, when the first translations of René Guénon, Julius Evola, Marcea Eliade, and Titus Burckhardt were published. It was a further 20 years before the first representative conference of traditionalists was held in October 2011. Dugin relates that the conference was not only successful, “but represents an original, living, and to a significant extent, reactive orientation, absorbing into its ranks many intellectual youths, students, graduate students, and scholars.” (PP, 33) Following a brief summary of the conference and its importance, Dugin goes on to situate the ideas of Guénon and Evola in his political Platonist critique of decadent modernity — the “Devilopolis” of the essay’s title.

Dugin asserts that “Tradition is integrity. Modernity is entropy, dispersion, and dissipation elevated into the rank of a value and actively spread everywhere.” (PP, 36) As modernity sinks ever deeper into depravity, Traditionalism rises in relevance. “The crisis of modern civilization, the inner contradiction of Western ideology, clearly obvious dual standards of international politics, and the moral crisis of technological society are evident.” (PP, 40) Adding to the extant contradictions, there exists no current mode of critique:

> **Formerly this function was served in part by Marxists criticism, which strictly criticised liberal capitalism, concealing even more painful contradictions, but in our time the ideational potential of Marxism as a critical theory has been exhausted. It lacks the correct means to describe the processes unfolding in the modern world, and it received a very difficult, or even fatal, blow in the**

> **collapse of the socialist system. As a result, critique from the left is becoming unpopular. The time of critique from the right is arriving. (PP, 40)**

Dugin wants Russia to be at the forefront of this critique, and asserts that if Russia “wants to survive spiritually,” it must “stand under a different banner, under the banner of Tradition, radical conservatism, Orthodox faith in union with other traditional confessions, and, if you like, under the banner of Revolution against the post-modern world.” (PP, 46) Opposed to Russia is a Western Devilopolis, whose main features are “parody, simulacrum, and counterfeit.” It is a Devilopolis that indulges in “the reduction of things to money, and money to collections of numbers or to a barcode … Our civilisation is built wholly and completely on money. It is the civilization of Mammon.” (PP, 45) Particularly honest is Dugin’s observation that Russia’s current rejection of some of the more flamboyant expressions of the Western Devilopolis (public celebration of sodomy and transgenderism) isn’t due to some unique Russian prescience but rather that

> **we are on the periphery of Devilopolis, not an alternative to it, but one of its remote provinces preserving, by inertia, some times with traditional society, not through our own will, resolve, or choice, but because the tendencies and directives from the “center” reach us with difficulty and haphazardly. (PP, 45)**

Russia must choose its path quickly, because “ahead are a crisis and the quick end of the known order.” And, in the next essay, “Plato’s Relevance for Russia and the Platonic Minimum,” Dugin proposes mass education in the political philosophy of Plato. Those in power who are unfamiliar with his works “should be promptly removed from the state. Even traffic police must know Plato.” (PP, 48) The bulk of this brief essay can be condensed in its final sentence: “The project of a New Russia must begin with the *Platonic announcement*.” (PP, 51)

The two subsequent essays consist of bullet point theses. The first of these concern “Christianity and Neo-Platonism.” In this essay, Dugin argues that Platonism and Christianity and entirely compatible and complementary, since Platonism is “precisely the foundation of the conceptual apparatus of the entire Nicene dogmatics.” (PP, 53) The second of these “theses” essays concerns “Heraclitus and Contemporary Russia” or “Theses Towards the Modernization of Russian Society.” By “modernization,” Dugin does not mean technological progress, but rather an updating of the nation’s philosophical armoury. Dugin asserts that Western philosophy thrives on the concept of *logos*, whereas Russia has been philosophically mired in chaos. I have to confess that this particular essay lost me a bit due to the employment of some quasi-esoteric concepts and an increasingly abstract writing style. One senses that Dugin is taking his argument into some fascinating areas – one only wishes he did a better job of taking the reader along for the ride. As an example:

> **We must not go down the path of Icarus; we must return to the lowlands, along the path of Orpheus (it is possible that we must turn and look at what they did with Eurydice …); return, but illuminated by light, pierced by fire, consumed by lightning. Only then will we be able to understand the secret dimension of Heraclitus the Dark: all is one – *logos* is chaos. Darkness is light. THERE is here. (PP, 61)**

Right.

It is only in chapter 8, an interview on his book *Noomachy* (Wars of the Intellect), that we see the text's first mention of Eurasianism, and it is here that my problems with Dugin really began, only for them to be clarified and compounded further by my subsequent reading of *Ethnosociology: The Foundations*. The heart of the issue lies in Dugin's anti-Westernism, which is in some ways his great strength and yet which has undergone some rather dangerous mutations. Dugin is scathing of historical Western claims to primacy or supremacy, believing that Western culture is no better than any other. In fact, he asserts that "the basic idea of Eurasianism" is "the plurality of civilizations and the baselessness of the Western pretension to universalism." (PP, 63) This form of hostility towards the West has led Dugin to adopt reprehensible allies and very sinister intellectual idols. He sees "the plural anthropology of Boas and Levi-Strauss" as being in the same trajectory as Eurasianism (PP, 63), and describes Boas as "the outstanding ethnographer, philosopher, and anthropologist." (E:TF, 153)

In *Ethnosociology: The Foundations*, a highly technical book very different in tone and style from *Political Platonism*, Dugin attempts to divorce the concept of ethnicity from racial considerations, presumably as part of a broader scheme to overcome racial differences and create a new Eurasianist ethnicity (and thus, power bloc) spanning much of Eastern Europe and encompassing also some North Caucasian Turkic peoples and Balkars. In pursuit of this grand ambition, he has produced a text that is actually one of the most scathing attacks on racial thinking I've read in recent years.

The book starts with an overview of the development of Russian ethnosociology and an attempt to define ethnicity. It takes just thirteen short pages for Dugin to grapple with the position of race in such a definition. He asserts very quickly that "ethnosociology does not ascribe any substantial or semantic indication to physical resemblance," and remarks that even someone "altogether uncharacteristic for the main population of Eastern Slavic-Great Russians" should "undoubtedly" be considered "a member of the Russian ethnos" as long as he "considers himself Russian, speaks Russian, thinks in Russian, and is a co-participant in Russian culture." (E:TF, 14) As regards arguments that race should be considered the foundation of all studies of ethnicity, Dugin retorts:

The physiological, biological, zoological and anthropometric components of this society are not only *not* the cornerstone; they are not studied at all, since there are no reliable studies (besides racist nonsense) about their credible connection with social peculiarities. (E:TF, 15)

Related to the denial of race is condemnation of the idea that some civilizations are more developed than others. Dugin describes such approaches as “racist,” “absolutely unscientific,” and “inadmissible.” (E:TF, 28) Citing Boas, Dugin asserts “the sole correct form of the classification of ethnoses is their placement on the scale “simple — complex,” with the admonition that “the concepts of simplicity and complexity should not carry anything at all positive or negative; these are two neutral constants, founded on the description of a phenomenon. There are simple societies and complex societies. Neither one is better or worse than the other. They are simply different.” (E:TF, 28)

Rome
2000
Years
Ago
Africa Now

“There are simple societies and complex societies. Neither one is better or worse than the other. They are simply different.”

Dugin celebrates the fact

> **Boas achieved a real revolution in American Anthropology, wherein, prior to his arrival, evolutionary and Social Darwinist approaches dominated, and racial theories, which explained sociological particularities by innate, inherited markers and racial belonging, were popular, and an inflexible conviction in the absolute superiority of modern Western (European and American) society, its technology and values over the rest of the world, reigned. Boas built his scientific program on the denial of all three forms of racism: evolutionary, biological, and Eurocentric.” (E:TF, 154)**

Dugin draws intellectual nourishment from the efforts of Boas, and has much praise for the "resplendent constellation of his students, among whom are gathered almost all the stars of American Ethnology, Anthropology, Linguistics and Psychology." (E:TF, 156) He then offers glowing individual profiles on many of them, the majority being anti-White, anti-Western Jews.

Despite possessing such a corrupted ideological core, I persisted with, and finished reading, *Ethnosociology: The Foundations*. The lingering feeling I had afterwards was that of great disappointment and frustration, because there is much to praise elsewhere in the book, not least its condemnation of a modern Western culture that has eliminated even the most sanitized ethnic considerations from the realm of acceptable discourse. His observation that contemporary civil society "presupposes the absence of the ethnos" is entirely accurate, and his section on "Global Society as the Apotheosis of Civil Society" is nothing short of brilliant. There is, somewhere in this flawed text, a good book, but one that cannot escape the magnitude of its errors. If these are Dugin's foundations of ethnosociology, then ethnosociology is doomed to collapse. The foundations are rotten.

Having read these two offerings from Dugin, I see his thought as a warning to all who might become overly focussed on philosophical issues, grand geopolitical schemes, and inter-European historical enmities. As I said at the outset, I don't consider myself an overtly political thinker, nor am I a philosopher. My political objectives are simple, and their simplicity permits me to see dangerous diversions and distortions when they arise. One of the best sentences from *Ethnosociology: The Foundations* is "Society is capable of itself re-establishing its own integrity with reliance on itself and on the basis of its inner resources." (E:TF, 19) Unintentionally, Dugin has enunciated a foundational premise of political anti-Semitism – the idea that once distorting outside influences are removed from the body politic, politics and society will organically re-establish its own integrity. One wishes that Dugin would remove outside influences from his own work and thought, and re-establish his own integrity. That being said, both texts are recommended to those seeking novel and challenging reads, and who are equipped to separate the wheat from the chaff.

“Become other than White”: Ireland and Radical Jewish Activism

theoccidentalobserver.net/2019/08/30/become-other-than-white-ireland-and-radical-jewish-activism

Andrew Joyce, Ph.D. August 30, 2019

IRELAND
2040

“Five Jews came from over sea with gifts to Tairdelbach [King of Munster], and they were sent back again over sea.” *Annals of Inisfallen, 1079 A.D.*

“I propose an interrogation of how the Irish nation can become other than white (Christian and settled), by privileging the voices of the racialised, and subverting state immigration, but also integration, policies.” Ronit Lentin (Israeli academic), *From racial state to racist state: Ireland on the eve of the citizenship referendum,* 2007.

Prelude

Tairdelbach of Munster (Turlough O’Brien 1009–86), who was, by 1079, effectively the High King of Ireland, probably holds the world record for the fastest expulsion of Jews. He dominated the Irish political scene, had crushed the Viking leadership of Dublin, and possessed “the standard of the King of the Saxons.” His son had even commenced raids into Wales and the British coast. Unfortunately, we can only surmise the nuances of the 70-year-old warlord’s reaction to the sudden arrival of a handful of gift-bearing Jews, because the Annals of Inisfallen are thin on detail. The delegation almost certainly originated in Normandy, where Jews thrived under a symbiotic financial relationship with William the Conqueror. William, of course, had introduced Jews to Anglo-Saxon England thirteen years before the approach to Tairdelbach, leaving open the possibility they could have travelled directly to Ireland from one of these new Jewish enclaves in England. In any event, it is almost certain that they arrived seeking permission to settle in Ireland's urban centers, forge a relationship with the Irish elite (Tairdelbach himself), and engage in exploitative moneylending among the lower social orders. This was a pattern that had hitherto been witnessed throughout Europe. And yet Tairdelbach's reaction was to reject the gifts and immediately expel the Jews. They would not be able to form a community in Ireland for several centuries.

It's probably no coincidence that Tairdelbach was regarded in his lifetime as a good and Christian king. He enjoyed close relationships with the Irish church, and the church in England, and was patron to a number of religious figures and scholars. He was almost certainly a literate and educated man, and his decision to expel the Jewish delegation may have been based on a body of knowledge rather than mere instinct. Historians Aidan Beatty and Dan O'Brien comment on the expulsion:

> **No one in Ireland had ever seen a Jewish person prior to this incident, yet the visitors are unambiguously described as "five Jews" (*coicer Iudaide*) and the Irish people already have a word for Jews, *Iudaide*, a medieval Gaelic word that clearly has its roots in the languages of classical antiquity. But more than that paradox, there is also a certain kind of cultural knowledge at work here. The medieval Irish who gave such short shrift to these Jewish guests "know" something about Jews, or more accurately they think some things about Jews: they "know" that Jews are not trustworthy, that Jews bearing gifts are not to be taken into one's care. And Jews are not suitable for residence in Ireland – they should be expelled from the country.**[1]

The impression is therefore that Tairdelbach was a savvy and selfless leader, who sought the good of his people more than the good of his own short-term financial situation.

Jewish revenge, direct or indirect, occurred a century later, when the glory days of the Gaelic High Kings like Tairdelbach came to an end thanks to the Norman invasion of Ireland by Richard "Strongbow" de Clare. In common with the Norman invasion of England, Strongbow was financed by Jews, in this case an England-based Jewish financier named Josce of Gloucester. After the Norman invasion, the new Norman elite brought a small number of their Jews into Ireland, primarily for financial activities at ports rather than large-scale settlement. A grant dated 28 July 1232 by King Henry III to Peter de Rivel gave him the office of Treasurer and Chancellor of the Irish Exchequer, the king's ports and coast, and also "the custody of the King's Judaism in Ireland." These few nameless Jews would have been dispensed with after the expulsion from England in 1290, and Jews were absent from Ireland until the time of Cromwell, who also holds a special place of notoriety in Irish history.

By following in the wake of the Normans and the English, the Jews have certainly placed themselves on a dubious historical trajectory in relation to the Irish. But perhaps nothing seen in the past compares with what is seen in the present. Because it is globalism that has now invaded Ireland, and Jewish activists are shaping the thought and policies of the new global-imperial culture.

Mass Migration and Indoctrination

Between 2002 and 2016, the proportion of the Irish population born abroad rose from 5.8% to more than 17%.[2] Given the relatively small population of Ireland, if the current pace of immigration persists, the Irish stand to be overwhelmed in their ancient homeland in the coming decades. The biggest increases have come in the form of growing numbers of Pakistanis, Romanian gypsies, Afghans (an increase of 212% on the previous census), and Syrians (an increase of 199% on the previous census). Ireland has also become home to a large and rapidly growing African population, which has been described by University College Dublin academic Philip O'Connell as being mired in "exceptionally high unemployment rates." The African population has also presented some novel difficulties for the Irish police who have had to bust a West African fraud ring in Dublin and Meath, contend with Black gangs attacking each other with machetes in the middle of busy roads, deal with the aftermath of gang rapes carried out by Nigerians on teenage girls in Kildare, sustain several attacks on police by Nigerian drug gangs, deal with one particularly nasty rape and murder of a young Irish mother by a Nigerian immigrant, and attempt to control an African gang called The Pesties who "have been terrorising people prominently in the west and north of Dublin, carrying out vicious assaults on delivery drivers and taxi men."

African and Muslim cab drivers have also been behind a large and growing number of rapes and sexual assaults (for example, see here, here, here, here, here, here, here, and here). In fact, sexual offences in Ireland increased by 17% between 2017 and 2018. In financial terms, the expanding asylum process is costing the Irish government more than €1 billion every five years, and in the midst of an Irish housing crisis, immigration is putting immense pressure on every aspect of the nation's infrastructure.

Strangely, the Irish media hasn't been making much of this aspect of Ireland's changing complexion. Instead, much discussion has taken place on the fact Ireland has no real "hate crime" laws with the exception of the Prohibition of Incitement to Hatred Act 1989, which has managed to achieve a grand total of five criminal convictions in the last 30 years. Dr Ali Selim, of the Islamic Cultural Centre in Dublin, has said "there is a desperate need for hate crime legislation. Today we have a wide range of diversity and faiths and that increases the need to have hate crime legislation." In a way, I agree with Dr Selim, because diversity inevitably means restrictions on the freedoms of the native population. More migrants mean more laws to protect those migrants from criticism.

But, despite the interventions of Dr Selim, the origins of Irish conceptions of "racism" and "hate speech" don't lie among the growing Muslim population, but among a very small number of influential Jews. In 1969, some 890 years after Tairdelbach expelled the

Norman-Jewish delegation, a young Jewish sociologist arrived in Ireland from Israel. Ronit Lentin, the sociologist in question, was Associate Professor of Sociology in Trinity College Dublin until her retirement in 2014. From 1997 until 2012 Lentin was Head of Sociology, and acted as director of the MPhil program in "Race, Ethnicity, Conflict." She was also the founder of the Trinity Immigration Initiative, from which she advocated an open-door immigration policy for Ireland and opposed all deportations, as well as engaging in activism to liberalise Irish abortion laws.[3] As an academic and "anti-racist" activist, Lentin formulated what would become some of the cardinal facets of Irish self-recrimination on matters of race, beginning with her definition of Ireland as "a biopolitical racist state."[4] By her own account, before she began her work on stoking Irish race guilt in the early 1990s, "most people were not conscious that Irish racism existed."[5]

In some senses, then, Lentin introduced the concept of an Irish racism. Her first step in assuring the Irish that they were indeed racist was to deny their existence as a people. She asserted that the Irish were merely "theorised as homogeneous — white, Christian and settled."[6] Quite who had developed this theory of the Irish, and when, was never specified by Lentin, nor did she attempt to show that the white, Christian, and settled status of the vast majority of the Irish population was anything other than a matter of fact and reality. It appears to have sufficed for Lentin simply to assert that Irishness was nothing but a theory, and to leave it at that. She was particularly aggrieved by the fact the Irish, apparently unaware they were a figment of their own imagination, voted (80%) to link citizenship and blood (ending "birth-right citizenship) by constitutionally differentiating between citizen and non-citizen in a June 2004 Citizenship Referendum. This move was taken primarily in order to stop African "birth tourism" and "anchor babies" by African women, which had become increasingly common by the early 2000s. To Lentin, however, the move was symbolic of the fact "the Irish Republic had consciously and democratically become a racist state."[7] She concludes that any idea of the Irish as historical victims should be dispensed with, and that "Ireland's new position as heading the Globalisation Index, its status symbol as the locus of "cool" culture, and its privileged position within an ever-expanding European Community *calls for re-theorising Irishness as white supremacy*."[8] [emphasis added]

DR RONIT LENTIN
ACTIVIST/WRITER/FORMER ASSOCIATE PROFESSOR
OF SOCIOLOGY - TRINITY COLLEGE DUBLIN

So, in Lentin's worldview, Irishness is not only a fiction, but a racist, white supremacist fiction. Lentin's advice to the Irish, should they wish to rid themselves of the delusion of peoplehood, is to enagage in mass celebrations of "diversity and integration and multiracialism and multiculturalism and interculturalism,"[9] Lentin adds: "I propose an interrogation of how the Irish nation can become other than white." Keeping up the family tradition, Ronit Lentin's daughter Alana moved to Australia a few years ago, where she quickly established herself as an equally rabid promoter of White guilt and engaged in successive critiques of Australian "racism." She is now President of the Australian Critical Race and Whiteness Studies Association, and has penned articles for *The Guardian* asserting that Australian identity is are fictional as that of the Irish, and demanding Australia adopt an open borders policy so that it too can become other than white.

If Ronit Lentin's activism can be regarded as cultural sabotage, then that of her co-ethnic Alan Shatter could be regarded as nothing less than legislative warfare. Shatter, an Irish-born Jew, has been discussed previously at *The Occidental Observer*, but not since 2013. Shatter's impact on Ireland has been extraordinary, and is difficult to exaggerate. His first targets in government were the weakening of legislative controls that helped maintain stability in the family (via the Judicial Separation and Family Law Reform Act 1989), and the gradual erosion of highly conservative Irish laws on contraception (by writing the 1979 satirical tract *Family Planning — Irish Style*, featuring mocking illustrations designed by co-ethnic artist Chaim Factor). He has also been a strident pro-abortion activist since at least 1983, and a very early proponent of homosexual marriage and the adoption of children by homosexuals (he was essentially the author of both bills). Shatter was also central to the founding of the Oireachtas (Parliamentary) Committee on Foreign Affairs, something he then used as a vehicle to pursue Zionist-friendly objectives. In 2013 *The Times of Israel* reported "Israel may finally have some luck with the Irish" because "Israel could not have a more understanding or reliable Irish ally than Shatter, a stalwart supporter even during times of controversy. Occasionally combative, he has been highly critical of previous governments' strident criticisms of Israel, and he hasn't retreated from subsequent abuse." The article made sure to celebrate the fact Shatter enjoyed "an exceptionally influential position in the Irish government" as both defense and justice minister, and noted that he "was particularly active during the 1980s and '90s in advocating for divorce and family-planning rights. His urbane Jewish background appeared to put him at an advantage, freeing him from the baggage that weighed on his Catholic counterparts."

Alan Shatter

But it was in his efforts in the field of immigration that Shatter demonstrated real revolutionary zeal. Between 2011 and 2014, Shatter utterly transformed the Irish citizenship process, personally granting Irish citizenship to 69,000 foreign nationals. In August 2013 he took steps to expand the Irish asylum process, citing the Syrian Civil War as the reason but later conceding that the highest number of asylum applications was actually coming from Nigerians and Pakistanis. In fact, Shatter was so keen to boost the number of Africans entering Ireland that the rejection rate for African asylum applications dropped from 47% to 3% as soon as he took office. He was so celebrated in Africa that he won *the Africa World Man of the Year Award* in 2012. Many of these asylum seekers, primarily Nigerians, have gone on to terrorise and assault their hosts, while others have been noted as publicly masturbating in their cabs during rush hour while they wait for customers. In 2013, Shatter proposed a new bill that would grant an amnesty to the thousands of illegal immigrants accumulating in Ireland. And, in contrast with the reality of mass immigration — crime, stretched resources, and the breaking down of a sense of community — Shatter announced in 2014 that Ireland had to do more to “speak out and combat racism and related intolerance” because:

> **This recent migration … has had a transformative impact on Irish society – and, for the better. Persons of non-Irish origin are playing an increasingly important role in many walks of life, not least in sport, and have greatly enhanced the social, cultural and economic fabric of our society. It is important that Ireland remains a nation which welcomes those who have already settled here and will do so in the future. It is equally important that we adapt to the increasingly diverse nature of Irish society.**

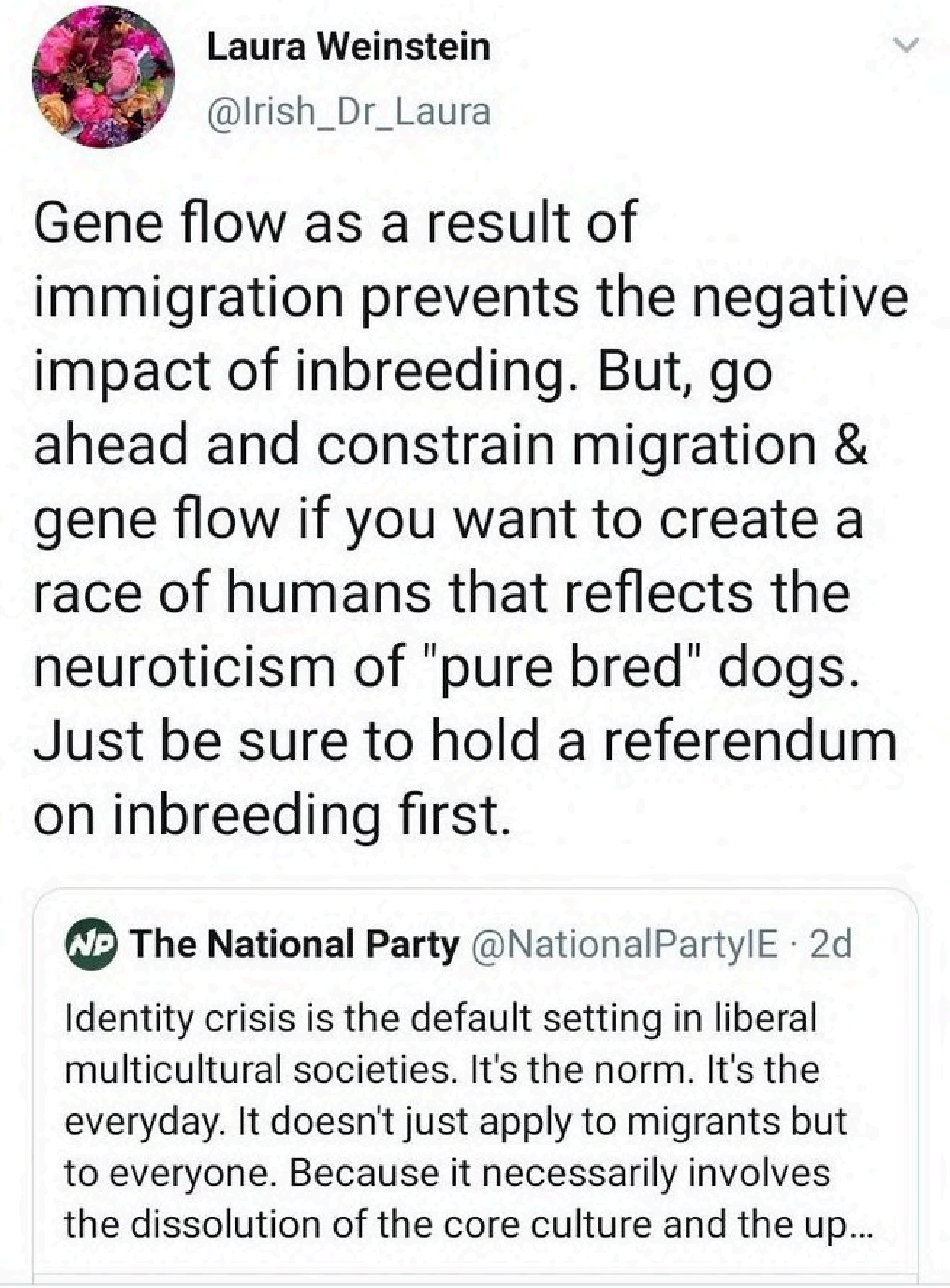
When Shatter was forced to resign in May 2014 following a policing controversy, it was the incomplete state of his immigration reforms that he told the press was one of his biggest regrets. He told the *Irish Times* that one of his “big frustrations” upon leaving office was the failure to publish “very comprehensive” legislation in relation to immigration, residency and asylum, and explained that he was “very disappointed” that his party colleague and successor Minister for Justice Frances Fitzgerald appeared to be opting for a less revolutionary Bill. He added:

> **Unfortunately, the Bill I thought I would see published at least 18 months ago was on the back-burner waiting to be dealt with … There was also great pressure to try and fragment that legislation and deal solely with the asylum issue and not deal with the very important reforms needed in the immigration area. I was concerned if we dealt with the asylum area alone, we would never see the comprehensive Bill that is needed. [The revised Bill] will not deal with overall immigration reforms which are badly needed.**

Although Shatter was forced into early retirement, much damage had already been done, and his legacy will continue.

If Shatter and Lentin weren’t enough, Twitter recently erupted due the recent emergence of Laura Weinstein, a New York PhD who now lives in Ireland and claims to be an expert in Irish history and culture. Of all the aspects of Irish history and culture she could have chosen to focus on, however, Dr Weinstein has decided she is most interested, like Lentin, in the “myth” of a homogeneous Irish identity and “right wing Irish nationalism,” and appears to employ her Twitter account, to a large degree, to the trolling of Irish political figures opposed to mass immigration. Several days ago, for example, she responded to a post by the National Party pointing out that multiculturalism essentially results in identity crisis for all in society by basically implying that Irish opposition to immigration would leave the Irish like “neurotic” “inbred” “dogs.” She wrote: “Gene flow as a result of immigration prevents the negative impact of inbreeding. But, go ahead and constrain migration and gene flow if you want to create a race of humans that reflects the neuroticism of “pure bred” dogs. Just be sure to hold a referendum on inbreeding first.”

Now, I’ve lived in Ireland for long periods during my life, and have shown American, German, Finnish, and South African friends around the country. They were all fascinated with the landscape, music, ancient history, and food, but, unlike this Jewish woman, I can’t recall a single instance where one of them was in any way concerned with the genetic homogeneity of the Irish. And not only is Weinstein’s fixation exceedingly strange and unsettling, it’s also fanciful. Genetic studies have shown the Irish already possess a diverse gene pool in the form of genetic clusters of Scandinavian, Norman-French, British, and Iberian origin. This is of course a considerably wider gene pool than that of Dr Weinstein’s Ashkenazi Jews, who are all descended from a single group of 350 individuals.



Laura Weinstein
@Irish_Dr_Laura

Gene flow as a result of immigration prevents the negative impact of inbreeding. But, go ahead and constrain migration & gene flow if you want to create a race of humans that reflects the neuroticism of "pure bred" dogs. Just be sure to hold a referendum on inbreeding first.

The National Party @NationalPartyIE · 2d

Identity crisis is the default setting in liberal multicultural societies. It's the norm. It's the everyday. It doesn't just apply to migrants but to everyone. Because it necessarily involves the dissolution of the core culture and the up...

Needless, to say, Dr Weinstein provoked a robust reaction from Twitter because of her response to the National Party, which in turn led her to make the even more extraordinary claim that “No one loves Ireland more than I do.”

We can be sure that Lentin and Shatter would say the same thing. And perhaps they do love Ireland, but not the Ireland that was, and has been for millennia, but the Ireland that "is becoming" and is "to be" — the Ireland overcome by globalism, with an international population devoid of the "white supremacy" of Irishness. Perhaps they love the Ireland of gay pride parades and the arid metallic stench of the abortion mills. Perhaps they love the Ireland touched by Nigeria, the one sprinkled with mosques, and where young White mothers hang themselves in homeless despair while asylum seekers are housed and fed mere yards away. Perhaps they do indeed feel some kind of love, and they see what they've done, and are doing, as the bringing of gifts to Ireland.

But Tairdelbach's lesson of a thousand years ago is that you don't have to accept them.

[1] A. Beatty & D. O'Brien, *Irish Questions and Jewish Questions: Crossovers in Culture* (New York: Syracuse University Press, 2018), 1.

[2] S. Garner (2007). Ireland and immigration: explaining the absence of the far right. *Patterns of Prejudice*, 41(2) 109–130, 5.

[3] See Lentin, R. (2013). A Woman Died: Abortion and the Politics of Birth in Ireland. *Feminist Review*, *105*(1), 130–136.

[4] R. Lentin, *After Optimism? Ireland, Racism and Globalisation* (Dublin: Metro Eireann Publications, 2006), 3.

[5] *Ibid*., 1.

[6] *Ibid*., 2.

[7] *Ibid*., 55.

[8] *Ibid*., 107.

[9] *Ibid*., 165.

A Race War Prophecy

theoccidentalobserver.net/2019/09/08/a-race-war-prophecy

Andrew Joyce, Ph.D. September 8, 2019

GUILLAUME FAYE
ETHNIC APOCALYPSE
THE COMING EUROPEAN CIVIL WAR
FOREWORD BY
JARED TAYLOR

Ethnic Apocalypse: The Coming European Civil War
Guillaume Faye Arktos, 2019.

"A confrontation has become indispensable if we are to resolve the problem, remediate the situation and free ourselves."

Guillaume Faye, Ethnic Apocalypse

The celebrated French far-Right intellectual Guillaume Faye passed away in March, after a long battle with cancer, but not before leaving us a literary parting shot that deserves to be a bestseller. In his final book, Faye explores the demographic, cultural, political, and military degradation of France, drawing sobering lessons for the West as a whole. The book makes a number of stark and terrifying predictions that, when all current trends are taken into consideration, have an overwhelming probability of coming to fruition. Foremost among these predictions is that the West is now almost certainly destined to convulse with a savage and intense civil war (both civil and internal, both religious and racial) without parallel in the history of mankind. With all the dark candour one might expect from a dying man with nothing else to lose, *Ethnic Apocalypse*, or as it was published in French *Guerre civile raciale* (*A Racial Civil War)*, is perhaps the most brutally frank, bitterly scathing, and searingly honest accounts of the current trajectory of the multicultural West that I've ever come across. The reader searches the text for euphemism, finding none. There are no evasions here; no duplicity in nomenclature. Faye doesn't speak of cultural differences, or religious incompatibilities. He has little time for talk of assimilation and integration. The problem, he declares, "is neither ideological nor even religious in nature, but, in fact, anthropological. And so is the solution. The coming war will involve people who have nothing to say to one another and who should never have been made to live together."[1] A little over 50 years after Enoch Powell's 'Rivers of Blood' speech, Faye's book is both a nod to Powell's prescience, and a chronicle of the nascent ebbs and waves of a crimson tide that now seems fated to engulf us all.

The volume opens with a heartfelt preface by Jared Taylor, who appears to have been appropriately affected by its contents and describes the text as "certainly the darkest, bravest, and frankest book my friend has ever written. It is a brilliant analysis of the mortal threat to us of massive non-white immigration."[2] Arktos, the publisher of the English translation, then offer a brief note explaining the change in title from the "intentionally incendiary" French, pointing to the fact "the original title would render this book a magnet to our contemporary censors, who would work under the curious pretext, no doubt, that any book which speaks of a racial civil war in its title must surely be advocating the same."[3] It is a credit to Arktos that they haven't changed anything other than the title of this book which, while not necessarily advocating for race war, certainly doesn't shy away from considering or even desiring the positive results that might arise from such an eventuality. As Arktos make clear, "many of the ideas the reader will encounter herein are harsh and hard to look upon, but they are genuine and astute; they are a serious man's assessment of what he regarded as a coming emergency of continental, if not global proportions."[4] And with the conclusion of these preambles, explanations, and caveats, Faye's final book gets underway.

In the first chapter, "Diagnosis Before the Storm," Faye outlines the fundamentals of the problem facing Europe and those of European origin. He begins with a list of murders and atrocities committed in France, including the slaughter of a priest by Muslims during Mass and massacres in Paris, Nice, and other provincial French towns. He points to an "ever-increasing criminality involving clearly identified perpetrators whose ethnic origins is often concealed by the official media," and a "growing difficulty for the native population to coexist with African and Oriental immigrants who are increasingly aggressive, demanding and violent."[5] What surprises Faye is that "we have not yet registered any defensive reaction on the part of this formerly valiant people or that of other European countries, let along the beginning of any sort of *retaliation* against Arab and black Muslims, who bear the sole responsibility for all of these crimes."[6] The response thus far has been that one "snivels and proceeds to place candles and flowers where massacres have occurred," something that the author attributes to both a loss of collective energy (the lower socio-professional classes have been wearied by incoming populations whose "cruelty remains unequalled") and to a state that targets any identitarian awakening with repressive measures.[7] Faye argues that Whites (he specifically uses the term throughout the text after stating "let us state the facts as they are'), are "leading miserable and exasperated lives, are weary of being deprived of their tranquility" but that "an unpredictable spark" may yet cause them in "a spirit of self-defence, to organise themselves and ultimately launch a counter-offensive."[8]

Faye is unapologetic about speaking bluntly and specifically of race. He employs the term "as part of a sincere longing for accuracy."[9] Some people find the term disagreeable? The author responds:

> **Do you know what is really unpleasant, by contrast? Living your life surrounded by ten million, twenty million, or even a greater number of Africans and Arabs, with whom one never wanted to associate. What is very disagreeable indeed is acknowledging the thought that, soon enough, the people of our race, namely the Whites of Europe, will be a minority in their own lands. What is more unpleasant is our inability to describe the very horror of our situation without burdening our statement of the facts with foolish periphrases and politically correct words, all of which remain less expressive of what is *crucial* for us to say than of what one is *required* to say.[10]**

Again and again, Faye hammers home the racial reality of the our situation, and is biting and scathing in his descriptions of those who have flooded Europe. He describes a reality where "our peaceful French men and women" are "mocked, attacked, raped and killed every day by individuals belonging to non-European races."[11] These "foreign and belligerent races" have "come to have their cake and eat ours." They "want to reap the benefits of Western prosperity without having to make the same effort we have made in order to enjoy it, while simultaneously retaining their own identity and hating us most openly. They perceive us as being foreign and will continue to do so; it thus seems fair to me that we should regard them in the same manner."[12] For Faye, "these third-world immigrants are not worth a penny,"[13] and African immigration to France, and more generally to Europe, "is an abomination and must be brought to an end as soon as possible."[14]

Faye reflects for several pages on the novelty of race war, remarking that while Europeans may in the past have driven back invaders and occupiers as part of a *Reconquista* movement that ended with the liberation of Greece in the early nineteenth century, these invaders "did not enjoy such demographic superiority" as they do in the present, and they were historically “perceived as foreign occupiers with their own army”[15] rather than being embedded in our societies in the fashion they are today. Because of the overlapping elements (religion, race, and treason among Whites), Faye predicts that “this war will therefore be characterised by a very high intensity resulting from the multiplication of its explosive causes, since the conflict will simultaneously be a civil and internal one, an ethnic one, a religious one and a racial one. An unheard-of event in Europe.”[16]

The author also remarks that the conflict is “probably inevitable,” due to the “huge and constantly accelerating wave of colonising immigration” and the fact most of these immigrants possess a “hatred combining resentment with a desire for revenge.”[17] Tensions are building further because the secret services have designated the retaliatory actions of native groups, rather than Muslim or immigrant aggressors, as the main danger to French society, an aspect of what Faye calls the French state’s “Collaborationist Tropism.”[18] This is part of a much wider problem – the fact that in modernity “democracy imposes invasion upon peoples.”[19] Citing Angela Merkel’s flooding of Germany with millions of non-Whites, Faye remarks: “The underlying purpose is for the system to impose upon ethnic peoples — upon Whites, to be perfectly clear — an invasion at the hands of foreign masses of illegal immigrants and to force them to accept the destruction of their own living environment and culture.” Parliamentary democracy, in reality a “putrid oligarchy,” is “guilty of paving the way for an ethno-racial civil war not only in Western Europe (beginning with France itself), but perhaps also in the United States and Canada.”[20]

Faye asserts that the worst possible progression would be that this mass invasion occurred “smoothly,” but that we have instead encountered “terrorist violence, delinquency and nuisance.” This has made it more difficult to disguise the fact “that a conflict with these foreigners is underway.”[21] Conflict is therefore always preferable to “surrender without fighting — a progressive agony characterised by demographic and cultural disappearance, population replacement and Islamisation.” Faye is adamant in his insistence that

> **A confrontation has become indispensable if we are to resolve the problem, remediate the situation and free ourselves. In this regard, these Islamist provocations, who purpose is to spark off a civil war, are dialectically positive for us Whites and perhaps even suicidal for them if the events result in our awakening. If one keeps pulling the sleeping tiger by the tail, it will awaken.[22]**

The book presents a racial civil war as potentially cathartic, solving “the generally delinquent, criminal, hostile, provocative and parasitic behaviour of a large part of these populations who, in all areas of our daily life, render all cohabitation unbearable.”[23] Faye argues:

> **It may turn out to be necessary to go through such events in order to salvage what is essential, because an ethnic and cultural war, in the event that we do emerge victorious, will rid us once and for all of the main problem, of the evil which, although never clearly formulated, is common knowledge to us all and has been gnawing at France and Western Europe: the immigration stemming from low-IQ Africa, the gradual colonisation of our territories, and the destruction of our identity. In short, our future disappearance from history books.[24]**

In the book's next chapter, "The Conquest of Europe is Underway," Faye surveys the recent influx of millions of Muslims into Europe, and points to some of those "degenerate whites and impudent Jews" who have orchestrated it and cheered it on. [25] He describes the current phase of mass migration as "more important and much more serious than the two world wars of 1914-1918 and 1939-1945 and Soviet Communism (1917-1991)."[26] These migrants "have no reason to be here at all yet are confident of their rights, turn out to be demanding and aggressive, never doubting the fact they shall remain unpunished, evade deportation and enjoy the assistance of both 'humanitarian' associations and the state itself."[27] The author condemns the role of the Catholic Church in both offering and soliciting 'humanitarian' aid for the migrants, and is clearly disgusted by the "complete traitor" Pope Francis who is condemned in the text for his "complete lack of historical knowledge," "Trotskyist views," and "rather delirious and insane conception of Christian charity."[28] Faye also presents the example of Jacques Attali, the economist and political advisor, as a demonstration of "impudent Jews" in action. He quotes Attali as writing the following for *L'Express* in June 2018:

> **The only solution is for us to understand, as soon as possible, that it is in our interest to massively develop this neighbouring continent [Africa] and help accelerate its demographic transition; to organise the coming of migrants to Europe; and to create the necessary conditions [on European soil] to welcome and integrate millions of people into our cultures upon their arrival from this cradle of humanity.[29]**

In a chapter titled "The Omens of a Civil War," Faye moves into an examination of instances in which low level ethnic conflict is already underway. This can be most clearly seen in the establishment of ethnic "no-go" zones in many European towns and cities, and their role as a hotbed for violence against police. Faye statistics for injuries suffered by French police in the course of deliberate ethnic ambushes and more general ethnic delinquency are sobering, running into the thousands every year. For Faye, these areas are not just "zones of lawlessness" but in fact "invaded areas" that have been successfully conquered by foreigners, and are essentially no longer part of France. Although the security services have been successful thus far in preventing significant acts of French retaliation, Faye points to the June 2018 arrest of ten men and women ("for the most part family men, with no criminal history") for planning attacks on mosques as an example of the fact "tensions are indeed on the rise, as the country gradually turns into a powder keg." In the author's estimation, if such attacks were indeed to be carried out, "it would unleash a civil war upon us once and for all."[30]

The book's third chapter, "The Ethnocidal Project Targeting European Peoples," examines in more detail how life in White countries is being fundamentally changed for the worse. Faye defines ethnocide as "the destruction of a people through non-sanguinary, long-term and more pervasive processes, namely progressive immigration flooding; the destruction of one's cultural identity and historical memory; repressive measures; spoliation; and, last but not least, the relegation the indigenous population to a lower status."[31] Western governments are complicit in the ethnocide of their native peoples by refusing to act even in the fact of "incessant neighbourhood riots," "ritualistic and mass-scale car arsons," "occasionally deadly attacks and ambushes targeting policemen, gendarmes, and firefighters," "verbal or physical assaults committed against native French people," "the violent harassment of White women in the streets," "acts of aggression perpetrated against doctors," schools falling "into the grip of daily violence," and "the open and raucous appropriation of public spaces, followed by that of entire towns."[32] Faye asserts that the state and associated elites are complicit in the ethnocide of the European peoples because they desire to create a "new man" ("a necessarily anti-racist and mixed-race type of man"), and describes the figures behind this effort as "cosmopolitan elites" and "collaborationist court Jews."[33] Macron is specifically denounced as a Kalergi-praising product of "globalist support and Jewish funding."[34]

In predicting the battle lines of the future civil war, Faye asserts that the primary aggressors in Europe will be Muslims, with the main Muslim organisations coming to direct the activities of ethnic rioters throughout France. In the early stages, this camp will be assisted by collaborators in the form of leftist "journalists, officials or politicians at all national and local levels,"[35] before support and financial aid is further provided by Morocco, Algeria, Turkey, Saudi Arabia, and other countries "engaged in the Islamisation and colonisation of France." Against this coalition, Faye posits that a substantial element of the police and gendarmerie will move into a retaliatory mode, joining "a growing number of exasperated Frenchmen with no ideological or political connections with the far Right, who could organise themselves into neighbourhood-based self-defence groups or structured militias." After initial skirmishes, Faye asserts that a specific response to collaborationist efforts would be required and, in his discussion of "the origin of pro-migrant and anti-French elites," Faye doesn't shy away from explaining that Jews are a prominent collaborationist element in French society:

> **It must also be said that in both rightists and leftist parties, though admittedly far more often in the leftist spectrum, one encounters Jewish MPs, ministers, general councillors and mayors who, for the most part, define themselves as**

> **‘citizens of the world’ or quite simply Jewish rather than French. This is a rather unpleasant fact, since the nation they are supposed to love and serve with a patriotic heart is actually our own … As soon as the fate of Israel becomes more important than that of France in the words of the journalists, thinkers and politicians that are supposed to represent and faded our country, the result is a serious conflict of interest, one that I cannot fail to highlight.**

The book’s fourth chapter, “Foreign Occupation,” is an extended indictment of multiculturalism from the point of daily, widespread ethnic delinquency. Faye rails eloquently against the “vindictive” state of mind of “the young Afro-Muslim population,”[36] who comprise “entire groups of seasoned and trained juvenile delinquents that fear neither the police — whose members are highly demotivated, discouraged and spiritless — nor a lax justice system that finds itself unable to keep pace with them.” We learn that in France “90% of all minors and young adults involved in all conceivable forms of criminality stem from Afro-Arab immigration.”[37] The young delinquents organise in a “primitive tribal pattern,” and “shall form the shock battalions of an already brewing racial civil war.” The majority of the White victims of these urban occupying tribes are young women, provoking Faye to remark “In all cultures, the normal, vital reflex is to protect one’s women against any and all sexual assaults committed by foreigners. This, however, is not what we are witnessing in today’s Western Europe, whose members have now surrendered to complete mental weakness — it would indeed be *racist* and entirely reprehensible for us to ensure our women’s protection.”[38] Faye rejects this weakness. For him, the matter is simple: any idea of a peaceful, multicultural *living together* with these groups is an irrational sham. “The only programme that one could envisage in their case is one where they would all travel back across the Mediterranean, regardless of any eggs broken along the way. A convivial *living-together* is only possible when it involves populations that are biologically and culturally related. Anything else is but a sham. We do not wish to live with these people. Period.”[39]

The next two chapters focus specifically on the Islamic nature of the mass migration into Europe, and the Islamisation process as a whole. In Faye’s view, “Islam shall act as the sole banner, the sole emblem for the rallying, mobilisation and identification of non-European populations. It shall embody what some fight for and others against, even if — and because — what lies under its din and behind its blazing shadow is a haunting biologico-racial melody.”[40] Faye clearly despises Islam, calling it “the poorest and the most mediocre of all human religions,” and jihad little more than a “form of delinquency.”[41] He highlights the existence of an “Islamosphere” occupied not just by the Muslims themselves but by “French people who have chosen the path of collaboration.” These are leftists who “spread the idea that Muslims embody the new image of the oppressed,”[42] and work in concert with Muslim, Black, and Jewish lobbying groups to “intimidate French people and discourage any and all French criticism and resistance against immigration invasion and Islamisation."[43] Such collaborators, including the Jews Edgar Morin and Emmanuel Todd, whom Faye briefly profiles, are "driven by a fierce hatred of France, its culture, its traditions, its deep-rooted provincial population, its ethnic people and 'little white folk,' described as a bunch of racist hicks," and have "infiltrated our associations, our national education system (a very serious development indeed) and the media." Although many of the immigrants are anti-Jewish, presenting something of a paradox, Faye reminds us that these Jewish activists have not "joined the pro-immigrational cause from rational reflection, but due to an emotional and irrational surge of hatred for their native France."[44] He continues, referring also to irrational support for Islamisation from feminists and the broader Left:

> What particularly fascinates these dumbstruck Islamo-leftists, these defrocked Trotskyists, these intellectuals nursed in the lap of cultural Marxism, these old communists or crypto-communists that still hold Lenin, Trotsky, and Stalin in high regard and venerate Mao, Pol Pot, the violence of the Reign of Terror (1792-1793), the Paris Commune of 1871 and the crimes committed by the Spanish Republicans, is something consubstantial with Islam, something that they have in common with the latter and that is the focus of their deference and adoration — the tropism of fanatical violence and totalitarianism, which remain correlated and inseparable. That is what they have been missing since the disappearance of 'genuine' communism! And what Islam is now offering them is a similar dish, served bloody and on a silver platter.[45]

In chapter 7, "As the Catholics Lose their Footing," Faye takes aim at Pope Francis and institutional Catholicism which has acted as "the ferocious enemy of the ethnic identity of white Europe and the objective accomplice of the migrational invasion conducted under the banner of Islam."[46] Pope Francis is described as "both a traitor and a madman."[47] Particularly concerning is the existence of large numbers of otherwise right-wing and traditionalist Catholics who nevertheless waver on matters of race. For Faye, this is an unforgivable positions that threatens to place such Catholics ("prisoners of their own intellectualism and of an annoying sort of biological relativism") in an impossible situation in the eventual civil war. Faye explains:

> **It is all quite simply, actually: ask any patriotic Catholic if an African who also happens to be a patriot and has recently converted to Christianity should be sent home in the event of a mass de-migration process that would follow our side's lightning-like assumption of power. You will see how long they hesitate before giving you an answer. There we have it! No, seriously now, hesitations of this order are no longer acceptable. We have no time to waste on such childishness. Foreigners are DIFFERENT FROM US and must return to their homeland as soon as possible.[48]**

The only dogma of concern to Faye is the simple fact that “in order to win a racial civil war, one must first be racist, regardless of whether one participate in it willingly or reluctantly … A racial AND civil war will involve violence, as well as terrible tragedy and injustice … An indigenous person must, however, choose other natives over all foreigners, rather than prefer some allogeneic ‘brothers in Christ.’ In their desire to soften the hearts of the French people fighting them, many immigrants will attempt to play this card.”[49]

The book’s eighth chapter, “The Jews Amidst the Racial War,” is the one I am most ambivalent about, and perhaps the weakest in an otherwise outstanding volume. To begin with, it is one of the shortest chapters, and one senses that Faye was uneasy or uncomfortable tackling the subject “head on,” rather than in the asides and minor profiles he scattered throughout the book. The basic problem, as I see it, is that while Faye was rightly scathing of those who are so anti-Jewish (in a distorted fashion) that they see Muslims as their allies (he names Alain Soral as an example), he failed to see that he had actually fallen into the mirror image of that problem, despising Muslims with such tunnel vision that he came to see, and search for, Jews as allies — despite all the evidence of Jewish collaborationist activities that he himself would amass and discuss. This isn’t to say that Faye doesn’t hit some high notes in this chapter. He remarks that “the Jewish soul finds itself continuously torn between exacerbated particularism and a universalistic sort of tendency; between its ghettoised spirit and its conquering mindset.”[50] He rightly concludes that “this results in a number of contradictory features: their seeking of peace and security while relishing the idea of being persecuted; their aspiration to dominate and proud acknowledgement of their intrinsic superiority, alongside their embracement of the image of a small people that is perpetually under threat.”[51] But, showing remarkable ignorance of Jewish opinion polls and voting patterns that suggest overwhelming political affinities among Jews as a whole, he believes, foolishly in my opinion, that these Jews, “Court Jews,” can be quarantined from the rest of the Jewish population who are potential allies.

As for any idea that a Jewish Question exists:

> There is, however, a serious analytical mistake made by numerous anti-Semitic writers, especially Kevin B. MacDonald — that of focusing on the psychological traits of Jewish intellectual movements that are in favour of cosmopolitanism, and of confusing these traits with the behavioural and mental patterns of the Jewish ethnicity … A growing proportion of ‘common Jews’ are now rejecting both anti-racism and cosmopolitanism, partly in response to the Muslim-Arab invasion.[52]

But Faye’s retort to MacDonald can only be regarded as, at best, anecdotal, and is flatly contradicted by, for example, my own analysis of Jewish representation in contemporary refugee and migrant organisations. MacDonald’s theory is also not of “the psychological traits of Jewish intellectual movements” (can intellectual movements have psychological traits?) but that a group evolutionary strategy in which the behavioural and mental patterns of the Jewish ethnicity can be observed in such movements. It's clear that Faye was confused, and I suggest that his tunnel vision on the Muslim Question was the reason why. We might further consider his comment in the appendices of the book:

> **Judeocentrism [belief that a Jewish Question exists] is a hollow obsession whose causes, meaning and goals cannot be clearly defined. There are some who will claim that the reason I say this lies in my fear of the Jewish lobby, but I am not afraid of anything and am going to die soon. Over the years I have come to understand that the anti-Semitic reduction of all our current problems to the Jewish question is the most striking form of contemporary conspiracy theories.**[53]

And so, rather than reduce all of our current problems to the Jewish question (when has anyone on this site neglected to refer to Muslims, Blacks, or broader social decay including the failings of our own people?), Faye decided to reduce all of our current problems to the Muslim question. I must be clear in that I firmly believe that Faye is not guilty here of subversion or fear of the Jewish lobby. If I did, I would hesitate to recommend this book. Instead I see a paralysis-like error in thinking, brought about by a quite understandable reaction to the stark and visible Islamisation of France. This error (commonplace in countries with large and growing Muslim populations) comprises a small element of this excellent book, a few pages in a text more than 200 pages in length, and is in many places in the text quite contradicted by the "Judeocentric" material Faye himself cannot help but refer to. But I would neglect my duty as a reviewer for this website if I did not make it clear that one must have to flexibility of mind to be aware of all facets of the existing problem, and to avoid Faye's potentially dangerous habit of seeing allies where they simply do not exist.

But this is a book about racial civil war, not the Jewish Question, and in the final three chapters Faye returns to this theme with a vengeance, producing some of the best content of the volume. In "Our Law Enforcement Organisations Are at the End of Their Rope," the author explains that French police are already at the frontline of the earliest phases of the racial civil war. He relates a number of infuriating anecdotes, including that of a police officer disciplined and demonised for shooting an African in the leg to avoid being beaten to death by a 15-strong African gang, but particularly horrifying is the brutal June 2016 murder of a police couple, slaughtered by Arabs in their own home, in front of their child. Brushed under the carpet by the media and authorities, Faye sees the incident as a "barbaric assassination" that "takes on the symbolic meaning of a declaration of war, one that is obviously both ethnic and racist in nature."[54] Due to the refusal of the establishment to act in a rational manner against racial criminals, French police are resigning in large numbers, with almost 3,000 quitting the police force in 2017. Faye argues they "might end up joining a potential Popular Resistance in the coming civil war against the Occupation and its collaborators."[55] The rest, he asserts, "will have no difficulty in choosing sides."[56]

Chapter ten, "Race and Racism — At the Heart of the Coming Clashes," concerns the total destruction of White lives under multiculturalism. Faye explains:

> Maliciously targeted by *Le Monde*, *Liberation*, *Mediapart*, *Telerama*, and *France Culture*, these 'petty Whites,' i.e. our people and indigenous lower classes, have been forced to embrace ethnic coexistence, an artificial *living-together* that our leaders themselves do not even practice. This fool's bargain also implies a blatant disregard for democracy at the hands of this shitty republic's governments — a republic that has, since 1974, been resorting to decrees to impose an immigration invasion upon the French people, going against the latter's wishes and corrupting their dreams of tranquility.[57]

Whites are saturated with the ideology of anti-racism which "is completely contradictory as a result of its bias and tendency to overvalue 'coloured people' to the detriment of Whites" thereby contributing to "the profound racialisation of our society" and proving an "aggravating factor in an ethnic civil war characterised by its racial *and* racist dimensions."[58] The increasing obviousness of racial antagonism in our societies is masked only via the efforts of Marxists in academia, government, and media who produce a steady stream of propaganda

> **for the sole purpose of intellectualising, blurring and thus rendering unsolvable the daily problems experienced by our French natives, who are forced to live among non-Whites … Our rulers impose immigration upon each and every one of us, as sociologists, psychologists, philosophers and other accomplices are seen on television in their fancy clothes and lovely little brown-nose glasses, telling us that it is all actually a blessing. The process of ethnic replacement is underway, but all is well, *no problemo*.[59]**

In the eleventh and final chapter, "How the War Shall Unfold — Possibilities and Predictions," Faye uses the material discussed thus far to build a model of how a racial civil war will begin and proceed in France, and other nations in Europe. This is a thought-provoking and sobering piece of work. A brief summary here would inevitably do an injustice to Faye's well-developed sequence of thought, but Faye certainly sees the origin of a future conflict in police confrontations, either involving Muslims claiming police brutality in response to their heightened delinquency or "following the death of some Black African scum."[60] Rioting is viewed by Faye as having every potential to bleed into sustained guerrilla warfare and, if it were to be prolonged long enough, Faye sees the potential for Antifa ("leftist-anarchist troublemaker groups") to join forces against the police. The alliance will be short-lived since collaborators in the race war, even if the ethnic faction wins, will "not be given the position they hope for in this future society. Instead, what awaits them is death, humiliation, beatings and a state of modern slavery."[61]

Faced with an escalation of violence, including massive Islamic terrorist attacks funded and supported by Muslim countries, the only hope for Europe is that such events cause a shock "strong and traumatic enough to *reverse* mentalities."[62] In fact, Faye argues that this is the primary condition for possible victory, without which we are fated to slow replacement and ultimate defeat. He stresses the same precondition for the United States, which he warns will endure "severe turmoil, perhaps even partitions, in the course of the next century."[63]

Faye reflects for some time on the possibility that we would suffer defeat, and ponders what would become of the European peoples in the eventuality. I don't want to linger on that here, though I encourage all those reading this review to read the book and let this particular section urge them on to renewed efforts for our cause. Instead, here, I want to focus on his more optimistic conclusion, "The De-Migration of the Afterwar." Here the author offers a vision of White victory. He posits that the racial civil war would "through its unique violence, turn into an unprecedented collective trauma whose memory will echo across the centuries."[64] In other words, multiculturalism would never again be repeated by our descendants. There would be a "massive repatriation of African and oriental populations to their countries of origin … It must be *made* possible, and must take place and commence very soon, because it is both necessary and vital … Let me state things clearly: whether willingly or by force, they shall indeed leave. This is not only my promise, but also my prognosis."[65]

Despite his error on the Jewish Question earlier in the book, I leave the last words of this review to Guillaume Faye, who returns to the theme, despite himself and with wisdom, to close his magnificent book – a book I recommend to all readers of this site, and to whoever may encounter this review elsewhere:

> **These anti-racist and anti-White leftist Jews will have to watch their backs when the wind turns … They will have to consider the option of returning to the land of their ancestors once the just anger of European identitarians allows the latter to cleanse not only France, but also every other part of the West. This is not a threat, but a piece of advice.**

[1] Faye, *Ethnic Apocalypse*, (hereafter *EA*) 7.

[2] *EA*, viii.

[3] *EA*, xi.

[4] *EA*, xii.

[5] *EA*, 1.

[6] *Ibid.*

[7] *EA*, 2.

[8] *EA*, 2.

[9] *Ibid.*

[10] *EA*, 3.

[11] *Ibid.*

[12] *Ibid.*

[13] *EA*, 88.

[14] *EA*, 213.

[15] *EA*, 6.

[16] *EA*, 7.

[17] *EA*, 9.

[18] *EA*, 10.

[19] *EA*, 12.

[20] *EA*, 13.

[21] *EA*, 15.

[22] *EA*, 16.

[23] *EA*, 17.

[24] *Ibid.*

[25] *EA*, 20.

[26] *Ibid.*

[27] *EA*, 21.

[28] *EA*, 24.

[29] *EA*, 29.

[30] *EA*, 44.

[31] *EA*, 49.

[32] *EA*, 52.

[33] *EA*, 56.

[34] *EA*, 62.

[35] *EA*, 57.

[36] *EA*, 77.

[37] *EA*, 79.

[38] *EA*, 87.

[39] *EA*, 89.

[40] *EA*, 93.

[41] *EA*, 94-5.

[42] *EA*, 107.

[43] *EA*, 112.

[44] *EA*, 116.

[45] *EA*, 134.

[46] *EA*, 135.

[47] *EA*, 143.

[48] *EA*, 145.

[49] *EA*, 146.

[50] *EA*, 154.

[51] *Ibid.*

[52] *EA*, 155.

[53] *EA*, 215.

[54] *EA*, 164.

[55] *EA*, 165.

[56] *EA*, 166.

[57] *EA*, 176.

[58] *EA*, 178.

[59] *EA*, 183.

[60] *EA*, 189.

[61] *EA*, 192.

[62] *EA*, 207.

[63] *EA*, 202.

[64] *EA*, 209.

[65] *Ibid.*

“The Necessity of Anti-Semitism”

theoccidentalobserver.net/2019/09/27/the-necessity-of-anti-semitism

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“There has always been an abyss between Europeans and Semites, since the time when Tacitus complained about the *odium generis humani*.”
Heinrich von Treitschke, *Ein Wort über unser Judenthum*, 1879.

In 1989, the Jewish screenwriter and journalist Frederic Raphael was invited to deliver the 25th Anniversary Lecture at the University of Southampton’s Parkes Institute for the study of Jewish/non-Jewish relations. Founded by Rev Dr James Parkes (1896–1981), a neurotic Church of England minister who made a career out of the promotion of philo-Semitism in Christianity and the promotion of guilt narratives among Christians (in 1935 he was both celebrated by Jews and targeted for assassination by National Socialists), the Institute quickly became a hub for the production of scholarly-appearing pro-Jewish propaganda. Rather than offering objective analyses of Jewish/non-Jewish relations, the Institute furthered the familiar narrative that Jews were the blameless and catastrophic victims of an entirely irrational European hatred. Raphael, given the honor of addressing the 25th anniversary of this project, opted on the appointed evening to be a witty gadfly, choosing “The Necessity of Anti-Semitism” as the title of his address. It could be the title of a book, said Raphael, one that could sit in the Parkes Institute library but for the fact it had never been written, and did not exist.

In the meandering speech that followed, Raphael explored the putative contents of this imaginary book, suggesting its potential arguments, and what they might say about the author and about European culture. Confirming the opinions of everyone present, Raphael offered the assurance that although this ghostly and ghastly book did not exist, such a haunting product would not be out of place on a continent where anti-Semitism is "a constant and essential working part of Europe's somber and unreformed logic."[1] For Raphael and his smug audience, "The Necessity of Anti-Semitism" lay only in its utility in salving the pathological European mind. Anti-Semitism was in fact extremely illogical and, in a moral sense, completely unnecessary.

Since reading Raphael's speech several years ago, *The Necessity of Anti-Semitism* has, in a sense, haunted me too. As a single book, of course, it does not exist. But it perhaps has existed, after a fashion, in the thousands of tracts, pamphlets and books on the Jewish Question that have been written by Europeans over many centuries. In this collected body of anti-Semitic apologetics, one finds *The Necessity of Anti-Semitism* inflected in varying religious, political, and social hues. But what would the book look like if it was in fact written *today*? How could any author distill the various aspects of the Jewish Question into a single volume? In the essay that follows, part literary experiment, part historiography, I want us to join Raphael in imagining that this spectral book exists, even if our approach is rather different.

I imagine our author to introduce his volume with the broad case for *The Necessity of Anti-Semitism*, namely the presence of Jews and their influence in the four primary cultures of White decline: the Culture of Critique, the Culture of Tolerance, the Culture of Sterility, and the Culture of Usury.

The Culture of Critique

The section titled 'Culture of Critique' is a both a nod to the work of Kevin MacDonald, and an expansion upon the same. Setting out this section, our author might recall the notorious remark of the Jewish historian Louis Namier (1888–1960) when asked why he did not deal with Jewish history: "The Jews do not have a history, they have a martyrology." It is this martyrology that lies at the heart of the Culture of Critique. *Whereas almost every nation possesses a history that is in most respects objective, the Jews alone possess a mere quasi-history, riddled with mythic and esoteric self-deceptions that give psychological permission for the most clannish and subversive of social behaviors and the most hostile of attitudes towards other peoples.* The Culture of Critique, a kind of cultural revenge inspired by the Jewish martyrology, is the clearest expression of the corrosive nature of the disastrous Jewish/non-Jewish relations so mourned by the woefully misguided Rev James Parkes.

In the Jewish mind, the corrosive nature of their interactions with European peoples has always taken on a heroic aspect. The ruse is played out, for themselves and us, that in these interactions we see a unique and virtuous *questioning* by ‘insiders/outsiders’ uniquely and helpfully placed to show Western culture its own flaws. Jews believe themselves to possess special talents in this respect, and maybe in a perverse sense they do, but in any case, in their great charade they break us down to “benefit” us. David Dresser and Lester Friedman, Jewish scholars of the media, maintain the position that Jewish filmmakers have a unique, untainted objectivity because of their Jewishness. They write that “Jewish artists’ marginality allows them a vantage point denied other, more culturally absorbed, creative thinkers.”[2] This compares remarkably well with a writer in the *Times of Israel* who, commenting on the activities of the Jewish politician Alan Shatter in destroying the legal supports of the family in Ireland, has argued that Shatter’s Jewishness “appeared to put him at an advantage, freeing him from the baggage that weighed on his Catholic counterparts.” Just like the Frankfurt School, these cultural heroes know us better than we know ourselves, which allows them to help us see that we are irrational and evil, bigoted and in need of Jewish redemption. We are constantly and warmly assured by our Jewish helpers that this process is undertaken for the West’s own good. They free us from our “baggage.”

In truth, this process is undertaken for our destruction. The Critique, having no coherent objectives beyond the will to decay, never ends. It never ceases the search for novel and unsullied corners of Western culture to drag through the mud. The ‘Rabbi’s Speech’ from Hermann Goedsche’s *Biarritz* (1868) is a work of fiction, but it drew on a multitude of facts and instincts. In the Jewish cemetery of Prague, Goedsche’s Rabbi addresses a secret nocturnal meeting of thirteen Jewish elders, promising they shall “extirpate all belief and faith in everything that our enemies the Christians have venerated up to the present and, using the allurements of the passions as our weapon, we shall declare open war on everything that people respect and venerate.”

The direction here is accurate, but Goedsche didn’t get everything right. There are no clandestine midnight meetings, no gatherings of Elders of Zion, but instead a shared instinct defending shared interests in a spirit of bitterness and, in reality, the Culture of Critique is not a declaration of open war, but the pursuance of war disguised as friendship, as medicine, as liberation. Boas tore down Western cultural confidence while claiming to set Westerners free from the errors and burdens of chauvinism. Freud perverted everything that was sacred about sex and marriage, and called it a cure. Marx called on the workers of the world to unite, and unite them he did — in the lines for food, in the gulags, and in the mass graves of a starved Ukraine. War has been noisily and bloodily waged, but it has been only silently and subversively declared.

And still they wage it, even if they’ve already toppled “everything that people respect and venerate.” The churches are infiltrated, vanquished, mocked and disdained. The history of Christianity has been put through the Jewish intellectual meat grinder, and emerges today only as a tale of persecutions and slavery. It is a shell, co-opted for endless tolerance.

Even discounting religion, no notable Western historical figure has survived the Culture of Critique. And when our uniquely insightful Jewish helpers tired of toppling reputations, they used their ethnic proxies to start toppling statues, removing names, and burning portraits. No aspect of Western culture was to be left standing. Its science, philosophy and moral systems were mocked, derided, and savaged, with every sonnet, concerto, and technological innovation leading obscurely but somehow definitely to a World War II camp in Poland where to this day, we are earnestly told, no birds sing.

Except that I've visited what remains of this camp, and the birds do sing. There is no magic there. Time does not stand still. The children, forced to be there by their schools, laugh and scrawl graffiti on old bunks and doors, while adults, clearly worried that someone is watching them, do their best to appear solemn and moved rather than cold and bored.

Our author might concur, pointing out in *The Necessity of Anti-Semitism* that this particular camp is the jewel in the crown of the Jewish martyrology, and perhaps even the engine of the most advanced form of the Culture of Critique. Almost 55 years after it was written, Jerzy Kosiński's *The Painted Bird* is now back in the news. It's a memoir about his experiences around this same notorious wartime Polish camp, and it is replete with child-rape, bestiality, and pornographic depictions of violence including the feeding of a man's eyes to pet cats. It's also a long-exposed fraud, a fanciful pastiche of Kosiński's own psychosexual fantasies. This hasn't stopped it recently being made into a film that is being roundly applauded by critics, nor has the fact it has induced viewers to vomit, faint, and remove themselves from movie theaters. Perhaps, in the age of the Culture of Critique, many Whites have learned to love being told how evil they are towards Jews, taking each condemnation like a dose of welcome medicine. Joanna Siedlecka, a journalist and author of writers' biographies, studied the life of Kosiński and concluded "[*The Painted Bird*] has nothing to do with Kosiński's real childhood; he invented those horrors, while he himself experienced only good, while the villagers took the risk to hide his whole family. (…) Kosiński is still treated as a victim, even though we now know a lot more about his biography. We know Poles didn't torment him."

He endured iniquity from many people.

Our author might point out in *The Necessity of Anti-Semitism* that the example of Kosiński and the Poles is wholly commensurate to the historical relationship between Jews and Europeans. A biographer of these two peoples can attempt to show the reality of the situation, but the Jew "is still treated as a victim." And this "victim" elevates himself to the position of moral arbiter and arch critic. Armed with their very own sadomasochistic historical pastiche, Jewish activists direct the Critique into action for what one assumes to be a Racial Endgame. They deny this, of course, and call it a wicked conspiracy theory. But in reality, they are like the proverbial Irishman who denies he stole the bucket, adding the indignant criticism that it had a hole in it anyway. The Jews vigorously deny any role in the decline of Western culture, adding indignantly that Western culture is rotten, sick, racist, bigoted, and irrational anyway. Their denial is a form of admission. This is the essence of the Culture of Critique.

The Culture of Tolerance

This section might open with the remark that the Culture of Tolerance is itself a child of the Culture of Critique. When did Jews first start calling for Whites to abolish themselves in their own lands? Our author might argue that they began right at the first Jewish entry into European culture — not European lands, but European *culture*. Isn't it Moses Mendelssohn (1729–1786) who is often held up as the first "assimilated" Jew, the first real Jewish intellectual who wanted to be 'part of German culture' and who advocated for "tolerance"? Well, what did Mendelssohn, the first "German of the Jewish faith," actually ask Europeans to do? That much is clear, and a matter of historical record. He impudently and impatiently asked, "For how long, for how many millennia, must this distinction between the owners of the land and the stranger continue? Would it not be better for mankind and culture *to obliterate this distinction*?"[3] [emphasis added].

And there we have it — the very first Jewish intrusion into Western culture was accompanied by a call for the obliteration of borders and the migration and settlement rights of “the stranger.”

TOLERANCE
AND
FREEDOM!
NOT
BIGOTRY
AND
HATE!
#JEWISHRESISTANCE

From the very beginning of Jewish activism in Western culture, it was in the interest of Jews to undermine the position of the owners of the land and to promote “tolerance.” It was Mendelssohn’s 1781 work, *On the Civil Amelioration of the Condition of the Jews*, that is said to have played a significant part in the rise of “tolerance” in Western culture. But tolerance, despite all the glowing propaganda, is a curious word. Place it in a medical context, and tolerance means “the immunological state marked by unresponsiveness to a specific toxin or other foreign substance which induces an immune response in the body, especially the production of antibodies.”

And isn’t this exactly what Mendelssohn prescribed almost two and half centuries ago— that the owners of the land should be “unresponsive,” suppressing all natural “immune responses” even in the face of intruding toxins? We have to ask ourselves how tolerance ever became regarded as a virtue. The answer is that it became a virtue in the context of the Jewish intrusion into Western culture.

The Culture of Tolerance is now more than two centuries old. It matured slowly, but there can be little doubt that it has now come of age. Kevin MacDonald’s work has conclusively demonstrated that Jewish groups organized, funded and performed most of the work aimed at combating America’s 1924 immigration law, toppling it finally in 1965. Brenton Sanderson has shown that Jewish intellectual movements and ethno-political activism were pivotal in ending the White Australia policy — a policy change opposed by the vast majority of the Australian population. I have written on how Jews were conspicuous in the dramatic changes in Britain's citizenship, race, and speech laws from the 1950s to the 1980s. A Jewish Minister for Justice transformed Ireland's citizenship process, opening the country up to Africans and Pakistanis. Today, Jews dominate the mass migration NGO scene, demonstrably holding executive roles at the International Rescue Committee, International Refugee Assistance Project, the Immigrant's Rights division of the American Civil Liberties Union (ACLU), National Immigration Justice Center, Equal Justice Works, The Immigrant Defense Project, National Immigration Law Center, Lawyer's Committee for Civil Rights Under the Law, Northwest Immigrants Rights Project, the Asylum Advocacy Project, Refugee Council USA, the New York Civil Liberties Union, American Immigration Council, The Immigrant Learning Center, the Open Avenues Foundation, the Political Asylum/Immigration Representation (PAIR) Project, Central American Legal Assistance, Halifax Refugee Clinic, and the UK Refugee Law Initiative. The migration policy advisor for the U.S. Conference of Catholic Bishops is not a Catholic, but a Jewish woman.

Third World mass migration into Europe and the West is a Jewish project. It has been curated by Jews, promoted by Jews, explained and excused by Jews. It is driven by a Jewish need, as old as Mendelssohn's tract and perhaps older, to dispossess the owners of the land and open up that land to the stranger in the name of *tolerance*.

Much like the Culture of Critique, Jews offer us the Culture of Tolerance in the guise of friendship. With broad grins and mellifluous tones, they assure us that we are doomed if we don't obliterate "the distinction between owners of the land and the stranger." After all, haven't we been helpfully informed that our own culture is worthless, bigoted, illusory, tainted, and morally bankrupt? Why not import an array of new, vibrant cultures? That way we can experience a more exciting life and, what's more, it would go some way to proving ourselves morally acceptable to our Jewish friends, the innocent martyrs of humanity. And we should listen to them primarily because their advice makes perfect sense. After all, we need unemployable Africans to fund our pensions, Islamic terrorists to care for our ageing populations, and millions more people in our countries in order to solve our housing crises. We need floods of cheap labor to increase our wages. We need poorly trained foreign sex criminals to staff our hospitals, perform our surgeries, and nurse us back to health. We need to tolerate the burqa to demonstrate how profoundly feminist we've become as a society. We need to express our patriotism by denying we exist as a people. We need more speech-gagging laws to ensure freedom. And, most importantly of all, we need to become a less racist society by eliminating Whites everywhere.

Our helpful friends deliver these messages to us in a number of ways. When they are feeling generous, they simply bombard us with screen garbage, portraying multiculturalism on film in a manner entirely divergent from the way it plays out in reality. Jewish cinematic magic is a form of cultural alchemy. Take Black crime and low academic achievement, dip it in Hollywood, and muggers and rapists are transformed into educated Black "love interests" fawned over by nubile blondes. Or, take the stability and tranquility of the White middle-class family, dip it in Hollywood, and what now emerges is a claustrophobic den of neuroticism, control and bigotry.

When our Jewish friends are feeling less generous, they force their way into your child's school curriculum, and when they are angered they remove your right to free speech and imprison you. On the other hand, if you try to impede Jewish particularism by, for example, banning one of their tribal rites such as circumcision, the lesson of the ADL's threats to the sovereign nation of Iceland shows that blackmail, slander, and unrelenting economic warfare are equally deployable tools in their armory. In this example, of course, we're back to the Irishman and the bucket. The Jews deny they have outsized influence, adding that if you make that accusation again, their little club in New York will bring your entire country to its knees.

While the Culture of Tolerance is in full swing, one lingering problem is that White babies, for now, keep coming. Here our author might begin the third section of his book.

The Culture of Sterility

Jews are everywhere in the Culture of Sterility, an appropriate term for what the world's leading scholars have described as the "rapid increase" in "levels of childlessness in most European countries."[4] Our author could start with the fact the oral contraceptive was invented by the Jew Gregory Goodwin Pincus, but really Jews have everywhere in the West been, to use the Jewish historian Howard Sachar's own words, "pioneers in the underground contraceptives industry."[5] By plan, co-ordination, or raw instinct, Jews have accumulated in those areas toxic to the White birth rate — contraception, abortion, divorce laws, and the promotion of pornography, homosexuality, gender confusion, and promiscuity.

The pioneers of abortion clinics, birth control literature for couples, and birth control policy measures in America were, according to one scholar, "Anna Samuelson in the Bronx; Olga Ginzburg and Rachelle Yarros in Chicago; Sarah Marcus in Cleveland; Nadine Kavinoky and Rochelle Seletz in Los Angeles; Esther Cohen and Golda Nobel in Philadelphia; Hannah Stone, Marie Warner, Cheri Appel, Anna Spielgeman, Naomi Yarmolinsky, Bessie Moses in Baltimore, Elizabeth Kleinman in Boston, and Lena Levine in New York, Hannah Seitzwick-Robbins in Trenton, and Lucile Lord-Heinstein in Massachusetts."[6] All of these women were Jews. Stone was particularly influential, working closely with Sanger and producing key birth control texts like *Contraceptive Methods of Choice* (1926), *Therapeutic Contraception* (1928), *Contraception and Mental Hygiene* (1933), and *Birth Control: A Practical Survey* (1937).

In the 1920s and 1930s, the primary lawyer for Margaret Sanger, the non-Jewish public face of the pro-abortion and birth-control movement in New York, was the Jew Morris

Ernst. And when Sanger decided to move for Federal birth control legislation, she wrote to Rabbi Stephen Wise in 1931 asking him to use Jewish political influence and his own extensive list of political contacts to help make it happen, a request he happily obliged.[7] Of course, Sanger had married a Jew, and according to one biographer "surrounded herself with Jewish colleagues and friends."[8]

In fact, Jewish influence is so tightly bound up with the origins of abortion in America that historian Daniel K. Williams has characterized the abortion debate of the 1930s as a "religious conflict because nearly all the doctors speaking out against abortion were Catholic while the most vocal proponents of abortion legalization were Jewish."[9] Williams adds the fact "Reform Jewish rabbis also became early leaders in the abortion law liberalisation movement."[10] The link between Jewish organizations and the more sordid (and often Jewish-dominated) corners of the medical profession came into stark relief during investigations into illegal abortions in the 1940s and 1950s, when the crossover was such that, according to historian Leslie J. Reagan, local authorities in New York, found "pro-birth control and Jewish organisations of particular interest."[11] By the time Pincus developed the Pill, he was sufficiently aware of the potential for birth control and Jewish activism to be linked in the popular mind that he deliberately selected John Rock, a Catholic, rather than Abraham Stone and Alan Guttmacher, long-term colleagues and leaders of the birth control movement, to develop a contraceptive regimen in women, in order to avoid "anti-Semitic stigma."[12]

The same pattern has been repeated in every other Western nation. Alan Shatter may have acted as chief propagandist for birth control legislation in Ireland in the 1970s, but even a century before Shatter's actions a member of the Irish clergy reported:

> **There arrived in town a Jew with a lorry […] and he started selling contraceptives made up as pencil holders . … Someone told the parish priest about the traffic . … He notified the police who could do nothing. He then set up a court of his own and tried him and fined him £10. The Jew paid £10 and cleared out.[13]**

In New York, Jews like Moses Jacobi and Morris Glattstine were particularly influential and conspicuous in the sale of illicit contraceptives and in the underground abortion scene as early as the 1870s.[14] Similarly, during the late nineteenth century, "Jews were among the leaders of the revolution in birth control in southern Germany."[15] In interwar Germany, according to scholar Harriet Freidenreich, "Jewish women physicians played a very prominent role in the campaign to legalise abortion. … Jewish women physicians were disproportionately involved in the sex reform movement that promoted more widespread availability of birth control. They were very visible in the dissemination of contraceptive devices."[16]

In the Polish Second Republic, the central pioneer of sexual education, contraception, the promotion of homosexuality, and abortion was Irena Krzywicka (née Goldberg). As well as founding Liga Reformy Obyczajów (The League to Reform Mores), Krzywicka wrote for the influential journal *Wiadomosci literackie* (*Literary News*) where she argued the case for civil unions, easy divorce, easily accessible contraception, female "sexual liberation," and abortion.[17] In his *Antisemitism and Its Opponents in Modern Poland*, historian Robert Blobaum points out that the "anti-Semitic press" in Poland made the link between Jews and "the spread of birth control literature" as well as pornography, but is notably shy of discussing Krzywicka's career or that of her many Jewish colleagues.[18] Ronald Modras notes that even the Polish birth control movement's non-Jewish leaders stood out for their "philosemitism."[19]

In France, the main body behind the legalization of contraception and abortion was *Choisir* (To Choose), founded by the Jewish lawyer Gisèle Halimi, and the relevant legislation was finally passed by the Jewish Minister of Health Simone Veil (born Simone Jacob).[20] In the United States, of course, *Roe v. Wade* was effectively the product of activism by the National Association for the Repeal of Abortion Laws, founded by the Jew Bernard Nathanson. Nathanson worked closely on abortion legislation activism with Jewish feminist Betty Friedan, until he experienced an apparently legitimate crisis of conscience in the late 1970s and subsequently converted to Catholicism. By that date, he had personally performed more than 60,000 abortions, later explaining in an interview: "We fed a line of deceit, of dishonesty, of fabrication of statistics and figures; we coddled, caressed, and stroked the press. … We were calling ourselves pro-abortionists and pro-choice. In fact we were abortifiers: those who like abortion." And Jews certainly like abortion. According to Pew data, Jews have a higher rate of support for abortion than any other religious group in America. In fact, Jews enjoy limiting the fertility of other populations so much that in 2013 Israel admitted giving birth control to incoming Ethiopian migrants without their consent.

NCJW
JEWS SUPPORT Women's Rights AND Human Rights
Jews Marching for JUSTICE
JEWS MARCH FOR JUSTICE

Our author might linger on the subject of birth control and abortion only because the prevalence of Jews in other areas of the Culture of Sterility is now so well-documented. Jewish involvement in early sexology, through influential figures like Albert Moll, Iwan Bloch, Magnus Hirschfeld, Albert Eulenberg, Hermann Joseph Lowenstein, Julius Wolf, Max Marcuse, and Eduard Bernstein, was universally concerned with the need for "tolerance" and social pluralism. What they in fact promoted were pathological sexual aberrations, distant from reproduction and toxic to social cohesion. Hirschfeld, probably the originator of "Love is Love" propaganda, had "subverted the notion that romantic love should be orientated toward reproduction," arguing instead for the acceptance of homosexual lifestyles and hedonistic, non-reproductive, sexual relations in general.[21]

Here it is worth stressing that Jews have not accumulated in the promotion of "tolerance" for homosexuals, gender-benders, abortion-seekers, and transvestites because they genuinely believe in the "rights" or "worth" of these people. Rather, Jews see in these people traits that it wishes to promote in the population at large and recruit them to the Culture of Tolerance. Society never really accepted homosexuality and transgenderism, but rather society itself first became 'homosexual' in its traits before it could tolerate actual homosexuals and transgenders. As the West became progressively more childless, promiscuous, hedonistic, and brimming with delusional self-confidence, the differences between the normal and the abnormal narrowed, and there appeared fewer reasons to continue to deny 'equality.' Societies with demographic concerns will have harsh penalties for both homosexuality and abortion/infanticide. The West, celebrating both, is in demographic free fall but, ignorant of the profound implications of this racial death, its people are actually in the process of indulging a culture cultivated for their demographic assassination. Homosexuality has never been more tolerated. Abortion has never been easier and less stigmatized. And Whites have never been closer to leaving the stage of history.

Promiscuity has replaced the pushchair. A glance at the modern generation of Whites of child-bearing age is sobering. Rates of sexually transmitted disease in America have never been higher. According to senior physicians, the U.K. is heading for a “sexual health crisis.” The same phenomenon has been reported in Australia, Canada, Ireland, France, and Germany. Meanwhile, the Gatestone Institute reports that: “Abortion has recently assumed epic proportions in countries such as Sweden or France. In France, there are 200,000 abortions a year. To put things in perspective, there are in France around 750,000 births a year. France, therefore, is aborting 20% of its babies/fetuses/embryos/cell clusters — choose according to your personal convictions — each year.” You can be sure it isn’t French Muslims who are aborting their babies by the hundred thousand, and this perhaps explains why they’ve been telling the Archbishop of Strasbourg that “France will be theirs one day.”

In *The Population Bomb* (1968), the Jewish biologist Paul Ehrlich wrote that the best method to reduce population is the legalization of abortion. That was without considering the effect of birth control or the broader Culture of Sterility that glorifies perverted, empty, childless visions of “love.” When Europeans began to legalize both birth control and abortion 40 years ago, a few years after Roe vs. Wade (1973), the Catholic Church warned of the risk of Europe entering into a “morbid civilization.” This is what we now inhabit.

The Culture of Usury

In a West gone wildly materialistic, it can be difficult to see the extent of Jewish usury. When you mention Jewish moneylenders to most people, the response normally relates to the Middle Ages. But Jewish usury is alive and well in modernity, and entire countries are in debt to Jewish financiers, who then pass on some of their wealth to Jewish organizations dedicated to the promotion of the three other cultures of White decline (Critique, Tolerance, Sterility). Paul Singer, of the Jewish “investment fund” has been described by *Bloomberg* as “The World’s Most Feared Investor,” but really he’s the world’s most feared exploiter of debt. The Democratic Republic of Congo owes Singer and his Jewish colleagues $90 million, Panama owes him $57 million, Peru owes him $58 million, and Argentina owes him $1.5 billion. When payments have been late, Singer seized and detained the flagship of the Argentinian Navy, and when South Korea put up a fight to prevent him getting control of Samsung, he drove the nation’s President to impeachment and imprisonment.

While these activities may appear very high-level, and distant from the reality of day-to-day life (unless you are a citizen of the Congo and Singer is blackmailing you for payment by withholding essential work on your water supply), Singer and his Jewish financial clique have a hand in almost every purchase you make, and every war your country wages.

Singer, his son Gordin, and their colleagues Zion Shohet, Jesse Cohn, Stephen Taub, Elliot Greenberg and Richard Zabel, have a foothold in almost every country, and have a stake in every company you're likely to be familiar with, from book stores to dollar stores. With the profits of exploitation, they fund the Culture of Sterility, boost Zionist politics, invest millions in security for Jews, and promote wars for Israel. Singer is a Republican, and is on the Board of the Republican Jewish Coalition. He is a former board member of the Jewish Institute for National Security Affairs, has funded neoconservative research groups like the Middle East Media Research Institute and the Center for Security Policy, and is among the largest funders of the neoconservative Foundation for Defense of Democracies. He was also connected to the pro-Iraq War advocacy group Freedom's Watch. Another key Singer project was the Foreign Policy Initiative (FPI), a Washington D.C.-based advocacy group that was founded in 2009 by several high-profile Jewish neoconservative figures to promote militaristic U.S. policies in the Middle East on behalf of Israel and which received its seed money from Singer.

Although Singer was initially anti-Trump, and although Trump once attacked Singer for his pro-immigration politics ("Paul Singer represents amnesty and he represents illegal immigration pouring into the country"), Trump is now essentially funded by three Jews—Singer, Bernard Marcus, and Sheldon Adelson, together accounting for over $250 million in pro-Trump political money. In return, they want war with Iran. Employees of Singer's firm, Elliott Management, were one of the main sources of funding for the 2014 candidacy of the Senate's most outspoken Iran hawk, Sen. Tom Cotton (R-AR), who urged Trump to conduct a "retaliatory strike" against Iran for purportedly attacking two commercial tankers. These exploitative Jewish financiers have been clear that they expect a war with Iran, and they are lobbying hard and preparing to call in their pound of flesh. As one political commentator put it, "These donors have made their policy preferences on Iran plainly known. They surely expect a return on their investment in Trump's GOP." When Adelson and Singer first made overtures to Marco Rubio, Trump tweeted that Rubio would be their "puppet." Trump has now taken money from the same puppetmasters, but has thus far refused to go "all the way" with their demands, even firing John Bolton, a favorite of the Jewish triad. How the latter will proceed in the face of Trump's defiance on the matter remains to be seen.

The Intersection of the Culture of Usury and the Culture of Zio-Wars: Paul Singer, Bernard Marcus, and Sheldon Adelson

The Jewish triad behind Trump is a perfect example of the role of Jewish finance and the Culture of Usury in sustaining and advancing Jewish power and influence in contemporary society. Singer embodies usury and vulture capitalism, while Bernard "Home Depot" Marcus is symptomatic of bloated consumerism, and Adelson represents the sordid commercial exploitation of vice (gambling). There is nothing productive in the economic activity of any of these figures, their vast accumulations arising from sociopathic parasitism, ethnic nepotism, and the will to cultural decay.

We feel this decay lower down the scale, since we live in a society of conspicuous consumption, funded by ever-escalating household debt. Everywhere, people buy things they don't need with money they don't have. Household debt is rising yet again in the United States. According to the New York Federal Reserve, Americans owe $13.86 trillion in household debt, slightly higher than the total amount right before the 2008 financial crisis. In Australia, the household debt to income ratio is above 190%, among the highest in the developed world. The same situation is seen in the U.K. Jews, of course, were involved disproportionately in the development of department stores, the fashion industry, retailing business, and other aspects of the consumer society.[22] Jews in late nineteenth-century Germany, as they did in several other Western countries, initiated the "consumer revolution," and "held, or at least started, the overwhelming majority of department stores and clothing and fashion houses throughout the country."[23] Werner Sombart remarked at the time that department stores were the herald of a new, degenerative economic culture, typified by "the anonymous, objectifying forces of capitalism and marketing." Contemporary anti-Semites saw these centers of the economic culture as "a consuming temple in two senses, as both a temple of consumption and a temple that consumes — that is, a place of destruction, a Moloch even, that greedily devours vulnerable customers and neighbouring businesses."[24]

Today, largely worthless "branded" consumer products are overwhelmingly Jewish, are promoted via Jewish dominance of the advertising industry, and their purchase by consumers is funded by Jewish financiers. Calvin Klein, Levi Strauss, Ralph Lauren, Michael Kors, Kenneth Cole, Max Factor, Estée Lauder, and Marc Jacobs are just some of the Jews whose very names have become synonymous with debt-fueled consumer culture and the subscribing to carefully cultivated fashion fads, while Jewish-owned companies like Starbucks, Macy's, the Gap, American Apparel, Costco, Staples, Home Depot, Ben & Jerry's, Timberland, Snapple, Häagen-Dazs, Dunkin' Donuts, Monster Beverages, Mattel, and Toys "R" Us have come to epitomize the endless and superfluous production of garbage for mass consumption on credit.

The consuming temple of debt-fueled consumerism is also linked to the cultures of Critique, Tolerance, and Sterility. So-called anti-racism, support for gender confusion, and the celebration of mass migration and multiculturalism have become mainstays of modern advertising as the Racial Endgame nears its conclusion and the West commences its death rattle.

Doritos
RAINBOWS

You might ask what tortilla chips have to do with sodomy, but that's only because you're suffering from a tolerance deficiency, and the best way to correct that is to admit White privilege, buy a Starbucks, and go try on a new pair of $200 jeans at Macy's.

Conclusion

Critique, Tolerance, Sterility and Usury have converged. This is the necessity of anti-Semitism. As much as *The Necessity of Anti-Semitism* has haunted me, so too has the image of Goedsche's Rabbi addressing the graveyard meeting of thirteen elders. It haunts me because it appears so antiquated and naive, as if the situation could ever have been so simple. The reality has always been much more profound, and infinitely more dangerous. The Jewish Question, such as it might exist for Jews, has always amounted to "Is it good for the Jews?" For Whites, it should always have been "Are the Jews good for us?" An answer might be found in their accumulation in their four aspects of White decline. Our opposition to this accumulation and its associated activities is perfectly logical, and morally necessary.

[1] F. Raphael, *The Necessity of Anti-Semitism* (London: Carcanet, 1997), 49.

[2] D. Dresser and L. Friedman, *American Jewish Filmmakers* (University of Illinois, 2004), 7.

[3] M. Mendelssohn, "Anmerkung zu des Ritters Michaelis Beurtheilung des ersten Teils von Dohm, über die bürgerliche Verbesserung der Juden," (1783), *Moses Mendelssohn gesammelte Schriften*, ed. G. B. Mendelssohn (Leipzig, 1843), vol. 3, 367.

[4] M. Kreyenfeld *Childlessness in Europe: Contexts, Causes, and Consequences* (Cham: SpringerOpen, 2017), v.

[5] Cited in T. Russell, *A Renegade History of the United States* (New York: Simon & Schuster, 2010).

[6] M. R. Klapper *Ballots, Babies, and Banners of Peace: American Jewish Women's Activism, 1890-1940* (New York: New York University Press, 2013), 151.

[7] *Ibid*, 159.

[8] E. Chesler *Woman of Valor: Margaret Sanger and the Birth Control Movement in America* (New York: Simon & Schuster, 2007), 51.

[9] D. K. Williams *Defenders of the Unborn: The Pro-Life Movement Before Roe v Wade* (Oxford: Oxford University Press, 2016), 27.

[10] *Ibid*, 66.

[11] L. J. Reagan *When Abortion Was a Crime: Women, Medicine, and Law in the United States, 1867-1973* (Berkeley: University of California Press, 1997), 173.

[12] J. Reed *The Birth Control Movement and American Society* (Princeton: Princeton University Press, 1984), 351.

[13] M. P. Leone *Atlantic Crossings in the Wake of Frederick Douglass* (Leiden: Brill, 2017), 111.

[14] J. F. Brodie *Contraception and Abortion in Nineteenth-century America* (Ithaca: Cornell University Press, 1994), 234.

[15] A. C. Crombie (ed) *History of Science* (Chicago: University of Chicago Press, 1990), 371.

[16] H. P. Freidenreich *Female, Jewish, and Educated: The Lives of Central European University Women* (Bloomington: Indiana University Press, 2002), 154.

[17] Y. Hashamova (ed) *Transgressive Women in Modern Russian and East European Cultures: From the Bad to the Blasphemous* (New York: Routledge, 2017), 16.

[18] R. Blobaum, *Antisemitism and Its Opponents in Modern Poland* (Ithaca: Cornell University Press, 2005), 87.

[19] R. Modras *The Catholic Church and Antisemitism: Poland, 1933-39* (New York: Routledge, 2004), 62.

[20] N. Las *Jewish Voices in Feminism: Transnational Perspectives* (Lincoln: University of Nebraska Press, 2015), 91.

[21] E.R. Dickson, *Sex, Freedom and Power in Imperial Germany, 1880-1914* (Cambridge University Press, 2014), 7.

[22] G. Reuveni, *Consumer Culture and the Making of Modern Jewish Identity* (Cambridge: Cambridge University Press, 2017), xiii.

[23] P. Lerner, *The Consuming Temple: Jews, Department Stores, and the Consumer Revolution in Germany, 1880-1940* (Ithaca: Cornell University Press, 2015), 5.

[24] *Ibid*, 9.

Brexit: The Banality of Treason

theoccidentalobserver.net/2019/10/07/brexit-the-banality-of-treason

Andrew Joyce, Ph.D. October 7, 2019

"We have no real democracy at the present time, because again and again the people have voted for decisive action, yet again and again their will has been thwarted by obstruction in the talking shop at Westminster. Democracy only begins when the will of the people is carried out." Sir Oswald Mosley, 1931

One of my all-time favourite fictional stories about the nature of political belief is Flannery O'Connor's *The Barber*, published in 1948. This remarkable short story, written when O'Connor was just 20 years old, follows a number of interactions in the life of George Rayber, a college professor who decides to visit a new barber just prior to a governor's election. Rayber is a typical liberal, blindly convinced of his progressive beliefs and his own intellectual powers. In contrast to Rayber, the Barber and his other customers are supporters of the racial status quo. As Rayber sits for a shave, and discussion moves to the election, the interaction between college professor and barber becomes a masterful allegory for competing political philosophies and behaviors. Rayber finds himself arguing with an audience that is grounded in reality, immune to abstraction, and who seem to understand the economic interests he has in the election better than he does. It is the Barber who repeatedly reminds the conceited, and self-deceiving, college professor to really "think" and to use his "horse sense" rather than blindly follow progressive fantasies and intellectual fashions. Rayber, incensed by the reactionary views of the Barber, is nevertheless unable to offer an articulate, factual rebuttal, sitting mute and angry. Frustrated and embarrassed by someone he sees as an ignorant bigot, he then neurotically spends the night writing a "systematic analysis" for why voting for his candidate is a good idea, and plans to confront the Barber with it before the election. The story reaches a climax when Rayber finally gives his impromptu lecture in the barbershop, is greeted with laughter and derision, and subsequently lashes out by punching the Barber — confirming, with his violent loss of self-control, his own ideological, intellectual and personal defeat.

Although it's been noted by biographers that she enjoyed "racist jokes," O'Connor was politically ambiguous and her precise intentions in this story went with her to the grave when she died of lupus aged 39. In this case, however, I subscribe to the school of formalist criticism in that I see *The Barber* as possessing a life and existence beyond its author and her intentions. Regardless of what O'Connor intended, or how other critics have interpreted it, the story remains one of the most profound and succinct fictional portrayals of modern left-liberalism. We know, for instance, from several scientific studies that although leftists believe themselves to be agents of rationality they are in fact more likely than Rightists to be swayed by emotion.[1] They are also prone to weaker levels of emotional regulation and to "extreme acts of solidarity … with groups to which they do not belong originally." The ongoing tragicomic presence of Antifa, recently filmed screaming "Nazi" at a milquetoast female conservative approaching her eighties, and the growing culture of censorship, are surely proof that the spirit of George Rayber is alive and well. The Left continues to evade debate, forfeiting argument in order to punch the "ignorant" in the smug belief that the Left, and the Left alone, are both intellectually and morally correct.

This smugness, and the inability to accept defeat even when it's right in front of them, has typified the actions of the left-liberal elite in relation to both Donald Trump and Brexit. When the Mueller Report, a kind of modern day Democrat version of Rayber's "systematic analysis," provoked all the laughter and derision it deserved, the Democrat's simply dusted themselves off and "punched" the GOP with a new set of outlandish claims concerning Trump and Ukraine. Similarly, when Britain voted to leave the European Union, the left-liberal elite "punched" the British public by blocking Brexit legislation, dodging a proposed general election, and then accusing Boris Johnson of inciting violence against them. Irony is often lost on the Left, but they have a talent for inadvertently producing it.

I must make myself clear. I am ambiguous about the actual *meaning* of Brexit. I firmly believe that the day after Brexit there will be violence in the streets, chaos in hospitals, resources and infrastructure will be stretched to breaking point, and government will be totally ineffective. Britain will be a disaster. But this will also be the case the day before Brexit, just as it has been the case in Britain ever since the multicultural project was embarked upon. Britain's most pressing crisis has little or nothing to do with a series of transnational treaties binding it to other European member states. Britain has already imbibed the most potent of toxins, globalism and multiculturalism, and these toxins will remain in the system with or without supervision or government from Brussels. My point is that Brexit will not cure Britain of any of its ills. It will not stop or slow immigration, it will not halt cultural decline or the march of Cultural Marxism, it will not stop Britain being ruled by elites far removed from the life and environment of the everyday Briton. More than a departure from European bureaucracy, *Britain needs a new departure from itself*.

That being said, of course I support the national principle and the idea that the British should be self-governing. I am, all things considered, a Brexiteer, and someone who believes that Britain should have the "cleanest break" possible from the EU system. But we must place all such rhetoric in context, and it is this context that reveals the circus in Westminster to be a particularly banal form of treason.

Brexit's Immigration Paradox

The ethno-nationalist looks at the Brexit debate and what does he see? He sees a choice between the migrant-welcoming EU globalist behemoth and … what? For a start, he sees "the most ethnically diverse" British government in history, led by a Prime Minister whose first act in office was to rule out setting any limits on the numbers of immigrants flooding Britain. This places Brexit voters in something of a quandary because the primary motivation for the Brexit vote was concern about immigration (see the excellent research of University of Kent's Matthew Goodwin). What they are now faced with is a Brexit that won't do anything to change immigration other than reduce the numbers of Poles and increase the numbers of Indians, Pakistanis and others from the Third World. As *The Economist* put it in February, "Europeans in Britain are packing up. The rest of the world is moving in."

Goodwin pointed out in his analysis of Brexit votes that although leaving the EU would reduce the influx of East European migrants to Britain, "of the twenty places with the largest proportions of non-UK EU nationals, eighteen voted to remain in the EU." In other words, the vast majority of British towns with the largest migrant worker populations from Poland and other East European countries *were not moved into an anti-EU immigration stance*. Nevertheless, since Brexit voters responded to surveys by insisting that they voted for Brexit due to immigration concerns, how do we connect these two facts? How do we reconcile an anti-EU Brexit vote motivated by "immigration," with the fact EU workers are tolerated or welcome in many parts of Britain, including those where they live in the highest concentration?

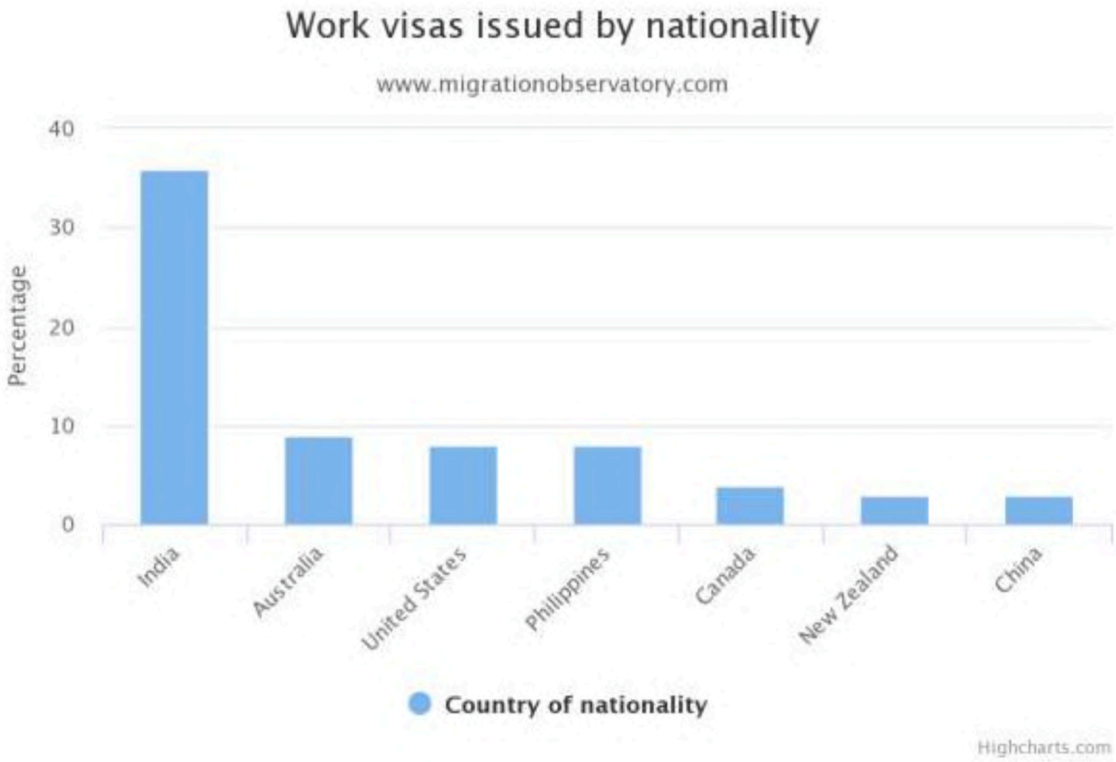
Goodwin's theory is that some towns were overwhelmed by the *pace*, rather than *nature*, of EU migration and, in some cases like Boston in Lincolnshire (first nationally for Brexit vote percentage) this seems to be the case. Similarly, Jonathan Portes, Professor of Economics and Public Policy, has argued that Brexit was simply a vote "against free movement of workers within the EU."[2] But I've consulted the demographics for boroughs in England that ranked highest for Brexit votes and the theory that Brexit was a reaction against fast-paced migration from Eastern Europe really only partly explains what's going on. Against Goodwin's theory, I posit that Brexit wasn't merely a reaction to the increased pace in arrivals of Poles and Bulgarians but rather, for most people, a more general protest vote aimed at, to use Nigel Farage's own terminology and propaganda phrase, "taking back control." Or, to put it more bluntly, Brexit was a general reaction against multiculturalism and multiracialism, and not against EU immigration as such.

An excellent example of a White area desperate to take back control from multiracialism is the borough of Thurrock in the East of England. Thurrock ranked fourth nationally for Brexit votes, but Poles and other EU nationals are nowhere near it's highest non-British group. Rather, that title goes to Black Africans who increased more than 1,000 percent between 2001 and 2011 (jumping from 971 to 9,742 — around 4 times as many as East Europeans). By sheer coincidence, drug sales, gang activity, and violent crime also increased in the area in line with the Black demographic. The situation is very similar in Fenland, East of England, which ranked sixth nationally for Brexit votes. When residents were questioned about their attitudes to immigration, most respondents made it clear that EU workers were tolerable and in some cases welcome, but that the "majority wanted the numbers of asylum-seekers and refugees to be reduced," and some "veered towards overt racism, including negative comments about Muslims." A Brexit vote wouldn't limit African and Muslim migration to Britain, but one assumes that voters in these areas saw it as a move in the right direction — a move towards "taking back control."

A similar theory to my own is apparent in the research of Simon Hix, Eric Kaufmann, and Thomas Leeper (London School of Economics) who have issued a working paper titled "UK voters, including Leavers, care more about reducing non-EU than EU migration." Their surveys found conclusively that "British voters prefer EU to non-EU migrants. … This pattern of preferring immigrants from inside the EU to those from outside holds across all social groups in our data." This adds to Kaufmann's findings that "the increase in non-European (BAME) respondents in a White British person's local area in the 2000s was a somewhat stronger predictor of their support for UKIP than the increase in local European population."[3] This is Brexit's immigration paradox — the vote brought about by a desire to tackle non-White immigration is, even if finally successful in removing Britain from the EU, utterly powerless to achieve that goal.

Nothing conservative about the Conservatives

Several days ago, conservative elements in the UK press celebrated a speech by Britain's India-derived Home Secretary Priti Patel, who has now pledged that she will, post-Brexit, introduce an Australian-style points system (or work permit system) for migrants. Such celebrations are woefully misguided because such a system will almost certainly do nothing to reduce immigration, and, if anything, will probably skew immigration even more towards non-EU migrants — a situation the British public clearly doesn't want. In fact, thus far the government has promised only to "end free movement *in its current form.*" [emphasis added] In other words, after Brexit, Britons can expect a slightly new form of free movement and ongoing mass migration. The Migration Observatory at Oxford University issued a paper last year showing that non-EU labour migration to the UK has been increasing since 2012, and that the largest group by far in this category are Indian men. Using existing patterns of work visa issuance, the paper makes the perfectly logical prediction that the primary beneficiaries of this Indian Home Secretary's much-vaunted post-Brexit "points system" will be … her fellow Indians. Szymon will make way for Sanjay, Radek for Ramesh.



In fact, Patel, who is a darling of civic nationalists because she talks nonsense about being tough on crime without actually doing anything (UKIP YouTube personality has hailed her "Priti the Barbarian"), is busy using her new role to build as many bridges to India as she can. Days ago she introduced a new two-year post-study work visa that is almost perfectly tailored to Indian graduates in Britain, providing a gateway to permanent settlement. Sir Dominic Asquith, British High Commissioner to India, has said the development is "fantastic news for Indian students, who will now be able to spend more time in the UK after completing their degree. … I'm delighted that numbers of Indian students coming to study in the UK are constantly increasing, having doubled over the last three years. Last year alone we saw a massive 42% increase … 96% of all Indians who apply for a UK visa are successful — meaning the vast majority of those who wish to come to the UK are able to do so."

Adding to Patel's dubious effort to "take back control," Boris Johnson has pledged to support "an amnesty for half a million migrants who do not have proof of their right to stay in the UK," something he has expressed enthusiasm for even while mayor of London between 2008 and 2016. Speaking to a leadership campaign event in the east of England before being elected Prime Minister by the Conservative Party, Johnson said, "I don't think it's commonsensical to think we can deport such a large number of people. We do need to think of how to regularize their status." One assumes that Johnson, deep down, feels that it isn't "commonsensical" to "take back control" of immigration, but he is happy to play the role of Brexit messiah if it keeps him in power.

The Banality of Treason

Pantomime is a classic British tradition, consisting of a type of musical comedy stage production designed for family entertainment. One of the typical features of a pantomime is that the audience is expected to raucously boo and cheer the production's villains and heroes. Make no mistake, Brexit is at the present time little more than a pantomime in which the British public is encouraged to cheer for Boris Johnson and his "Best o' British" cabinet of globalist Indians and half-Jews against the wicked Remainer factions in Parliament. And thus far the British public is dutifully playing along, with accusations of treason and declarations of "will of the people" becoming more and more commonplace, even though the original and ultimate goal of the Brexit vote, an end to mass migration, is becoming ever more distant.

I don't deny that treason of a sort is evident. In November 2016 I noted that Jews were very prominent in leading the fight against Brexit, and John Bercow, the Jewish Speaker of the House of Commons, has been credited with stopping Brexit thus far and is said to be capable of ousting Johnson. Jeremy Corbyn's tactics thus far have revolved around avoiding a turn to the electorate, and keeping any further decision-making out of the hands of the British public. All such actions are indeed in flagrant opposition to the will of the people as expressed in the 2016 Brexit vote. But, as a general election becomes more likely, the ruse that we will see a noble fight by Boris against a treasonous faction in Parliament is the stuff of pure fantasy. There are traitors in Parliament, but they occupy every seat, and not just those on one side of the House of Commons. Boris Johnson, in proposing an amnesty for half a million illegal immigrants, acts against the will of the people. Priti Patel, in easing the path for thousands more of her co-ethnics, acts against the will of the people. Treason from government is not a novelty, and is not tied to Brexit. It is endemic and banal in equal measure.

Part of the reason for the inertia and paralysis of the British response to the Brexit pantomime is that the Brexit vote was the result of a coalition of anti-globalists, Eurosceptics and nationalists. The referendum campaign was driven by anti-globalist and nationalist propaganda and instincts. The best example is the classic "Vote Leave" poster titled "Breaking Point" which depicted not factories filled with Polish agrifood workers, but streams of Syrians. And yet, almost as soon as the vote was announced, the focus switched to Eurosceptic concerns about trade, tariffs, and legal powers. Anti-globalist and nationalist elements became almost silent in the ongoing Brexit pantomime, revealing that the majority involved were in truth little more than the willing puppets of Eurosceptic business interests who wanted to use the emotive pull of immigration concerns without any intention of actually acting on them. This, and not the banal charade played out by Corbyn and his ilk, is the greater betrayal of the British people.

BREAKING POINT
The EU has failed us all
e must break free of the EU and take back c
s.
Leave t

Brexit Britain: Still at Breaking Point

The curtain will fall on the pantomime at Westminster only when the British people come to the realisation that proxy votes do not work — whether for UKIP, Brexit, or other parties, causes or interests where there is no clear programme for action on immigration and multiculturalism. The result of Brexit will inevitably be a UK in some form of union with the EU, in some form of scheme for some form of free movement, and with some form of provision for ongoing mass migration. Britain will have moved from one form of globalism to another, and the British electorate will be numbed for decades by apathy, exhaustion, and disillusionment.

I opened this commentary on Brexit with some lines from Sir Oswald Mosley not merely because the quote seemed appropriate, but because Mosley himself had ideas on a European Union that are worth considering. Mosley greatly desired an end to European “brother wars” and envisioned a voluntary union of European member states that made common cause for one another, supported one another, and exchanged the traditions and cultural values that made Europe a global titan. He sought an end to the “destruction of Western civilization by the simple process of first dividing the advanced nations of Europe and then setting them at each other’s throats in quarrels which have neither material nor spiritual relevance to reality.” Mosley’s European Union, conceived for the exclusive benefit of the European peoples, would have been something worth fighting for, rather than against. How different things might have been if we had the Union of Mosley instead of that of Coudenhove-Kalergi — a European Union conceived as the vehicle for the suppression and replacement of the European peoples. This, sadly, is our reality, and such as things stand, the pantomime must play on — the endless parade of the banality of treason.

[1] R. Pliskin, D. Bar-Tal, G. Sheppes, “Are Leftists More Emotion-Driven Than Rightists? The Interactive Influence of Ideology and Emotions on Support for Policies,” *Personality and Social Psychology Bulletin*, 40:12 (2014), 1681-1697.

[2] Portes, J. (2016) ‘Immigration after Brexit’, *National Institute Economic Review*, 238(1), pp. R13–R21.

[3] Kaufmann, E. “Levels or changes?: Ethnic context, immigration and the UK Independence Party vote” *Electoral Studies* 48 (2017), 57-69.

“Do Jews Think Differently?”: Aspects of Jewish Self-Glorification

theoccidentalobserver.net/2019/10/16/do-jews-think-differently-aspects-of-jewish-self-glorification

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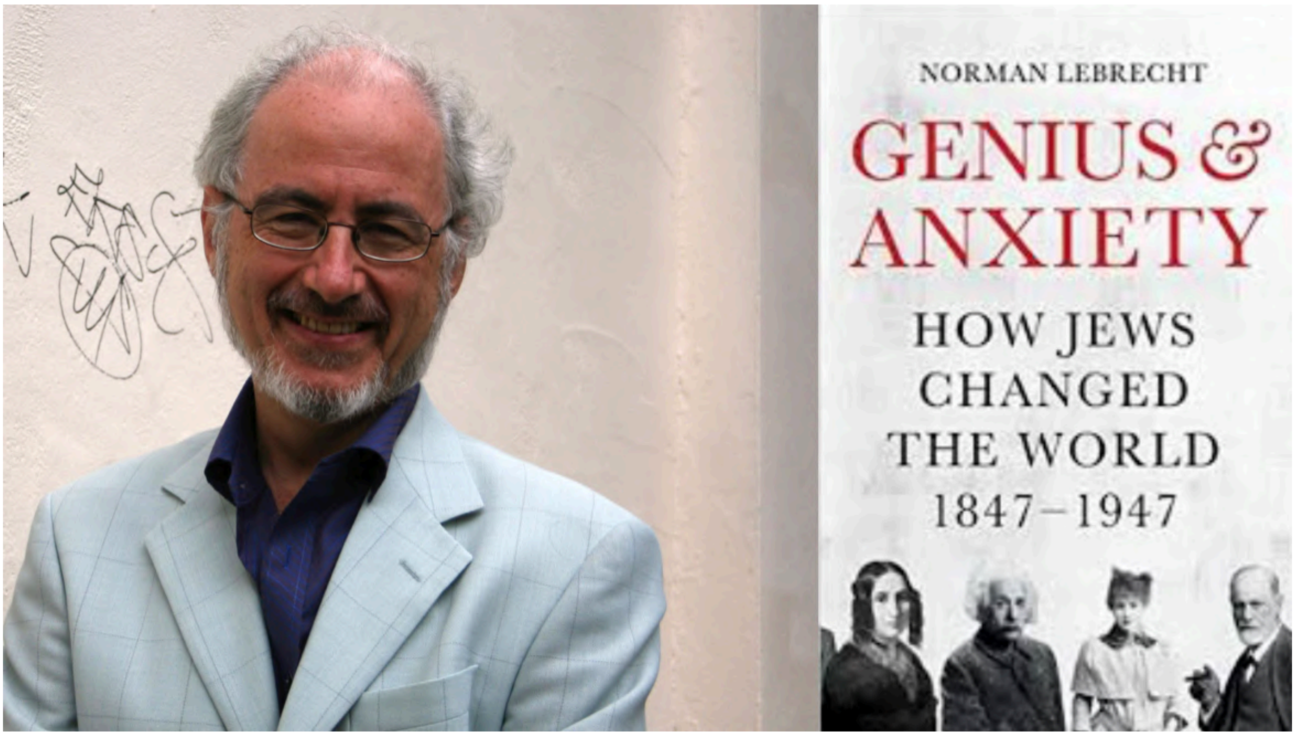


“Do Jews Think Differently?”: Aspects of Jewish Self-Glorification

*“What hollow, offensive self-glorification! Here it is ‘proved’ that the nation of Kant was really educated to humanity by the Jews only, that the language of Lessing and Goethe became sensitive to beauty, spirit, and wit only through Boerne and Heine!”*Heinrich von Treitschke, *A Word About Our Jewry*, 1879.

As indicated by the above quote from the nineteenth-century German historian and politician Heinrich von Treitschke, self-glorification has long been a noted feature of Jewish ethnocentrism and has frequently contributed to anti-Jewish feeling in host populations. It is almost entirely absent, however, from existing studies of anti-Semitism. Primarily, this absence can be explained by way of the fact anti-Semitism is, in the received wisdom, something that Jews are subjected to by hostile host populations for irrational reasons, rather than something that Jews have a role in causing or provoking. Jewish behavior, especially the kind of behavior involving traits that are negative or antagonistic to outgroups, is therefore remarkably neglected in Jewish historiography and social science studies concerning Jews. A secondary explanation for the neglect of Jewish self-glorification in the development of anti-Semitism, or even simply as an aspect of the Jewish identity or personality, is the scarcity of serious studies of Jewish ethnocentrism. The following essay attempts to address this gap by exploring aspects and examples of

Jewish self-glorification, and puts forward the hypothesis that Jewish self-glorification should be regarded as an example of both positive and negative ethnocentrism — that it reinforces in-group loyalties and self-esteem while weakening the loyalties and self-esteem of outgroups.

Jews have a joke among themselves that goes something like this: A class of schoolchildren is asked to produce an essay about giraffes; little Tom Smith hands in a piece on the neck; little John Baker writes about its diet; others write about the tail, the environment, and so on. Then little Benny Cohen hands in his paper, and it is titled "The Giraffe and the Jews."

The joke, little-known among non-Jews, conveys an important truism — that, for Jews, everything, no matter how distant or abstract, often comes back to the idea and feeling of being Jewish. In other words, it is a joke about Jewish ethnocentrism. That non-Jews aren't very familiar with the joke speaks to the fact that Jewish ethnocentrism is something that is very frequently discussed and celebrated by Jews, but also something that is frequently downplayed, obscured, or even denied when queried by outgroups. As such, it shouldn't be surprising that there is very little objective scholarly literature that explicitly deals with the way in which Jews see and regard one another, and how they regard themselves as Jews. More generally, it has been noted that Jews are averse to being objectively studied at all, and are notoriously unresponsive to census questions, resulting in a persistent inability to accurately determine their population size in almost every Diaspora country.[1] This aversion to censuses has been explained as a cultural relic of reactive past responses to persecution, although there is a case to be made that it developed over time for more proactive, deliberate and strategic reasons, such as assisting in the avoidance of military service in the Russian Empire, and the evasion of quantitative population restrictions in Jewish residence charters issued in early modern Europe.[2]

Jewish Ethnocentrism

In addition to census avoidance, it is notable that there is a general air of hostility towards other forms of gathering data about Jews and their behavior. It is especially interesting that, while studies of Jewish ethnocentrism carried out in the last fifty years are rare, objective studies of Jews have frequently been regarded as controversial or even as examples of prejudice. The quintessential case in this regard is of course that of Kevin MacDonald, but as Sander Gilman has demonstrated in *Smart Jews: The Construction of the Image of Jewish Superior Intelligence* (1996), there have also been very negative responses to work carried out on Jewish intelligence and behaviors by Gregory Cochran, Jason Hardy, Henry Harpending, Charles Murray, and Richard Lynn. One could speculate that Jews are averse to objective studies of their aptitudes and behaviors because they are aware that at least some of these findings would reflect negatively on their group and provide some cause for revising the prevailing understanding of anti-Semitism and contemporary Jewish politics. Jews, it could be argued, are averse to studies of Jewish ethnocentrism because they are probably aware that such studies would reveal them to be highly ethnocentric, a fact that could prove extremely problematic if it became widespread cultural knowledge in a host population.

The small number of studies that have explicitly and directly examined Jewish ethnocentrism have unanimously concluded that Jews are a highly ethnocentric group that scores very highly in both positive (ingroup self-esteem) and negative (hostility to outgroups) ethnocentrism. Jewish children identify themselves as Jews as early as five years of age.[3] Smooha's 1987 study of Jewish ethnocentrism in Israel, published in the Routledge journal *Ethnic and Racial Studies*, found it to "contain an excessive or unjustified element of superiority," and "an unwarranted expectation of Jews to be treated preferentially." Smooha's findings "clearly expose ethnocentric excesses among the Jews," and indicated that by certain metrics "virtually all Israeli Jews are racist." It was found that while Arab ethnocentrism in Israel was "mainly reactive and transformable," "Jewish ethnocentrism looks both genuine and intractable."[4] In a more recent study (2003), Brown et al. examined ingroup romantic preferences among American Jewish and non-Jewish White undergraduates and found that Jews had a "significantly greater" preference for their own group, and that the stronger a respondent identified as a Jew, the stronger was the respondent's preference for a Jewish romantic partner.[5] These respondents were also more likely to more favorably evaluate the Jewish people as a whole "on every target rating." In short, Jewish identity is very strongly linked to positive ethnocentrism and endogamy (marrying within one's group).

A particularly interesting aspect of the study by Brown et al. is the response to increasing rates of intermarriage among American Jews. Jewish intermarriage has been raised as evidence by some scholars objecting to analyses of Jewish ethnocentrism, most notably and recently by Nathan Cofnas.[6] However, as Brown et al. note, given more than a century of intense assimilation and acceptance by the host population and a population size of only around 3%, "an endogamy rate [among Jews] of 50% is surprisingly high." They add that intermarriage rates are highest in those areas where the number of eligible in-group partners is very low, and point out that their study of college students indicates that ethnocentric preferences remain very strong in Jews, even the young. Cofnas has also posited that intermarriage and subsequent gene dilution should be regarded as evidence against Kevin MacDonald's theory that Jews have acted to facilitate the continued genetic distinctiveness of the Jewish gene pool in the United States. Here it is worth considering the Judaic scholar Simon Rawidowicz who coined the term "the ever-dying people" to describe the Jews. In every generation, he noted, there are concerns (real or imagined) about Jewish survival. Yet this very concern about survivability was what helped to ensure that the community would continue to live, and even thrive. In plain terms, Jews, still enjoying a "surprisingly high" rate of endogamy, can afford the collateral damage of moderate levels of intermarriage, and in some respects the panic it causes can even be beneficial in facilitating the continued genetic distinctiveness of the Jewish gene pool among the strongly-identified and highly ethnocentric core of the population.

Jewish Self-Glorification

As a highly ethnocentric population, Jews would be expected to exhibit high levels of self-esteem at group level. Individual self-esteem has been linked to both sense of ethnic identity, and to ethnic self-esteem,[7] and although direct studies of the extent and nature of Jewish self-esteem are almost non-existent one study of Jewish adolescents has indicated a strong correlation between feeling Jewish and feeling good about oneself and one's group.[8] In fact, one 1968 study found that Jewish individuals with low personal self-esteem could boost their overall self-esteem by adopting a stronger group identity and, in a sense, drawing on the self-esteem of simply being Jewish.[9] Similarly, a 1981 study found that Jews, as a group, had higher self-esteem than both Protestants and Catholics, who were roughly equal in self-esteem.[10] A more anecdotal indicator of Jewish self-esteem at the group level is the very strong group reaction towards those Jews who are even slightly critical of Jewish identity and "being Jewish," most obviously in the form of the obviously excessive "self-hating Jew" accusation that is often made against Jewish defectors from the self-esteem norm. It is especially interesting that scholars who oppose work on Jewish ethnocentrism are also prominent in making Jewish "self-hatred" accusations, and Sander Gilman is again notable in this regard with his *Jewish Self-Hatred* (1986). This policing of positive perspectives of Jews among the in-group and outgroup is an excellent example of the dual function of Jewish self-glorification, which is arguably the most flamboyant and contentious aspect of Jewish positive ethnocentrism and high Jewish self-esteem.

Self-glorification is commonly defined as the exaltation of oneself and one's abilities, though one could add that it entails excessive or unjustified elements of superiority. Individually, high levels of self-glorification are correlated strongly with psychopathy.[11] A small number of studies have found that groups demonstrating feelings of exaggerated self-love and superiority were more prone to desires or attempts to dominate other groups.[12] It is interesting in this respect that Patai (1996) quotes Menahem Nahum, an eighteenth century rabbi as follows: "All nations, with the exception of Israel, lack understanding [intelligence], and because they lack understanding no country can forgo Jewish leadership."[13] Jews have exhibited excessive or unjustified elements of superiority for many centuries, most evidently in the foundational texts of their religion which posit Jews as favored by a sole universal deity, destined to dominate other groups, and establish moral hierarchies in which outgroups can be treated badly. Even in the New Testament of Christians, one finds the statement that "Salvation is from the Jews (John 4:22), and Jesus is mentioned as comparing a non-Jew to a dog (Matthew 15:26).

Later, in their interactions with Western culture, Jews frequently had recourse to the exaltation of themselves and their real or imagined abilities. Patai argues that by the twentieth century such forthright confessions of supremacist thinking had evolved into a more guarded “environmentalist explanation of Jewish superiority.” These explanations follow a formulation that asserts Jewish superiority from a less aggressive stance, often accompanied by claims that Jews simply don’t have the cultural baggage of their hosts. As an example, Patai cites French Jews of the nineteenth century who claimed superiority over Frenchmen because they didn’t have the religious and cultural baggage of a Catholic upbringing. This compares remarkably well with a writer in the *Times of Israel* who, commenting on the activities of the Jewish politician Alan Shatter in promoting divorce and contraception in Ireland, has argued that Shatter’s Jewishness “appeared to put him at an advantage, freeing him from the baggage that weighed on his Catholic counterparts.” Similarly, David Dresser and Lester Friedman, Jewish scholars of the media, maintain the position that Jewish filmmakers have a unique, untainted objectivity because of their Jewishness. They write that “Jewish artists’ marginality allows them a vantage point denied other, more culturally absorbed, creative thinkers.”[14]

Environmentalist explanations of Jewish superiority, and therefore examples of Jewish self-glorification, are certainly alive and well in the present. On October 5th, Norman Lebrecht, the Jewish British commentator on music and cultural affairs, published a piece at *The Spectator* titled “Do Jews Think Differently?,” in which he argues that Jews possess “a common ancestral way of thinking” that has allowed them to “change the world as we know it.” He insists that there exists “a way of thinking that has allowed Jews to see the world from an oblique angle,” and continues “Do Jews think differently? The moment I asked that question, there could be only one answer. … Some dissenting Jew, somewhere, right now, is about to change the way the world revolves.” Lebrecht refers at length to his recently published *Genius & Anxiety: How Jews Changed the World, 1847–1947* (Simon & Schuster, 2019), in the course of which he profiles 36 Jews who he claims are responsible (in a positive sense) for modernity. Lebrecht is a strongly identified Jew who clearly has a high level of self-esteem at the group level. He also has a history of producing texts that have advanced Jewish self-glorification. For example, in a 2011 *Occidental Observer* review essay (of Lebrecht’s *Why Mahler? How One Man and Ten Symphonies Changed the World*), Brenton Sanderson argues that

> **The focus here is on alerting us to fact of Mahler’s towering genius, and how this genius was inextricably bound up with his identity as a Jew. Overlaying this, as ever, is the lachrymose vision of Mahler the saintly Jewish victim of gentile injustice. Lebrecht’s new book is another reminder of how Jewish intellectuals have used their privileged status as self-appointed gatekeepers of Western culture to advance their group interests through the way they conceptualize the respective artistic achievements of Jews and Europeans. … This betokens an acknowledgement of the importance of ethnic role models in the promotion of ethnic pride and group cohesion, and how ethnocentric Jews, like Lebrecht, have hyped the former to promote the latter. This form of Jewish**

> **intellectual activity is clearly directed at influencing ‘social categorization processes in a manner that benefits Jews.’**

The unique aspect of Jewish self-glorification is not just the production of books like Lebrecht’s, but the scale and uniformity of such production, and the resulting broader cultural impact. Other groups have at times produced self-glorifying texts, for example, Thomas Cahill’s *How the Irish Saved Civilization* (1995), and Arthur Herman’s *How the Scots Invented the Modern World* (2001), but these are extreme rarities, these authors have also written about unrelated subjects, and these texts do not appear to be accompanied by particularly high levels of ethnic self-esteem or associated factors of ethnocentrism in their respective ethnic groups. By contrast, Lebrecht’s book is simply part of a steady production of texts in which Jews celebrate themselves, often with extremely tendentious claims and outlandish and misplaced self-congratulation. Lebrecht’s latest text, for example, is almost a reprint of Jacques Picard’s *Makers of Jewish Modernity: Thinkers, Artists, Leaders, and the World They Made* (Princeton, 1998), and this in turn is part of a tradition that includes Heinrich Graetz’s 11-volume *Geschichte der Juden* (1853-1870), Cecil Roth’s *The Jewish Contribution to Civilization* (1938), Fredric Bedoire’s *The Jewish Contribution to Modern Architecture* (2004), and Rebecca Goldstein’s *Betraying Spinoza: The Renegade Jew Who Gave Us Modernity* (2006) (see here for an examination of how Spinoza has been a particular focus for Jewish self-glorification).

A fundamental problem with many of these texts, and a contributing factor to anti-Semitism, is that they very frequently involve Jews taking exclusive credit for accomplishments in which their role has been disputed, minor, or even entirely absent. Heinrich von Treitschke’s 1879 complaint at the opening of this essay concerned the efforts of the Jewish historian Heinrich Graetz to promote the idea that Jews were due credit for the work of Kant and the literature of Lessing and Goethe. It is noteworthy that the effort to claim credit for the work of Goethe is ongoing among Jews today, most prominently in two works, Klaus Berghahn’s *Goethe in German-Jewish Culture* (2001) and Karin Schutjer’s *Goethe and Judaism* (2015). Efforts have also been made, on the flimsiest of evidence, to suggest that Miguel de Cervantes, author of *Don Quixote* (1605), was Jewish, and as Sanderson has noted, there have been claims that Shakespeare’s works were actually written by a Jewish woman named Amelia Bassano Lanier. Jews have also attempted to demonstrate the Plato’s “dependence on Moses” (see, for a modern example, Carlos Fraenkel’s *Philosophical Religions from Plato to Spinoza*).

Richard Popkin (1923–2005), a Manhattan-born Jewish academic working in the history of philosophy, was particularly notable for his efforts in Jewish self-glorification. While working on raising the profile of Spinoza via dubious methodologies, Popkin employed equally questionable methods and arguments to raise the profile of another Enlightenment-era Jew, Isaac La Peyrere. Popkin wrote: “I have tried for over a decade to make him one of the central figures in modern thought, but have not yet succeeded in completely rescuing him from obscurity."[15] Even though La Peyrere's accomplishments are regarded as marginal by almost every non-Jewish academic in the field, Popkin was at the forefront of efforts in the 1970s to displace Thomas Hobbes with La Peyrere as the most influential and significant critic of the idea of Mosaic authorship of the Old Testament, an attempt which ultimately failed because of a resolute scholarly consensus on the "archetypal originality" of Hobbes' critique of religion. Popkin later turned his attention to linking La Peyrere to Spinoza, even though he admitted "no document attesting to this has been found," and that in relation to Spinoza's supposed use of La Peyrere's works "one can only speculate." Elsewhere, Popkin devoted himself to "proving" the "Jewish inheritance" of Isaac Newton, whom he wished to present as a "follower of Maimonides."[16]

The Zionist thinker Walter Goldstein wrote in 1942, in relation to figures like Goethe, Mozart, Bach, Schiller, Lessing and Kant, that the meaning of the Diaspora was to "absorb the alien and learn from it — but to learn from it *for us*, for our own purpose"[17] [emphasis in original]. Trends in modern Jewish academia and culture suggest that a quite literal absorption is taking place, whereby almost every major figure of Western culture is being reinterpreted by Jews as owing much of their accomplishment to Jewish sources. Other major European figures and events that have been subjected to revisionist interpretations for Jewish self-glorification include John Milton (Jeffrey Shoulson's 2012 *Milton and the Rabbis: Hebraism, Hellenism, and Christianity*), Leonardo Da Vinci (*Leonardo Da Vinci's Musical Gifts and Jewish Connections*, 2010), and the scientific revolution (André Neher's 1986 *Jewish Thought and the Scientific Revolution of the Sixteenth Century*). Dante Alighieri is now said to have been influenced by Kabbalah (Mark Mirsky's 2003 *Dante, Eros, and Kabbalah*), while Louis Pasteur's revolutionary research on immunization is now said to have been based on the Talmud. Other figures claimed as Jews, or to have been heavily influenced by Jews and Judaism, include Pythagoras (Louis Feldman's 1996 *Jewish and Gentile in the Ancient World*), Christopher Columbus, Rembrandt (Steven Nadler's 2003 *Rembrandt's Jews*), and John Locke (Yechiel Leiter's 2018 *John Locke's Political Philosophy and the Hebrew Bible*).

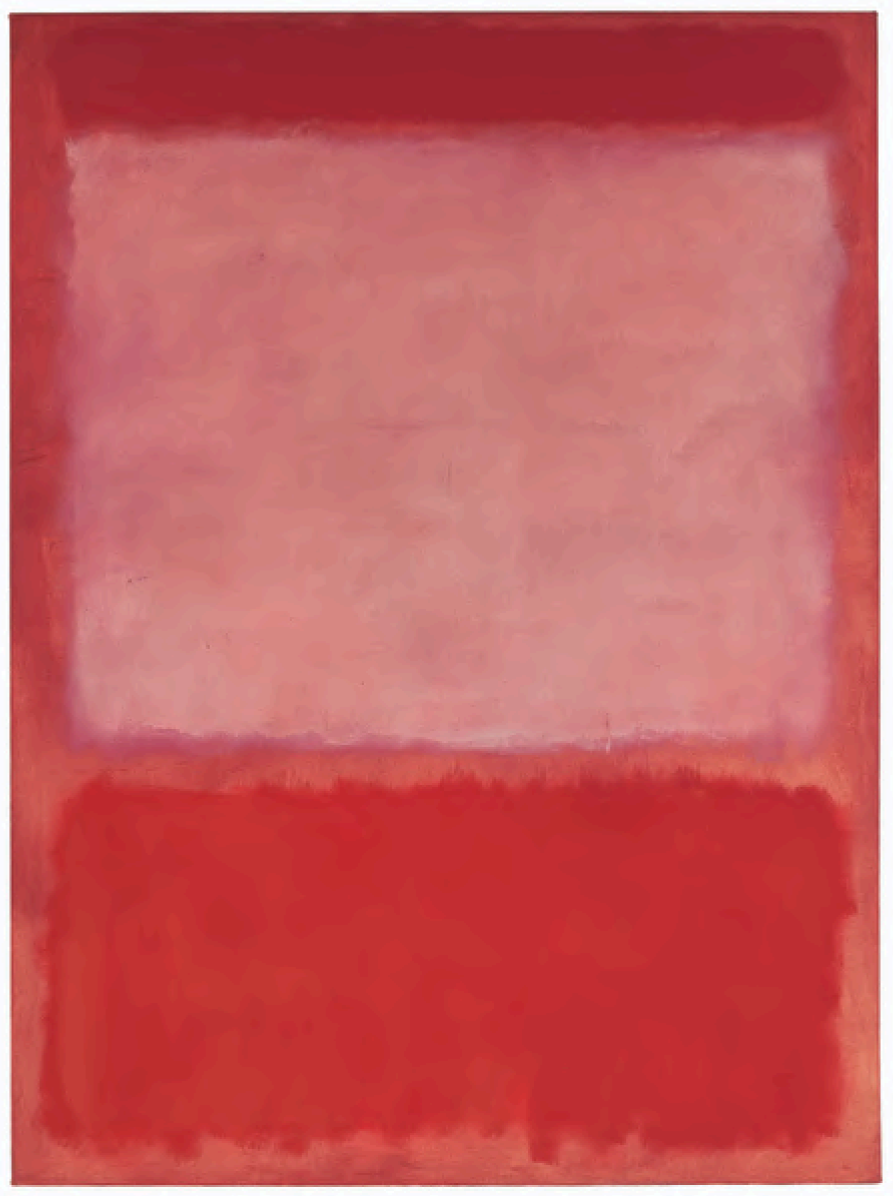
Another aspect of Jewish self-glorification is implicit in claims that certain aspects of modern society would not exist without Jews, and even that outgroups need Jews in order to survive. A good example in this regard is the blurb for Norman Lebrecht's latest book, *Genius & Anxiety: How Jews Changed the World*, in which it is argued: "Without Karl Landsteiner, for instance, there would be no blood transfusions or major surgery. Without Paul Ehrlich no chemotherapy. Without Siegfried Marcus no motor car. Without Rosalind Franklin genetic science would look very different. Without Fritz Haber there would not be enough food to sustain life on earth." These incredibly hyperbolic claims are demonstrably false from a factual point of view. The case of Siegfried Marcus is worth discussing. The earliest form of the automobile was pioneered by François de Rivaz around 1808, and the four-stroke petrol internal combustion engine that still constitutes the most prevalent form of modern automotive propulsion was in fact patented by Nikolaus Otto in the 1860s. While some have claimed that Siegfried Marcus had developed a fully functioning motor car by the 1870s, there is remarkably little evidence for this. By contrast, in 1885, Karl Benz developed a petrol or gasoline powered automobile, and this is also considered to be the first "production" vehicle as Benz made several other identical copies. In either event, it is clear that Benz was operating independently of anything Marcus was building, and that Marcus himself was dependent on technological innovations developed by non-Jews in order to pursue his project. In short, without Siegfried Marcus we would indeed have the motor car, and since the chain of modern production goes back through the Benz technological genealogy, it can be confidently asserted that we did in fact have the motor car without Siegfried Marcus.

The same pattern can be ascertained in every example given in the blurb for Lebrecht's book, and it is particularly ironic that Lebrecht should include Landsteiner who was an excellent example of a defector from the Jewish norm of high ethnic self-esteem. Landsteiner, a convert to Catholicism, took legal action in 1937 against an American publisher who had included him in the book *Who's Who in American Jewry* and was highly ambivalent about his Jewish origins. One assumes that, had he been alive today, he would have taken legal action against Lebrecht also. The inclusion of Landsteiner in Lebrecht's book is, however, indicative of another aspect of Jewish self-glorification — a tendency to exaggerate the Jewishness of the subject so that his 'world-changing' achievement is held to be the natural expression of his Jewish origins and identity.

This pattern is observed even in circumstances where there is ample evidence that the subject distanced themselves from Jews and Judaism, and even held hostile attitudes towards them. The best example in this regard is Spinoza, who was exiled from the Amsterdam Jewish community and later survived an assassination attempt arranged by the same Jews. Spinoza also wrote very disparagingly of Judaism and Jews in his 1670 *Tractatus Theologico-Politicus* in which he expressed his thoughts on Judaism. According to Spinoza, Judaism "commands the hatred of the enemy," and is "carnal and particularistic."[18] Spinoza argued that Mosaic Law was "merely national," and was "a particularistic and tribal law that serves no other end than the earthly or political felicity of the Jewish nation." Claims that Judaism was a universal religion were seen as nonsense by Spinoza, who saw in the God of Israel only "a tribal God who is not the God of all mankind." He stated that, in relation to the Jews "it is the hatred of the Nations that above all keeps them in existence as a people."[19] Such statements and contexts haven't prevented Spinoza from being adopted by an extraordinary Jewish academic cottage industry as the quintessential Jewish genius who saved outgroups and ushered in modernity with his putative Jewish brilliance.[20]

A further aspect of Jewish self-glorification is the promotion or exaggeration of Jewish figures whose accomplishments would ordinarily (without Jewish self-glorification efforts) be regarded as moderate to mediocre. Lebrecht's book is again a useful example because he cites figures like Franz Kafka and Marcel Proust as world-changing. While these authors produced works that are unquestionably unique and, if nothing else, interesting, their status as world-changing is hyperbolic by any objective standards. The works of both authors, which equally orbit the same themes of neuroticism and paranoia, did not resonate in the mass cultural consciousness in the same way that some of their non-Jewish literary contemporaries did (Joyce, Woolf, Beckett, Eliot, and Yeats to name just a few). And, in any event, there are questions as to why novelists (especially those of long-winded niche texts like Proust's *In Search of Lost Time*) should be considered world-changing at all, especially in a century that saw multiple major wars, massive innovations against disease, and the development of the television and aircraft. Lebrecht's focus on Jews is instead highly revealing of a certain type of Jewish perspective prominent in strongly identified Jews exhibiting high levels of ethnocentrism and ethnic self-esteem. From the perspective of these extraordinarily ethnocentric individuals, only Jews matter — regardless of the meaning or meaninglessness of their work or achievement. Perhaps the quintessential example in this regard is the reception by Jews of the Jewish Abstract Expressionist painter Mark Rothko. Sanderson (2011) comments:

> **For critics like [Klaus] Ottmann, Rothko's genius is indisputable and he possessed an "extraordinary talent" that enabled him to transfer his metaphysical "impulses to the canvas with a power and magnetism that stuns viewers of his work. … In fact Rothko's skill in achieving this result — whether intentional or not — perhaps explains why he was once called "the melancholic rabbi." For prominent Jewish art historian Simon Schama, Rothko's "big vertical canvasses of contrasting bars of colour, panels of colour stacked up on top of each other" qualify Rothko as "a maker of paintings as powerful and complicated as anything by his two gods — Rembrandt and Turner." For the ethnocentric Schama "these [Rothko's] paintings are equivalent of these old masters … Can art ever be more complete, more powerful? I don't think so."**



A Rothko Masterpiece

In trying to explain these aspects of Jewish self-glorification, one can’t escape the possibility that the most ethnocentric strata of Jews have indeed retained the same perspective of Menahem Nahum, the eighteenth-century rabbi who insisted that all nations, with the exception of Jews, lack “understanding” and that no country can forgo Jewish leadership. It is likely that the level of ethnic self-esteem in such individuals is so high that they, in some sense, simply find it inconceivable that outgroups could succeed, let alone outperform Jews. Such a perspective would certainly go some way to explaining what appears to be an obsessive search for the often-imagined Jewish origins of leading Western figures and their accomplishments, and an equally obsessive search for Jewish figures who can be successfully boosted in the popular consciousness of outgroups, and positioned as lightning rods for Jewish ethnic pride.

Adaptive Qualities of Contemporary Jewish Self-Glorification

There are a number of features of Jewish self-glorification that could be regarded as highly adaptive in the contemporary social and cultural environment. Most obviously, by creating and sustaining an environment in which the in-group is seen as uniquely gifted and tasked with a world-historical mission, Jews promote high levels of ethnic cohesion and discourage defection. The most remarkable example of this dynamic at play can be found during the Middle Ages when some Jews opted for suicide over conversion to Christianity. The argument could be made that, for those choosing suicide, it was psychologically easier to die as a member of a gifted chosen people than to defect to a status that, in elements of Jewish theology, was less than human.

High self-esteem is also very strongly correlated with the General Factor of Personality (GFP), which in turn is associated with high degrees of social success and effectiveness. [21] In essence, by promoting high levels of in-group self-esteem, Jews make themselves more effective as individuals in acquiring, and helping to expand, positions of social, economic, and political influence for the broader group. In short, high self-esteem produces better and more effective activists. The generally higher level of self-esteem found among Jews, when compared to Catholics and Protestants[22], would indeed suggest an elevated GFP and social effectiveness in general. It could also be reasonably posited that feelings of high ethnic self-esteem would provide encouragement and justification for psychological aggression and various forms of activism against outgroups, assumed to be intellectually or morally wrong in issues of inter-ethnic dispute, and this aggression could extend to attempts at cultural and political domination. An interesting case study in this respect is the Jewish New Left of the 1960s and their self-concept as engaging in "heroic action" against outgroup norms. Both Abbie Hoffman and Jerry Rubin quite literally used superhero allegories to describe themselves and their activities, with Rubin comparing himself to the Lone Ranger and Hoffman claiming "I'm just the guy who flies around in a cape and has the hots for Lois Lane."[23] In such cases, highly narcissistic Jews act aggressively in the cultures of outgroups at least partly, or ostensibly, in the belief that Jewish heroic "assistance" is required for the outgroup's own good — with the outgroup patronizingly seen as incapable or unready to even understand what that "good" is. Some degree of self-deception among Jews would be required in such cases, and this is discussed further by the present writer elsewhere.

A further adaptive quality of contemporary Jewish self-glorification is that there is always a possibility that outgroups, in whole or in part, might be convinced by the cultural atmosphere of Jewish self-glorification, accept it as truth, and willingly submit themselves to Jewish leadership. This can occur on an individual level, in which outgroup members are so accustomed to believing that Jews are uniquely talented or gifted that they are more prone to following certain Jewish 'guru' figures, or it can occur on a more broad ethnic basis in which Jews in general are regarded as a special people by outgroups. In the former case, there are certainly no shortage of examples of Jews of moderate significance gaining very widespread followings and acclaim from outgroup members, with all the allusions to “Jewish genius” one might expect from such a scenario. In the latter case, Jews have long held a privileged status as victims and gurus on the Left (though this is now waning), and Jews and Israel continue to hold Christian Zionists and aspects of the European Right in thrall, and are indeed regarded by many as “the apple of God’s eye.” Examples of non-religious ethnic Europeans producing texts glorifying Jews include Paul Johnson’s 1987 *A History of the Jews* and Thomas Cahill’s 1998 panegyric *The Gifts of the Jews*.

Yet another adaptive quality of Jewish self-glorification, and related to the one above, is that it can act to simultaneously reduce ethnic pride among outgroups and elevate Jewish prestige. If highly ethnocentric Jews can successfully disseminate the falsehood that the outgroup’s accomplishments are in fact Jewish accomplishments, then there will be a clear diminishment in the level of ethnic self-esteem in the outgroup. A similar effect can be accomplished by culturally “spamming” the outgroup with discussions of Jewish genius and exceptionalism, and these can be exacerbated further by combining such efforts with cultural “spamming” depicting Jews as the blameless victims of irrational violence perpetrated by the same outgroup. In this case, the Jews become intellectual and moral heroes, boosting in-group self-esteem, while the outgroup is paralyzed by a twin sense of inferiority

and guilt.

The converse, of course, is that Jews have been prominent in promoting White guilt—in effect glorifying their own past while vilifying the people and culture of the West. Mainstream media messages promoting White guilt are ubiquitous, and Jewish involvement with the media and projects such as “**Whiteness Studies**” is notorious.

Maladaptive Qualities of Jewish Self-Glorification

The most obvious maladaptive quality of Jewish self-glorification is its potential to provoke anti-Semitism, as seen in the quote opening this essay. It is especially interesting that the rise of modern forms of anti-Semitism coincided with the rise of European nationalisms, which could in some sense be regarded as a form of political activity designed to raise ethnic self-esteem. Jewish attempts to assert cultural superiority over the highly-accomplished and pride-filled Germans of the late nineteenth and early twentieth centuries appear to have been an especially volatile source of ethnic friction.

Jewish self-glorification is also something that needs to be carefully expressed, and even highly ethnocentric Jews appear to be aware of safe limits to the expression of their ethnic pride. For example, Cecil Roth in his *The Jewish Contribution to Civilisation* wrote:

> **The Jew is distinguished, perhaps, by a slightly greater degree of intellectualisation, possibly by a freshness of outlook, natural in one whose approach tends to be external; and, in consequence, by a faculty for synthesis**

> **and for introducing new ideas. He is apt to show, in fact, certain characteristics inevitable in persons who belong, through the circumstances of their history, to a single sociological group. *To say more is hazardous*. [emphasis added]**

Not only is Roth's comment an excellent example of an environmentalist explanation of Jewish superiority, but his caution is also extremely noteworthy. Jewish self-glorification can be hazardous because the very point of contending for credit for a particular invention/accomplishment is a potential point of ethnic conflict. Additionally, Jewish self-glorification takes the risk of publicly posturing Jews as a group, a position that is normally avoided and downplayed by Jews in almost every other cultural scenario. Jews must also exercise caution in what exactly the claim credit for. Claiming Karl Marx, for example, despite his baptism and some anti-Semitic remarks, is an endeavor not without risk, and the same can be said for texts like Neal Gabler's 1998 *An Empire of Their Own: How the Jews Invented Hollywood*. Jewish claims of responsibility for creating "modernity" and the "modern world" also assume a level of cultural consensus that these are in fact good things worth taking the credit for. One imagines that if a cultural consensus was reached that "modernity" was bad, or negative for Europeans, texts like Norman Lebrecht's latest book would quietly disappear.

Most catastrophically, Jewish self-glorification efforts can potentially be identified for what they truly are, with these efforts failing and then in fact coming to reflect badly on Jews. Writing in the 1970s, Dutch Spinoza expert, Hubertus G. Hubbeling, expressed awareness of the fundamental and longstanding difference between Jews and non-Jews in interpretations of Spinoza's importance. Hubbeling, with barely concealed irritation at the specifically Jewish character of the effort to exaggerate Spinoza's significance, wrote towards the end of his *Spinoza's Methodology* that:

> **there are some *Jewish writers* who emphasize very strongly the importance of Spinoza's contribution to the development of democratic ideas. Joseph Dunner, for example, places him above Locke in this respect. L. Feuer makes of Spinoza the first democratic political philosopher: 'The political philosophy of Spinoza is the first statement in history of the standpoint of democratic liberalism' … According to the opinion of the present writer Spinoza's *importance is exaggerated here*.[24] [emphasis added]**

If the full implications and impact of Jewish self-glorification became common knowledge, fuelling anti-Semitism, it would clearly have a deleterious effect on the Jewish position in Western culture and society.

Conclusion

Although Jewish self-glorification is almost entirely absent from existing studies of anti-Semitism, it has played an important role in generating inter-ethnic friction over historical time. Jewish self-glorification, which continues to thrive both in Israel and the Diaspora, should be regarded as an extreme example of both positive and negative ethnocentrism — that it reinforces Jewish in-group loyalties and self-esteem while weakening the loyalties and self-esteem of outgroups. At time of this writing, Jewish self-glorification is highly adaptive for Jews who occupy a position of cultural prestige in almost all sections of Western culture and society, and who use self-glorification to secure this prestige and expand it further. Jewish self-glorification has been highly successful in boosting Jewish activism against outgroups, and together with victimhood narratives, which are themselves a form of historical glorification, have succeeded in paralyzing European outgroups with a twin sense of inferiority and guilt. Attempts to further lower European ethnic pride, through accusations of putative historical evils or by co-opting, relativizing, or universalizing their ethnic achievements will continue to be a key point of inter-ethnic conflict between Europeans and Jews. A crucial task for those interested in improving the prospects of the European peoples will therefore rest to some extent in finding ways to elevate group pride and creating a cultural consensus to diminish that of the Jews.

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[2] See, for example, the Charter Decreed for the Jews of Prussia (April 17, 1750) by Frederick II, which outlined the number of Jews, by occupation, permitted to reside in Berlin.

[3] Hartley, E. L., Rosenbaum, M., & Schwartz, S. (1948). Children’s Perceptions of Ethnic Group Membership. *The Journal of Psychology*, 26(2), 387—397.

[4] Smooha, S. (1987). Jewish and Arab ethnocentrism in Israel. *Ethnic and Racial Studies*, 10(1), 1—26.

[5] Brown, L. M., McNatt, P. S., & Cooper, G. D. (2003). Ingroup romantic preferences among Jewish and non-Jewish White undergraduates. *International Journal of Intercultural Relations*, 27(3), 335—354.

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[14] Dresser, D and Friedman, L. (2004) *American Jewish Filmmakers* University of Illinois, 7.

[15] Popkin, R.H. (1978) 'Spinoza and La Peyrere' in R. Shahan and J. Biro, *Spinoza: New Perspectives* Norman, Oklahoma.

[16] Popkin, R.H. (1990) *Essays on the Context, Nature, and Influence of Isaac Newton's Theology* Boston: Kluwer.

[17] Quoted in Biemann, A (2012) *Dreaming of Michelangelo: Jewish Variations on a Modern Theme* Stanford, California.

[18] Strauss, L. (1965) *Spinoza's Critique of Religion* New York, 18.

[19] Donagan, A. (1988) *Spinoza* New York, 9.

[20] See, for example, Harry Wolfson's two-volume *The Philosophy of Spinoza*, Joseph Dunner's *Baruch Spinoza and Western Democracy*, Lewis Feuer's *Spinoza and the Rise of Liberalism*, Leon Roth's *Spinoza, Descartes, and Maimonides*, the many works of Richard Popkin, Margaret Jacob's *The Radical Enlightenment*, Marjorie Glicksman Grene's *Spinoza and the Sciences*, Steven Nadler's *Spinoza: A Life* and his *Spinoza's Heresy: Immortality and the Jewish Mind*, Jonathan Israel's *Radical Enlightenment: Philosophy and the Making of Modernity, 1650—1750*, Michael Mack's *Spinoza and the Specters of Modernity: The Hidden Enlightenment of Diversity from Spinoza to Freud*, Steven Nadler's *A Book Forged in Hell: Spinoza's Scandalous Treatise and the Birth of the Secular Age*, and Rebecca Goldstein's *Betraying Spinoza: The Renegade Jew Who Gave Us Modernity*.

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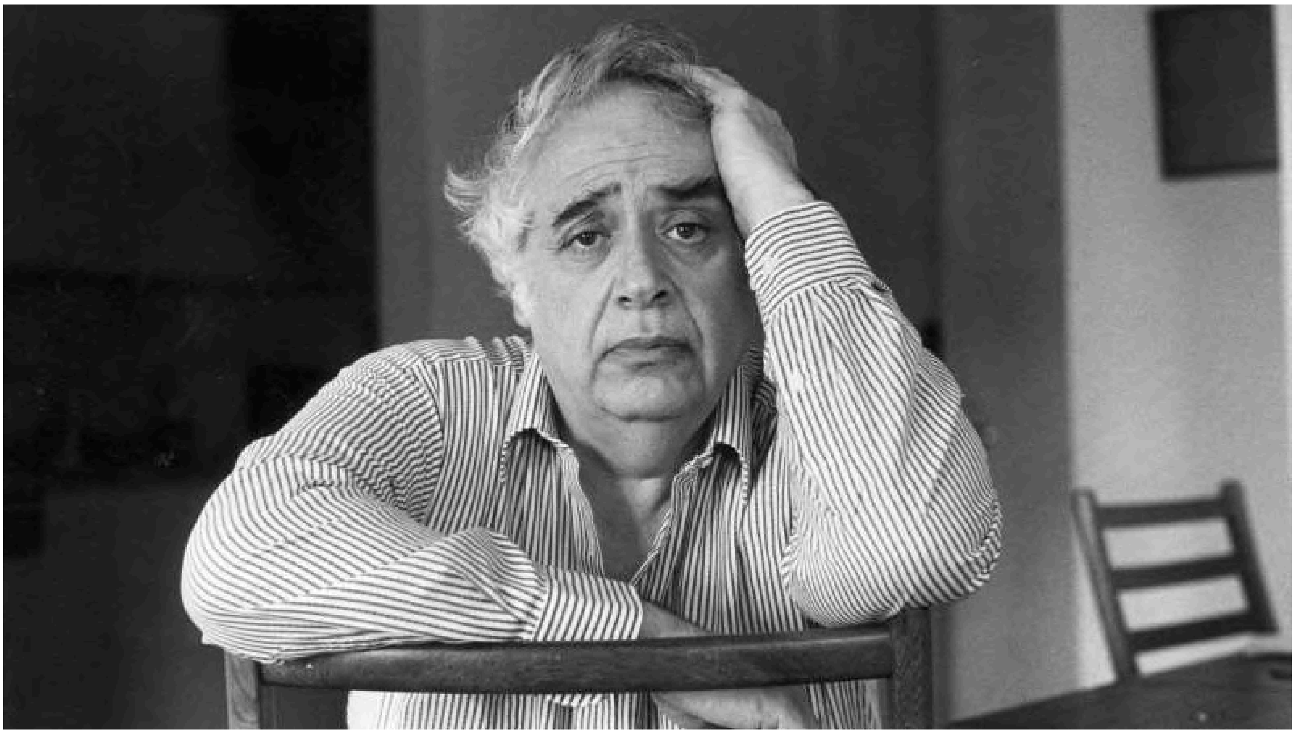
Harold Bloom (1930–2019): Unconventional Jewish Guru

theoccidentalobserver.net/2019/10/29/harold-bloom-1930-2019-unconventional-jewish-guru

Andrew Joyce, Ph.D.

October 29, 2019



"The defense of the Western canon is in no way a defense of the West or a nationalist enterprise. If multiculturalism meant Cervantes, who could quarrel with it?" Harold Bloom, *The Western Canon*

It's been remarked that in the last two decades of his life, the infamous Yale literary critic Harold Bloom was sufficiently preoccupied with his eventual demise that, when a student ran into him in a bathroom and asked "How are you, Professor?," Bloom, at the urinal, replied, "I am born unto death." The anecdote dates from when Bloom was 69, and does a marvelous job of conveying just how the incomparably melodramatic Bloom had come to personify bathos itself. Bloom would live for another two decades, dying in mid-October and leaving the literary and journalistic worlds scrambling to debate his politics, Jewishness, and critical legacy. Quite aside from these debates, to my mind the most fascinating aspect of Bloom's career was his almost entirely unique position as a Jewish intellectual guru who resented WASP America but possessed an exuberant love of Western literary culture that led him, ironically, into direct conflict with many of the forces assailing the same group. Although his reasons and motivations are complex, in the case of Harold Bloom, the enemies of his enemies were not his friends. In the following essay I want to explore Bloom's position as Jewish activist and guru, his attitudes to the old Yale WASP elite, and the nature of his defense of the Western literary canon.

Harold Bloom grew up in the Bronx as an Orthodox Jew in a Yiddish-speaking home. His parents had emigrated from Eastern Europe, with Bloom often claiming that his father had been a dockworker in Odessa. One senses that some of Bloom's autobiographical comments over the years were heavily entwined with myth intended to inflate his own standing, and his oft-made claim that he was self-taught in English at the age of five (simply by reading the collected works of Shakespeare) seems gratuitously fanciful. What is clear is that at a relatively young age he became preoccupied with the *Collected Poems* of Hart Crane, a bipolar homosexual who drowned himself, which set off his lifelong fascination with poetry and literature. Bloom received his B.A. in Classics from Cornell University in 1951, and his PhD in 1955 from Yale.

As a young Jew entering the English department of an elite WASP institution, Bloom was intrinsically part of a more widespread cultural and racial confrontation. Between the 1920s and 1950s, in English departments and in many other disciplines, both WASPs and Jews perceived group interests as being at stake as they contended for positions of academic and cultural dominance. At Yale, WASP professors expressed doubts and concerns that "Jews lacked the cultural and religious background for teaching English literature,"[1] which was presumably the subtle articulation of the belief that Jews would be implicitly hostile to much of the English literary canon. Elliot Cohen, for example, a founding editor of *Commentary*, was denied a position in Yale's English Literature department during the Depression years, with the explanation: "Mr. Cohen, you are a very competent young man, but it is hard for me to imagine a Hebrew teaching the Protestant tradition to young men at Yale."[2] By the end of the 1950s, however, WASP resistance had effectively collapsed and large numbers of young Jewish intellectuals, such as Theodore Weiss, Louis Menand, Alfred Kazin, and, indeed, Harold Bloom, flooded influential English Literature positions at most, if not all, Ivy League colleges.

Many of these young academics adopted highly confrontational and aggressive stances. Peter Herman comments that, despite later claims of personal oppression, Bloom "flaunted his working-class and Jewish origins, eschewed the coat-and-tie code of '50s and '60s Yale, and, generally, to the extent that it was possible to do, seems to have forced Yale to accommodate him rather than the other way around."[3] Accommodation in Bloom's case eventually resulted in him being granted his own "Department of One," owing to the fact he found it impossible to work with colleagues who had quickly grown to despise him. More generally, accommodation for Jews meant the securing of a monopoly, with Werner Cahnman crowing with delight in the 1960s that "Jews are now explaining Anglo-Saxon cultural achievements and the nature of American society to an American reading public … [These] are sensitive topics that are not usually entrusted to strangers."[4]

Of course, they're not usually entrusted for strangers for a reason, and Jews brought with them all of the historical grievances, psychological baggage, and biting hostility that one might expect. Between the 1950s and 1980s (and continuing to some extent to this day), T.

S. Eliot and Ezra Pound were the two primary targets for ascendant Jewish literary academics, with both poets serving as proxies for all that the Jews saw wrong in Western culture — anti-Semitism, Christianity, traditionalism, and a sense of ethnic pride. Bloom himself would recall 1950s' Yale as "an Anglo-Catholic nightmare. Everyone was on their knees to Mr T. S. Eliot."[5] Anthony Julius, probably the foremost Jewish assassin of Eliot's literary reputation would later praise Bloom as "the first major critic in the English tradition wilfully to assert rather than sublimate his Judaism … [Bloom] has challenged the Christian direction of English literary studies." In his 1995 *T.S. Eliot, anti-Semitism and literary form*, Julius could hardly contain his delight that Bloom declared "war" on "the abominable Eliot," adding that Bloom's criticism "makes inventive use of kabbalistic categories, and draws on Freud, Scholem, Buber, and Luria."[6] Bloom's thoroughly Jewish assassination of Eliot's reputation was seen as conclusive by Julius, who smugly reflected: "Eliot's authority is diminished. … Certainly, his career is no longer exemplary."[7] Bloom would in turn praise Julius's 2010 *Trials of the Diaspora: A History of Anti-Semitism in England*, a text brimming with lies, bestowing the following in a review for the New York Times Book Review: "Julius is a truth-teller, … I am grateful for his calm balance … and extraordinary moral strength." Extraordinary indeed.

The ethnically nepotistic activities of Bloom and Julius in relation to Eliot suggest much about the true import of the fact "Jews are now explaining Anglo-Saxon cultural achievements and the nature of American society to an American reading public." While we may be encouraged to believe that the entry of Jews like Harold Bloom into our arts helped us to become more 'worldly' and 'objective' in our creative life, sober reflection on contemporary Jewish activity in English literature reveals quite the opposite. Even if we accepted Bloom's perspective, it may be said that we have merely replaced the 'Anglo-Catholic nightmare' with a Jewish one. And rather than being on our knees to 'Mr T. S. Eliot,' everyone is now on their knees to Jewish victimhood. The apparent Jewish inability to appreciate English literature beyond the narrow purview of ethnic interest is demonstrated with even the briefest of bibliographies from the field's leading scholars:

- Derek Cohen and Deborah Heller's *Jewish Presences in English Literature*
- Bryan Cheyette's *Constructions of 'the Jew in English Literature and Society* and his *Between Race and Culture: Representations of 'the Jew' in English and American Literature*
- Harry Levi's *Jewish Characters in Fiction: English Literature*
- James Shapiro's *Shakespeare and the Jews*
- Edgar Rosenberg's *From Shylock to Svengali: Jewish Stereotypes in English Fiction*
- Gary Levine's *The Merchant of Modernism: The Economic Jew in Anglo-American Literature*
- Heidi Kaufman's *English Origins, Jewish Discourse, and the Nineteenth-Century British Novel*
- Esther Panitz's *The Alien in the Midst: images of Jews in English Literature*

- Edward Calisch's *The Jew in English Literature: As Author and as Subject*
- Matthew Biberman's *Masculinity, Anti-Semitism, and Early Modern English Literature*
- Eva Holmberg's *Jews in the Early Modern English Imagination*
- Phillip Aronstein's *The Jews in English Poetry and Fiction*
- Nadia Valman's *The Jewess in Nineteenth-Century British Literary Culture*
- Frank Felsenstein's *Anti-Semitic Stereotypes: A Paradigm of Otherness in English Popular Culture*
- Jonathan Freedman's *The Temple of Culture: Assimilation and Anti-Semitism in Literary Anglo-America*
- Sheila Spector's *British Romanticism and the Jews: History Culture and Literature*
- Anna Rubin's *Images in Transition: the English Jew in English Literature, 1660-1830*

These works are in addition to hundreds of articles appearing in influential journals and magazines where English literature is viewed through the eyes of ethnic resentment. Writers like Julius would have us believe that the position of the Yale academics of the 1950s in relation to Jewish entryism was based on irrational bigotry and ignorant anxieties. And yet the trajectory of literature in the English language, both in respect of its past and present, has moved in a radically different direction since the end of the WASP dominance. Harold Bloom was a key part of that change in direction, but despite his key role in advancing destructive and deconstructive Jewish thinking in English literature, it remains a remarkable fact that, in the eyes of many, Bloom came to be seen as a conservative figure who fought courageously against cultural Marxism and what he himself termed "the school of resentment" in English literature. How did this happen?

His personal resentment for Eliot aside, there can be little doubt that Bloom was obsessively impressed with Western literature. I've written previously, in an essay on Jewish academic activism against the cultural memory of Ezra Pound, on the duality of Jewish attitudes to the figures of their love/hate:

Although one may instinctively expect the 'anti-Semitic' work of poets like Pound and Eliot to deter the attentions of Jewish literary scholars, the reality is quite different. Indeed, in the mirror image of Menand's claim, it actually appears that it is *Jews* who have the obsession with *Pound*. Pound, perhaps more than any other poet, has exerted an attractive influence over a large swathe of Jewish scholars, all of whom have been pulled magnetically towards him by a burning zeal to deconstruct his work, life, and legacy. This juxtaposition of hatred with attraction is subtly expressed in Anthony Julius's *T.S. Eliot, Anti-Semitism and Literary Form*, in the course of which Julius writes that Jews reading Eliot's poetry are both "appalled and impressed." These academic activists are appalled because they perceive an unjustified critique upon their ethnic group, and they perceive this critique all the more keenly because of their ethnocentrism. They are impressed because they appreciate, and are threatened by, the talent of their target, often despite themselves. The 'attraction' arises from the desire to deconstruct and demean that talent, and thus avenge or assuage the critique.

For Bloom, Eliot sufficed as a totem upon which to purge the majority of his Jewish hate, leaving only awe and appreciation for much of the rest of the West's literary tradition. Bloom himself proved a deeply inadequate novelist, and even as a writer of non-fiction he has been rightly described as "bloated and repetitive." But he was almost certainly blessed with an exceptional memory for text, which he put to substantial use in some of his better known theories concerning what he termed "the anxiety of influence," whereby authors are subconsciously, even unwillingly, influenced by their own literary idols. It is a supreme and perverse irony that many scholars now observe that Bloom may have unconsciously semi-plagiarised this, his most famous idea, from none other than "the abominable" T. S. Eliot, who articulated a remarkably similar thesis in his 1919 essay "Tradition and the Individual Talent." Possible plagiarism aside, Bloom's memory, together with his unarguably voracious appetite for reading, led to him becoming a kind of pop literary connoisseur — the man to go to when you want to find out if something is worth reading. He became someone everyone looked to for literary guidance — a guru.

In some ways, Bloom played the role exceptionally well. Some of his books became mass market bestsellers, and I happen to own both *The Western Canon: The Books and School of the Ages* (1994) and *How to Read and Why* (2000), and my children have a copy of his *Stories and Poems for Extremely Intelligent Children of All Ages* (2001). These books show Bloom more or less his best, and he was at his best when making selections from what was already largely agreed to be the best of English literature. In other words, Bloom's best work merely involved pointing to the best work of others. When consulted for TV interviews, one could heartily agree with Bloom's declaration that *Harry Potter* was "slop," and a "period piece" "destined for the garbage can." In his own collection for children, like that above, he offered instead the writings of Lewis Carroll, Edward Lear, Robert Louis Stevenson, and Rudyard Kipling.

Bloom was also fiercely resistant to any diminishment in the status of the canon, and to the entry into the canon, under political motivation, of inferior works by Blacks, feminists, and minorities. When the literary world erupted in praise of President Clinton's inaugural poem, "On the Pulse of Morning," by Maya Angelou, Bloom was almost alone in mocking its inadequacy, adding that he dare not protest further for fear that, "our own universities would feel compelled to indict us as racists and sexists." The *Guardian* view on the late Bloom is predicable:

One of the most influential critics of the past half-century, Bloom was also one of the most divisive. He railed against what he called "the school of resentment", the "Feminists, Afrocentrists, Marxists, Foucault-inspired New Historicists, or Deconstructors" who were not interested in literature but only wanted to "advance their programs for social change." Bloom insisted on "the autonomy of the aesthetic." The quality of a poem or novel or play must be judged in its own terms; social or political concerns were irrelevant in such judgment. He insisted, too, that the "western canon" — the body of great works that represents the triumphant best of western culture — was something to celebrate and defend. It's little wonder that Bloom became a central figure in the "culture wars" of the 1990s, embraced by conservatives and loathed by many on the left, for whom he was a champion of "dead white males."

And yet, even in his best form, Bloom never truly shook off the draw of Jewish activism. He was prone to the self-glorification we now see as common to the Jewish condition, and is one of the most famous critics to have made the comically tendentious claim that Cervantes, author of *Don Quixote*, was the ethnically Jewish descendant of Conversos.[8] Bloom was all-too-quick to add Jews to his canon, offering gushing and largely undeserved praise for Kafka with the "take home" message that: "Patience becomes not so much the prime Kafkan virtue as the only resource for survival, like the canonical patience of the Jews."[9] Freud, meanwhile, was admitted to Bloom's canon, and celebrated as the greatest essayist since Montaigne. He cites a total of 26 Yiddish and Hebrew poets, unknown to most people and certainly unread by them, as suitable for inclusion alongside such figures as Chaucer, Voltaire, and Goethe. His canon could therefore be summarized as "The Best of the West … and some random Jews that you're just going to have to trust Bloom are worthy of inclusion."

Perhaps the most insidious of Bloom's proffered notions, however, was the idea that the Western literary canon was something universal and completely detached from Western culture and the Western peoples. In this respect, Bloom was much like a wine connoisseur who could point you in the direction of an excellent Merlot, but, if asked where it was grown, in what kind of soil and so on, would tell you earnestly that such matters are of the utmost irrelevance. What matters, he might say, is that the wine simply appeared in the bottle and can be enjoyed by everyone. As such, Bloom informs us that "the enigma of Shakespeare is his universalism," and assures us that "the defense of the Western canon is in no way a defense of the West or a nationalist enterprise." In Bloom's reading, it's purely a matter of historical and sociological accident that Goethe was German and not Chinese, that Shakespeare was English and not Ugandan. The lives of these men, their surroundings, their religion, their sense of identity, and the fact they existed in a culture that let them produce their art, and encouraged them in it, was simply of no import to Bloom whatsoever. The people who brought this literature into being could disappear and, just maybe, a Homer could right now be scribbling his *Iliad* in the Congo.

And that is surely the greatest indictment of his position as a Jewish guru to the end, no matter how unconventional he may at times have appeared.

[1] A. Julius, *T.S. Eliot, anti-Semitism and Literary Form* (Thames & Hudson, 2003), 52.

[2] E. P. Kaufmann, *The Rise and Fall of Anglo-America* (Cambridge: Harvard University Press, 2004), 219.

[3] P. Herman, *Historicizing Theory* (New York: State University of New York Press, 2004), 229.

[4] W. Cahnman, *Jews and Gentiles: A Historical Sociology of their Relations* (New Brunswick: Transaction, 2004), 192.

[5] A. Julius, *T.S. Eliot, anti-Semitism and Literary Form* (Thames & Hudson, 2003), 52.

[6] *Ibid*, 56.

[7] A. Julius, *T.S. Eliot, anti-Semitism and Literary Form* (Thames & Hudson, 2003), 57.

[8] H. Bloom, *The Western Canon: The Books and School of the Ages* (New York: Riverhead, 1994), 120.

[9] *Ibid*, 430.

On Migrant Deaths

theoccidentalobserver.net/2019/11/08/on-migrant-deaths

Andrew Joyce, Ph.D. November 8, 2019

“I observe that men run away to other countries, because they are not good in their own.” Ralph Waldo Emerson, *Culture*, 1876.

“Cast a cold eye On life, on death. Horseman, pass by!” B. Yeats, *Under Ben Bulben*

The sight and smell must have been horrific. On October 23, the bodies of 39 East Asians were found in an airtight refrigerated truck container in Essex in eastern England. Bloody handprints smeared the walls, and the bodies, mostly naked, foamed at the mouth. A murder investigation was immediately launched, but the circumstances, despite their horrific nature, were hardly mysterious. The movements of the haulage truck, the racial uniformity of the dead, and the conditions of transport all pointed to a catastrophic attempt at organized illegal entry into Britain. The driver was arrested and charged. Arrest warrants were issued. Documentation was seized and examined. Autopsies and collaboration with foreign police forces revealed that the deceased were Vietnamese, and that their final journey to Britain occurred via Belgium and Ireland. It is, as yet, undetermined at which geographic point the process of suffocation began, though it is believed they were alive in the container for around ten hours before they succumbed, one by one.

It is a story that, in all its macabre and gory features, lends itself to exploitation — and the Left has exploited it to the full. The narrative has emerged that the corpses in Essex were the result of Third World “desperation” and a heartless immigration system that fails to provide “safe routes” for migrants. But is this really what’s happening, both in Britain and across the West? Is this really the explanation for drownings in the Mediterranean, bodies on Turkish beaches, and deaths in the Arizona desert? Much as I empathize with the particularly nasty deaths of the deceased Vietnamese, I argue that they were the victims of their own materialistic and often criminal desire to live in “First World” conditions among Whites, of a sociopathic Irish people-smuggling gang that cared not for their illegal cargo or Europe, but for filthy profit alone, and of a much broader and more profound phenomena — the deepening exploitation of Europe and Europeans under manipulative humanitarian pretexts.

“The Migrant Personality”

A common theme in mass media treatments of migrant deaths is the emphasis on a putative “desperation” among migrants. The term implies a lack of choice, and implicitly suggests that migrants don’t really want to move to the West, but have been forced to do so by circumstances. These narrative strains, undoubtedly cultivated to provoke sympathy and reduce opposition among European natives, are in stark contrast to the reality that Third World migrants to the West invariably pass through many safe and reasonably prosperous countries prior to their arrival. This reality suggests that choice is actually a very strong feature of migrant behavior, and reduces the likelihood that such behavior is motivated by genuine desperation.

Perhaps because of the obvious weakness of “desperation” narratives, much energy has been expended on the development of propaganda on the putative migrant personality, especially aspects concerning ambitions and motivations. For example, an extensive literature has developed in both popular culture and academia suggesting that migration selects for educational qualifications, motivational characteristics, and positive risk-taking behaviors. In line with this thinking, government, mass media and academia in the West have invested heavily in persuading native populations that mass migration from areas as distant as Africa and South Asia is a net gain for receiving countries, since it involves importing highly-motivated and capable people. The problem with arguments such as these is that they are based heavily in nostalgic visions of the (predominantly American) past, and aren’t remotely based in the contemporary global social reality. Ideas of energetic pioneers arriving from abroad are clearly more applicable to the pushing of a nineteenth-century frontier populated by Northwest Europeans than they are to mass migration to fully-established twenty-first century nations with advanced economies and generous welfare provisions.

In 2018, a team of scholars from The Migration Observatory, Centre on Migration, Policy and Society, at the UK’s University of Oxford, published their findings on “arguments about a common migrant personality.”[1] The study was one of the first of its kind since the serious analysis of the putative migrant personality has been rare indeed. Rather controversially, the Oxford team’s findings “seem to contradict the arguments about a common migrant personality put forward by social psychologists, as well as most of the predictions of standard economic models. *We do find, however, some support for the welfare magnet hypothesis*." [emphasis added] The "welfare magnet hypothesis" is, in the polite expression of the Oxford scholars, essentially the argument that "very generous welfare states can lead to negative skill selectivity." If one wanted to be less polite, the welfare magnet hypothesis could be usefully explained as the attraction exerted by an abundance of free resources on large numbers of unskilled migrants with poor cultural and behavioral aptitudes, who are thus destined to become net drains on their target nation. In fact, the study found Turks migrating to wealthy European countries to be *negatively selected* for motivation and aptitude, meaning that only the less capable and talented among the Turks left for Europe.

Despite findings like these, contemporary mass migration is almost exclusively presented to Western populations as a humanitarian matter, and most media treatments of the issue are replete with appeals to emotion and concepts of fairness. It is rarely, if ever, admitted that mass migration is often deliberately pursued by "exporting" nations as a means of relieving the burden of criminal elements and surplus populations, and also a means of generating revenue from money remitted by established migrants. And it is rarely admitted that left in Western societies sees these immigrants as clients and a future voting base, the latter already having profound effects in the United States.

While there has been much talk about Syria as a zone of war and destruction, little has been made of the fact that, like the Russian Jews in 1880 (whose own migration path was eased by largely fictional humanitarian tales of woe), it has one of the highest population growth rates in the world (2.4%). In the seven least-developed of Syria's 14 provinces, women have between 3.8 and 6.2 children, and their fertility rates are not expected to decline much in the next 15 years. In 2010, Nabil Sukkar, a Syrian economist formerly with the World Bank, said "We have a population problem, no question. Unless we cope with it, it could be a burden on our development." Sukkar said labor supply was growing about 4.5 percent a year, due to rapid population expansion in earlier decades, outpacing the capacity of Syria's economy to create jobs for the cohort of 250,000 young people arriving on the job market every year. "Too big a population means a high burden on government services, such as education, electricity and health care," he said. "Perhaps in 20 years the growth rate will go down to 1.5 percent as in Egypt, but in the meantime we do have a problem." Since Syria spent the period 2011–2019 exporting its entire surplus cohort under the cover of a perfectly-timed civil war, Sukkar's problem, like the similar one facing Africa, is now Europe's problem.

"The Migrant Contribution"

The same pattern is witnessed across the varying ethnic hues of mass migration, even taking into account the dead Vietnamese in Essex. In a study of Vietnamese illegal immigration to the UK and Germany, academic Trang Nguyen found that "immigration agencies and brokers that are affiliated to the Vietnamese government" have been providing logistical support to illegal Vietnamese in Europe because "illegal immigration to Europe is widely recognized by Hanoi as a welcome solution to their unemployment problem and as a source of growing remittances." Remittances from what? The Vietnamese have rather quickly established themselves in Europe as the dominant players in the sale of illegal cigarettes (Germany) and the mass cultivation of cannabis in indoor plantations (UK). In 2012, more than 60% of UK arrests for cannabis production involved Vietnamese migrants. The title of Nguyen's article, and his central thesis, is that this is "government-sponsored crime" in the sense that Hanoi is providing logistical support for the activities of its illegals plying these illicit trades on European soil. Nguyen continues:

> **They developed methods to turn networks of large houses into clandestine cannabis plantation farms (Luke, 2012). Information from Vietnamese-language online fora in the UK indicates that these houses are rented from housing agents using fraudulent or stolen identity papers. Set-up costs for an operation vary between £15,000 and £50,000 while annual profits from a single 'grow house' run from £200,000 to £500,000. According to interviewees and other media reports, Vietnamese-run cannabis farms are mainly located in the suburbs of London, Manchester and Birmingham.**

The background of Vietnamese migrants is almost uniform. Nguyen remarks that they overwhelmingly tend to have a rural origin and low educational attainment, and have few ambitions other than finding illegal work in cigarette and cannabis manufacture (males) or in nail bars (females). Despite quasi-Romantic narratives proffered by the Left-Liberal media, these individuals do not come to Europe with visions of cultural synthesis and embracing European "values." Rather, Europe is seen as a lucrative cash cow, to be milked for welfare or criminal proceeds. Nguyen relates how one illegal told him that "Many of them (cannabis "gardeners") went to the UK and made a fortune, but came back not knowing a single English word. They probably did not even see the Big Ben tower."

A significant proportion of these illegal proceeds are funnelled back to Vietnam through a network of "legitimate" Vietnamese businesses operating in Europe, such as grocery stores, logistics companies, or translation agencies, who receive foreign currencies from undocumented migrants and launder it for them. In 2017, the Ministry of Labour of Vietnam set the target of exporting 225,000 migrant workers over a 24-month period. The policy has resulted in Vietnam now being one of the top ten global remittance recipients, receiving between $10 and $14 billion since 2012, accounting for 6–8% of its GDP. Rather than warning prospective migrants about the potentiality of their becoming engaged with criminal elements, Nguyen found the Vietnamese government complicit in assisting "criminal networks to lure and traffic individuals and encourage the undocumented migrants to enter illegal markets." In fact, many of the same networks are actually "state-owned or stated-affiliated." At time of this writing, Hanoi has never reported "any investigations, prosecutions, or convictions of officials complicit in human trafficking offences," and the Vietnamese government has made it extremely difficult for European nations to deport Vietnamese illegals back to their country of origin.

The scale and calculation behind international migration networks, and the complicity of population-exporting governments, surely exposes, or at the very least problematizes, the myth of a humanitarian crisis. In the case of the Essex incident, unfortunately, a willful ignorance has prevailed across the UK media and important sections of society. A good example is an awful piece of journalism that appeared in *The Scotsman*. The article begins, predictably, with humanitarian and emotional appeals: "Who could ever forget the heartbreaking picture of a toddler lying dead on a Mediterranean shore, or the impact it had on public consciousness? … What happened in Essex this week is simply one small incident in a massive international problem." What problem? The journalist, Christine Jardine, can't seem to articulate it, but then she also can't articulate who the dead people actually were, identifying them instead as originating in "the poor, coastal, province of Fujian, in south-east China." She continues:

> **But all victims of incidents whether here, on the continent or on Mediterranean have at least one thing in common. Desperation. Nobody risks their lives clinging to an inflatable raft crossing dangerous sea routes unless they feel that is the only option they have. None of us would put our children at risk, or gamble on surviving thousands of miles in the back of a refrigerated truck if we were looking for an easy life. It is too easy to blame the victims rather than look for solutions.**

All the common features of the Left-Liberal narrative are here — desperation; lack of options; not looking for an easy life but a place to pursue their ambitions. But we know that these migrants risked their lives to make a "fortune" in illegal trades, that they have absolutely no affinity with the nation or people they hope to make their criminal proceeds among, and that their government cynically assists them in their efforts. These are unintelligent and otherwise unmotivated people who chose to be criminals in foreign lands, when they could have chosen to remain in their home nations.

Jardine adds:

> **If we are ever to make progress, ever to prevent these deaths, we need to be looking at ways of providing safety for those whose lives have become intolerable because of war or persecution. We need to look at ways of providing safe passage and work with international agencies, both those who deal with aid and those who tackle crime. Tracking down the traffickers at source and tackling them before the damage is done is vital. We also have to consider that perhaps many of those who fall prey to the traffickers would not do so if they felt there was a realistic hope of a safe legal means of immigration. Looking at our own immigration system to ensure that what we**

> **provide is fair, compassionate and effective for those who want to come here is essential. But so is providing international aid to those countries where the desperation for a better life is most keenly felt.**

I wonder what international agencies Jardine would propose we work with, in order to relax our borders and prevent this happening again. Perhaps the government in Hanoi? Yes, they'd be very receptive to our decision to open our borders, which could be very lucrative for them indeed. Sarcasm aside, consider the infantile level of a mind that suggests the only ways we can prevent illegal migrants from dying while attempting to enter our nations are to either grant them unqualified access or to throw money at their home governments. What should we give to Hanoi? $10 billion? $12 billion? Do we offer to make up 10% of their GDP, to beat the 8% they already derive from us in cannabis farms and illegal cigarette sales, in the hope they will stop operating criminal migrant networks in Europe? Do we add this to the €6 billion we have now pledged to Turkey in the hope they won't flood us with more migrants? How many nations do we agree to bribe? How many nations are "desperate"? How many billions are at our disposal to stop bodies in trucks and on beaches?

The truth of the matter is brutally stark: Without a massive strengthening of border control, the West will succumb to mass migration with devastating consequences for native populations and their culture. Jardine's two options are, in essence, merely the same, since both entail eventual mass invasion and the only difference being that one also offers the prospect of immediate national bankruptcy.

Contradictions of Opportunism

One of the most ferocious and darkly comic novels I've ever read is William Faulkner's *As I Lay Dying*, the text that arguably won the novelist his 1949 Nobel Prize in Literature. The novel follows the Bundren family as they take a casket containing the family matriarch across state lines so that she can be buried, in accordance with her dying wishes, among the graves of her own well-heeled kin. As this odyssey plays out, each member of the family is revealed as having their own perspectives and intentions. But perhaps none of these quasi-migrants is more reprehensible than the grifting, begging, and selfish patriarch, Anse Bundren, who fantasizes about getting his hands on enough money for "new teeth" and, in doing so, tragically and catastrophically betrays his children. I won't spoil the ending, but Faulkner's masterpiece came powerfully to mind when news broke in 2015 concerning the death of the three-year-old Syrian Aylan Kurdi, whose body washed up on a Turkish beach after a failed attempt to cross the Mediterranean. The Kurdi family had been living in relative comfort in Turkey for three years but, according to a large number of sources, a decision was taken to illegally move the family to Europe so that Aylan's father Abdullah could get free dental treatment and "new teeth" from one of Europe's welfare states.

Was the Kurdi family "desperate?" What aspects of the "migrant personality" did they exhibit? Shortly after the death of young Aylan, Australian politician Cory Bernardi, a Senator of the then-governing Liberal party, told his country's parliament that Abdullah Kurdi and his family were not real refugees and suggested many others seeking asylum in Europe were merely "opportunistic." Bernardi stated, during the course of a debate:

> **I find it a bit sanctimonious for [Green] Senator [Richard] Di Natale to bring in these emotive arguments, and particularly to characterise this as some sort of humanitarian mission by using the terrible image of that young boy who was picked up from the beach after having drowned at sea … The facts remain that that terrible image was not brought about by recent events in Syria or Iraq. That boy and his family had lived in Turkey for three years. … The money for that boy's father to pay the people smugglers was sent from Canada. The father sent them on that boat so the father could get dental treatment. … They were in no fear, they were in no persecution and they were in no danger in Turkey. … This seems to me to be becoming an opportunistic cycle.**

Bernardi was, predictably, subjected to scathing attacks, being described as an "embarrassment" to parliament and as worthy of being "treated with contempt." But was he wrong?

Bernardi was of course correct to portray mass migration as "opportunistic" — a term that can serve as the opposite of "desperate" in this case, since it implies the existences of choices and opportunities and, most importantly, it returns agency to migrants. The truth of the matter is that non-European migrants have an abundance of choices in their countries of origin. Those who die on their way to Europe or the United States will have made a sequence of bad and ultimately fatal choices based on their material desires and wants and, indeed, their level of intelligence. We must consider that these same people look upon badly damaged and flimsy boats, or upon airtight refrigerated vehicles with no internal locking mechanisms, and decide that these are appropriate and risk-worthy methods of attempting illegal entry to their destination of choice. To date, no media source has reported on a deceased migrant found to have previously been in a state of severe malnourishment or fundamentally ill health. In other words, deceased migrants invariably appear to have been well-fed individuals facing no immediate threats to their existence beyond their own poor decision-making.

The position of Left-Liberals in these matters can only be considered fundamentally irrational, and Catholics have been notably prominent in indulging this mindset. Sarah Teather, director of the Jesuit Refugee Service UK, has evoked the meme of "desperation" and said:

> **The *desperation* of those in the container is an indictment of our *failure to provide sanctuary* to those in flight for their lives. This horrendous tragedy**

> **highlights the *urgent need for more safe and legal routes* to migrate and to seek asylum. If the government wants to ensure this does not happen again, it is not enough to focus only on criminal gangs — it must ensure that those seeking sanctuary in Britain can get here safely. *It must build bridges, not walls*. [emphasis added]**

That we live in increasingly strange times is evidenced by voices from the Marxist hard-Left, who have also pointed out the irrationality of this position. Slavoj Žižek, for example, recently pointed out:

> **Pia Klemp, captain of the ship *Iuventa* which was saving refugees in the Mediterranean, concluded her explanation why she decided to refuse the Grand Vermeil medal awarded to her by the city of Paris with the slogan: “Documents and housing for all! Freedom of movement and residence!” If this means that — to cut a long story short — every individual has the right to move to a country of his/her choice, and that this country has the duty to provide him/her with residence, then we are dealing here with an abstract vision in the strict Hegelian sense: a vision which ignores the complex context of social totality. The problem cannot be solved at this level.**

In an ideal world, Žižek would elaborate on what precisely he means by “the complex context of social totality,” but elaboration and clarification are, alas, not his strong points. He is, nonetheless, absolutely correct to counterpose Klemp’s abstract vision of open borders with social totality, which one assumes to refer to Heidegger’s dictum that all essential and great things can only emerge from our having a homeland, from being rooted in tradition. Human beings need both home and homeland. In contrast to a social totality that inheres the delineation and demarcation provided by national borders, the blank openness of a borderless world offers no homeland, and dissolves all tradition. In a world without borders, all identities melt away. Man is reduced to nothing more than an economic integer and, in some important sense, ceases to exist as Man. Again, it is ironic that Žižek, a Marxist of the hard-Left, should be forced to make it clear that “refugees want to have their cake and eat it. They basically expect to get the best of the Western welfare state while retaining their specific way of life, which is in some of its key features incompatible with the ideological foundations of the Western welfare state.” In other words, non-Europeans are knowingly exploiting (*choosing* to exploit) the altruistic and humanitarian aspects of the European personality without any intention (or perhaps even capability) of reciprocation.

Where we diverge from Žižek is his insistence that mass migration can be solved by “change to the global economic system,” by which he obviously means Marxist revolution. While there is undoubtedly an economic component to contemporary mass migration (the welfare magnet, international crime, Globalist desire for cheap and mobile labor, wealth disparities among nations), there are other factors that cannot be overlooked. Mass migration can be usefully understood as a semi-organic phenomenon that is also heavily cultivated. The global expansion of mass media, especially in the last three or four decades, has brought Hollywood's idealized visions of the multicultural West onto television sets in Africa, the Middle East, South Asia, and the Far East, with hundreds of millions of non-Europeans coming to the belief that they too can potentially be part of this wealthy multicultural paradise. Never forget, when considering Hollywood propaganda among Whites, that these products are inevitably pumped into countries outside our own, and that they serve an equally devastating purpose. Muslim visions of Western women arguably originated in *Sex and the City* as much as they did in the Koran. Hollywood debased our culture and carved it open, before broadcasting the aftermath to the rest of the world — a dunghill certain to attract flies.

What isn't broadcast to the Third World is the reality of the multicultural West — that it is a bitter and divided condition that only grows more bitter and divided by the day. The migrant sees that the streets aren't paved with gold as they seem in so many Hollywood productions, but are instead increasingly paved with trash. Still, they are better than "home." Western women, though you can see their faces (and even their limbs!), aren't really willing to have sex with just anyone. This comes to the newcomer as a great disappointment, and he becomes resentful and, in his resentment, dangerous. And the native Whites, well, they are a tolerant bunch, but they seem to prefer to live among themselves, and they have a culture that simply baffles and confuses the migrant in those moments where he pays it fleeting interest. What matters most is that he finally got his hands on that welfare payment, thanks to his immigration lawyer Mr. Cohen, and that, in some small way at least, he is living the life once promised on his television screen. And there are grounds for optimism — each day he sees more and more of his own kind on his street, in his town, all across his new country in fact. These Whites really are a tolerant bunch.

Technological advances in communication and transport have facilitated the growth of forms of coordinated international chain migration that would have been unimaginable even fifty years ago, allowing potential migrants in almost every Third World country to plan and execute their own journey to the West with relative (though not risk-free) ease. Since this technological genie cannot be put back in the bottle, and economic changes are simply too gargantuan for transformation even within this century, the only solution to mass migration is a "revolution of the will" in migrant-receiving nations. Tolerance in the West has been nurtured and cultivated by decades of consistent propaganda, of which the "dead migrant" tale is but a minor genre. It must be rejected. And it must be rejected along with multiculturalism which is the form of society that provides illegals with anonymity and opportunity. An illegal Vietnamese in a multicultural society simply vanishes into the mass. An illegal Vietnamese in a mono-ethnic European nation has nowhere to hide. Europe must decide that it wants to live.

Yes, what happened in Essex was nasty and tragic for those concerned. But what’s happening to the West is worse. Without a homeland, it is we who will be trapped with no exit, no internal locking mechanism. We are running out of demographic oxygen. The next time you see propaganda about migrant deaths, cast a cold eye upon it, and pass by.

[1] Polavieja, J. G., Fernández-Reino, M., & Ramos, M. (2018). Are Migrants Selected on Motivational Orientations? Selectivity Patterns amongst International Migrants in Europe. *European Sociological Review*.

Slavoj Žižek’s “Pervert’s Guide” to anti-Semitism

theoccidentalobserver.net/2019/11/20/slavoj-zizeks-perverts-guide-to-anti-semitism

Andrew Joyce, Ph.D. November 20, 2019

“ [Kevin] MacDonald’s theory is a new chapter in the long process of the destruction of Reason.” Slavoj Zizek

“Žižek is, at his best, a posturing charlatan.” Thomas Moller-Nielsen, *Current Affairs*, Oct. 18 2019.

This is an essay on anti-Semitism, but because it’s also about Slavoj Žižek we’re going to have to start with the subject of extra-marital affairs. Very early in my academic career, I was asked to take part in a cross-faculty seminar, where PhD students could present small talks on the development of their research. It was hoped that, as a newly-minted PhD, I’d ask presenting students some tough but helpful questions, and thus somehow contribute to a team atmosphere in my department. I was provided with a list of proposed talks and immediately felt an overwhelming sense of apathy at the litany of feminist tripe and quasi-Marxist navel-gazing, none of which was in any way related to my own fields of research. I was eager to please in my new role, however, and so I fell dutifully into line. I’ll never forget the first presentation because it was so remarkably surreal, being an effeminate young African-American who quite literally gave a performance poem titled “Black Skin” about, well, you get the idea. But the more memorable event of the day came later, when a young woman gave a presentation on gender in the media, or something to that effect. Something about her manner irritated me considerably, so I gave her a hard time during the Q & A. This was picked up on by a senior figure in the department, a soft meek-looking and much-gossiped-about English historian, who, after the seminar had finished, invited me to his office for a discussion on gender and sex politics.

I’ve been politically aware since I was a teenager. I’d read deeply about Marxism since the age of seventeen, and was familiar with its cultish elements. None of this prepared me for my adventure in this otherwise unremarkable Englishman’s office, the walls of which were festooned with small red flags and quasi-religious images of Lenin and Trotsky. So, I thought, here was a Red in the flesh. I was in the presence of a dedicated Marxist, and that right there in front of me stood a solitary tangible example of the long march through the institutions. He made tea, and we sat down. He began to talk, I listened. During his initial monologue, my host started speaking from a personal perspective, explaining that even in his private life he aimed to live in accordance with his “socialist beliefs.” Before he got married, he explained, he and his fiancée agreed that they wouldn’t take traditional vows, agreeing they wouldn’t be so possessive as to make an oath of exclusivity to one another. They might “expect” exclusivity, but they wouldn’t demand it. They believed in “freedom,” he said, and ultimately this was what social progressivism and modern gender and sex politics was all about. It wasn’t anything to get upset over, he implied, or laugh about.

Except that it was. The faculty gossip I’d heard was that the wife of this “free love” advocate had been on a short-term teaching stint in Norway and had just recently decided to permanently settle there with a Norwegian lover she’d been having an affair with for some time. She had the marital couple’s two children with her in Norway, and was making it extremely difficult for the meek, permissive, Lenin-loving Englishman to see them. The family home had also been declared off-limits, and my Marxist colleague was apparently reduced to staying in a local bed and breakfast. Tragic? Quite possibly. Hilarious? Most definitely. All of this flooded my mind as the cuckolded Leninite sat opposite me recounting his lukewarm marriage vows, tea in hand, eyes glistening with — tears? Steam from the tea he said, wiping them casually and glancing at the window. My face was stone. The time passed, and my host gradually fell silent. I thanked him most disingenuously, and made a hasty retreat, taking a deep breath as I emerged from the building. I never set foot in that office again.

What does any of this have to do with anti-Semitism? If you’re the superstar Marxist intellectual Slavoj Žižek, it has everything to do with anti-Semitism, since as we will find out, infidelity and anti-Semitism are irrefutably linked. I say “irrefutably” quite deliberately, because his arguments are irrefutable — and they are irrefutable because they are nonsensical.

First, who is Slavoj Žižek? Ostensibly, he’s a serious philosopher from Slovenia who’s held teaching positions in New York and London and tackles a wide range of subjects including political theory, culture, psychoanalysis, film criticism, Marxism, theology, and the philosophy of Hegel and Jacques Lacan. He is the subject of *The International Journal of Žižek Studies*, and has been declared “the Elvis of cultural theory,” and “the most dangerous philosopher in the West.” Žižek enjoys high levels of popularity among non-academics and young Leftists, due mainly to his idiosyncratic method of speech, his use of pop culture references during his talks, his regular employment of “dirty jokes,” and the packaging of many of his talks and documentaries as “The Pervert’s Guide to … .” In April 2019, Žižek and Jordan Peterson sold out the Sony Centre in Toronto for their debate titled “Happiness: Capitalism vs. Marxism,” billed by some as the debate of the century, but generally regarded afterwards as anti-climactic. The main point here is that Žižek enjoys a very considerable audience and is regarded, for the most part, as a serious thinker. This means that his pronouncements are influential, and it is therefore of some interest to examine what Žižek has to say on Jews and anti-Semitism.

Žižek’s ideas on specific themes can be difficult to determine, owing to the fact he often scatters his perspectives across several books, numerous articles, and innumerable lectures and interviews. It’s clear, however, by comparing his YouTube view counts to web traffic at The Philosophical Salon, the blog where he showcases most of his topical writing, that he has significantly more appeal as an audio-visual entertainer than as a serious writer. Anti-Semitism is not a subject that Žižek has ever tackled with prolonged effort and interest, but he does reference it with somewhat surprising and casual regularity, and has given a small number of lectures dedicated to the theme. Here we turn to Žižek’s theories of anti-Semitism.

I. The Pathology of Jealous Paranoia

As an heir to the psychoanalysis of Freud and Jacques Lacan, Žižek unsurprisingly draws very strongly on psychoanalytic theories of anti-Semitism in his written and audio-visual productions. It is here that we return to the subject of extra-marital affairs because, in a February 2016 essay on the migrant crisis for *New Statesman*, Žižek opined:

> **Jacques Lacan claimed that, even if a jealous husband’s claim about his wife — that she sleeps around with other men — is true, his jealousy is still pathological. Why? The true question is “not is his jealousy well-grounded?”, but “why does he need jealousy to maintain his self-identity?”. Along the same lines, one could say that even if most of the Nazi claims about the Jews were true — they exploit Germans; they seduce German girls — which they were not, of course, their anti-Semitism would still be (and was) pathological, since it represses the true reason why the Nazis *needed* anti-Semitism in order to sustain their ideological position. And is it not exactly the same with the growing fear of refugees and immigrants? To extrapolate to the extreme: even if most of our prejudices about them were proven to be true — they are hidden fundamentalist terrorists; they rape and steal — the paranoid talk about the**

> **immigrant threat is still an ideological pathology. It tells more about us, Europeans, than about immigrants.**

There is a lot to unpack here and, even at first reading, one is stunned that such a car-wreck of logic should emanate from someone regarded by many in contemporary culture as a serious and celebrated philosopher. The first problem is, of course, the citation of the risible Lacan as an authority, and his statement as authoritative. If a man has reasonable grounds to believe his wife has been unfaithful, it would be difficult to describe him bluntly as jealous, never mind pathological, since he would be reacting against a very clear infringement of his interests (sexual, reproductive, financial, emotional, even religious and professional—all of which are unsurprising to an evolutionist). It also doesn't logically follow that he would need such a reaction in order to maintain his self-identity. In fact, failure to react in such a context would more clearly result in a destruction of self-identity, since all of the emotional and constituent aspects of his life as a man and a husband will have been undermined by the cuckold scenario. Kevin MacDonald has observed that Jewish intellectual activism, especially that tainted by psychoanalysis, has often involved the construction of self-serving arguments couched in universalistic terms. Jacques Lacan wasn't Jewish, but his theories on jealousy and infidelity, including his famous statement that "there is no such thing as a sexual relationship," were unquestionably self-serving. Catherine Millot, one of his patients, recalled in her 2017 autobiography *Life with Lacan*, that he "had affairs with patients and ex-wives of close friends," and propositioned many of them for threesomes.

Returning to Žižek then, the implication is present in his statement that even if it is proven that there are legitimate complaints to be made about Jewish influence in Western society, these complaints, like those of the suspicious husband, are "still an ideological pathology" that Europeans require in order to maintain their self-identity. At this stage one would have to ask Žižek precisely how one might define *any* complaint about *any* subject as legitimate. For example, even if Marx's critique of capitalism could be proven true, what would make these complaints against the bourgeoisie as a class less pathological than complaints against Jews as a class? Would Žižek agree that Marxists are pathological because they require a paranoia about the bourgeoisie in order to maintain their self-identity? I doubt it. Is it, then, solely complaints from the Right that are pathological, and if so, why? At what point would one have a healthy and non-pathological "paranoia" about terrorists, rapists and thieves? When one is *in the process* of being blown up, raped, or robbed? No, perhaps this is too early. While one's limbs are still attached, we presume, the potential is there for a stubborn effort to maintain self-identity via prejudicial paranoia.

Sarcasm aside, isn't it rather the case that most complaints in life are grounded in the real world of perspectives and interests of individuals and groups, and that pathologizing the complaints of one party or another is simply another means of fighting against that party's interests and delegitimizing their perspective?[1] Isn't it simply the case that Žižek, for reasons unknown (although it certainly hasn't hurt his career), is offering an explanation of anti-Semitism, totally bankrupt of logic, that is designed to smooth over the "irrelevant truth" of Jewish behavior? I don't believe Žižek to be a philo-Semite in my understanding of that term. Rather, he could be usefully categorized as a combination of "naive true believer in the Marxist creed" and "knowing charlatan." This is evident in many of his other statements on anti-Semitism, which are merely crude and unthinking regurgitations of Jean-Paul Sartre, who was a firm proponent of the "irrelevant truth" thesis.

II. Non-Existent Contradictions

If the first major feature of Marxist-psychoanalytic interpretations of anti-Semitism is the negation of authentic complaints as a legitimate origin of the phenomenon, then the second is the presentation of a set of false contradictions within the anti-Semitic perspective. In a 2009 lecture at the European Graduate School titled "Anti-Semitism, Anti-Semite and Jew," Žižek argued that anti-Semitism places Jews in "impossible Otherness," and continued:

> **One of the ironies of the history of anti-Semitism is that Jews can stand, within the anti-Semitic space, for both poles of an opposition. They are stigmatised as upper class, rich, merchants, exploiting us; and low class, filthy. They are perceived as too intellectual, and too earthy, sexual predators and so on. As lazy and workaholics.**

In my 2015 review of the late Theodore Isaac Rubin's *Anti-Semitism: A Disease of the Mind*, I noted that Rubin, an avowed psychoanalyst, declared "the Jew" to be little more than a symbol in the anti-Semitic mind, with Rubin adding that anti-Semitism contains an endless list of contradictions and "mutually exclusive superlatives." The idea that anti-Semitism contains logical contradictions is extremely commonplace in Jewish narratives, histories and apologetics. For example, Jewish historian Derek Penslar has stated that "the anti-Semite's arguments are by their very nature illogical, inaccurate and indefensible."[2] Jeffrey Herf argues that anti-Semitism is "riddled with contradictions and highly irrational."[3] This Jewish response to anti-Semitism has a substantial pedigree. Kevin MacDonald has noted that a sizeable part of the Frankfurt School's *The Authoritarian Personality* was devoted to "an attempt to demonstrate the irrationality of anti-Semitism by showing that anti-Semites have contradictory beliefs about Jews. …*The Authoritarian Personality* exaggerates the self-contradictory nature of anti-Semitic beliefs in the service of emphasizing the irrational, projective nature of anti-Semitism."[4]

In Rubin's work, as in Žižek's, we see allegations about Jews that are either clearly consistent when considered in context, or have probably never been made by those considered anti-Semites. For example, Rubin wrote that all anti-Semites see Jews as both:

- Moronic, brilliant.

- All-powerful, weakling.
- Cosmopolitan, provincial.
- Cunning, naïve.
- Extraordinarily sensitive, calloused.
- “Nigger-lovers,” “worst bigots.”
- Richest, poorest.
- Artistic, tasteless.
- Money-lovers, intellectual snobs.
- Socially pushy, exclusively clannish.

But the ‘contradictions’ offered by Rubin and Žižek are inevitably over-simplifications. In *Culture of Critique*, Kevin MacDonald reviewed works by Levinson, Ackerman and Jahoda, in which the authors argued that it was contradictory for individuals to believe that Jews are clannish and aloof yet still want them to be segregated and restricted. It was also proposed that another contradictory attitude was that Jews are both clannish and intrusive.[5] Similarly, Žižek offers the formulation that there is an inherent contradiction in anti-Semitic beliefs that Jews are “particularist” and “cosmopolitan.” But, as MacDonald states,

> **Agreement with such items is not self-contradictory. Such attitudes are probably a common component of the reactive processes discussed in *Separation and Its Discontents*. Jews are viewed by these anti-Semites as members of a strongly cohesive group who attempt to penetrate gentile circles of power and high social status, perhaps even undermining the cohesiveness of these gentile groups, while retaining their own separatism and clannishness. The belief that Jews should be restricted is entirely consisted with this attitude. Moreover, contradictory negative stereotypes of Jews, such as their being capitalist and communist, may be applied by anti-Semites to different groups of Jews.[6]**

In much the same way, Rubin’s ‘contradictions’ can also be resolved very quickly as soon as over-simplification is done away with. Jews are rarely, if ever, portrayed simply as ‘nigger-lovers,’ but are seen as being in frequent partnership with Blacks in places like the American South and in efforts to bring down Apartheid in South Africa. To my knowledge, this behavior has never been seen by anti-Semites as arising from an altruistic “love” for the Black man. Rather, the partnership is incredibly one-sided, and its ultimate goal is to serve Jewish interests in undermining the White power structure in America. Indeed, for an anti-segregation organization, the early NAACP was essentially divided between the Jews who ran it, and the Blacks who went along for the ride. As Hasia Diner puts it in *In the Almost Promised Land: American Jews and Blacks, 1915–1935*, many in the NAACP’s Jewish leadership “worked most intensely with other Jews.”[7]

Viewing Jews as the “worst bigots” would be consistent with this account of events since the partnership with Blacks is purely opportunistic and often patronizing, and also because of traditions of slave ownership within Jewish populations, and extremely negative Talmudic pronouncements on Africans. For example, in *The Image of the Black in Jewish Culture*, Abraham Melamed explains that while the Romans had a "climate theory" of race in which they "assumed that the inferior psycho-physical traits of the Blacks in the south and the Whites in the north arose from harsh geographical and climatic surroundings," they also believed that "change and improvement are possible." By contrast, Rabbinic teaching was much more deterministic and held that Blacks were "to suffer perpetual slavery forever."[8]

The other 'contradictions' offered by Rubin and Žižek are equally flimsy. For example, history shows extremely few examples of anti-Jewish propaganda playing on a stereotype of a moronic Jew. Instead, it is an overwhelmingly universal theme that Jews are extremely adept at resource competition, and attaining economic, cultural and political dominance. While there is a sub-theme that the notion of 'Jewish Genius' does involve ethnic networking and exaggeration, there is little doubt that attempts to reckon with Jewish influence have been built primarily on the need to tackle the realities of Jewish intelligence as well as the organizational and strategic efforts arising from it. Nowhere does the "moronic Jew" make an appearance. Nor do opinions of Jews as being uniquely "artistic" feature in historical anti-Jewish writing. In fact, another universal theme and consensus of anti-Jewish thought is that Jews are devoid of genuine artistic talent, and in the past this was often linked to (as a cause or product of) the Jewish ban on creating 'graven' images. Wagner's *Das Judenthum in der Musik* may be seen as a classic in this regard.

Contrary to Žižek's assertion, Jews have also never really been portrayed as "the low class" or poor of society, outside of the brief period in the early twentieth century when the first masses of Jewish immigrants arrived in Western Europe and the United States from the former Russian Empire. This was very specific in terms of time and place, and even then it was frequently remarked by contemporaries that the economic ascent of Jewish migrants was nothing less than remarkable. Also, Žižek opposes being an intellectual to sexual predation, which appears to defy any logical consistency or progression. Is Žižek implying that intellectuals are less sexual? How does he square this with the lives of some of his intellectual heroes like Sartre and Lacan, both of whom were sexually predatory, with one (Sartre), like Freud "earthily" obsessed with defecation and excrement, and the other (Lacan) taking great joy in public farting and burping? Most importantly, does Žižek see any contradiction or absence of logic in the established facts that Jews are over-represented in both academia and the pornography industry? In the same sense, can Žižek actually point to any instance of anti-Semitic thought that posits Jews as both "lazy and workaholics"? Is it not the case, to borrow a brilliant self-description from the writer Cormac McCarthy, that Jews historically have "worked hard at not working," which is to say that Jews have clustered in non-labor trades, particularly those related to the circulation of money, in which they have excelled as innovators in debt, and in other economic spheres that can only be categorized as exploitative?

These anti-Jewish position are *all too consistent*. However, out of conscious evasion, or unconscious self-deception, Jewish scholars and their Marxist partners persist in clinging to the idea that these ideas are *somehow* innately contradictory. For Žižek, as with Rubin and countless Jews, the 'contradictions' are real — and the product of a fractured psyche and the 'anti-Semite's' own frustrated desires. Rubin once opined that "Since inner conflicts are very powerful and tend to be seen in an utterly self-hating light or in a purely idealizing one, polarization usually takes place. This polarization makes for the necessity of characteristics to project to in order to encompass the conflicting extremes." In reality, these pseudo-scholars aren't just barking up the wrong tree — they are barking up a tree that simply isn't there.

III. The Jew as Fetish of Anti-Semitic Fascism

It is a matter of special irony that Marxists should present their own contradictions in relation to anti-Semitism and the supposed psychosocial aspects of the anti-Semite. While it is often argued that anti-Semitism is a contradictory, irrational, and pathological ideological proposition, it is equally argued by Marxists that it possesses a *kind of logic*, but is ultimately misguided or misdirected. This latter argument is the Marxist theory that anti-Semitism is a manipulation by the ruling classes and that "the Jew" is offered to exploited workers as a distraction or "fetish" to enable exploitation under capitalism to continue. Žižek is a very strong proponent of this theory.

In his 2009 lecture at the European Graduate School titled "Anti-Semitism, Anti-Semite and Jew," Žižek suggests that anti-Semitism began when

> **features attributed to Jews expanded into the whole of society. Commodity exchange became hegemonic … . It all started, not in Ancient Rome, but in 11th-, 12th-century Europe, which was waking from the inertia of the so-called Dark Ages and experienced a fast growth of market exchange, and the role of money. At that precise point, the Jew emerged as the enemy, a parasitic intruder who disturbs the harmonious social edifice.**

The dating of the origins of anti-Semitism from medieval Christendom, rather than the ancient world, is an overwhelmingly common feature of Jewish apologetics, a tactic that typically owes much of its development to the convenience of placing the blame for anti-Semitism on ascendant Christianity. The trend reached its apogee in the work of the late non-Jewish historian Gavin Langmuir (1924–2005), now remembered and celebrated by Jews and the psychoanalytically-inclined as a "worldwide authority on anti-Semitism." Langmuir's explanation of anti-Semitism participated in developing trends in the transformation of the study of historical anti-Jewish attitudes during the 1960s and 1970s. These decades witnessed a shift away from the study of 'prejudiced' *individuals* — as had been the case from the 1940s–50s with studies like the *Authoritarian Personality* — and towards the pathologizing of entire cultures and epochs. Condemnations of Western culture had certainly been strongly implied in the earlier decades, but works like Jules Isaac's *Has Anti-Semitism Roots in Christianity?* (1961) and Alan Davies' *Anti-Semitism and the Christian Mind* (1969), made this even more explicit. Langmuir benefited from riding the crest of this wave.

The new paradigm for psychological explanations of 'prejudice' was that *whole groups, societies, and cultures* (of course, only really the people and culture of the West) could have collective psychological processes like projection and narcissism. Psychoanalysis played a huge part in the development of this pseudo-historiography and, indeed, many of the works produced during this period were penned not by historians or social scientists but by avowed psychoanalysts like **Avner Falk**. Langmuir's work mimicked Jewish productions by essentially absolving medieval Jewish populations of any responsibility in provoking negative reactions from their Christian host populations, and by ascribing to Christian/Western society a deep-seated psychological malfunction shot through with fantasy, repression, and sadism.

Despite his actually very limited expertise in medieval legal history, Langmuir saw fit to quickly make grand pronouncements on the nature and origins of anti-Jewish feeling across Europe and over the course of centuries. His works, often with pitifully thin evidence of wider reading, portrayed anti-Semitism as "a primarily Western phenomenon."[9] He arrogantly claimed to have been able to "define Christianity and categorize its manifestations, including Catholicism, objectively."[10] He bluntly confessed in his books that "I shall not discuss pagan attitudes to Jews in antiquity."[11] He dismissively described attempts to come to rational, interest-based, theories of inter-group conflict between Jews and non-Jews as "misguided pseudoscientific efforts of racial theorists," and even argued that attempts to come to "common sense" explanations of anti-Semitism would prove "disastrous."[12] Anti-Semitism was instead "both in its origin and in its recent most horrible manifestation … the hostility aroused by irrational thinking about Jews."[13] Above all, Langmuir seems to have dated his discussion of the origins of anti-Semitism to the medieval period because, by his own admission, "I am respectably knowledgeable only about the history of the West since the fall of the Roman Empire and am most at home in the Middle Ages."[14] This can hardly be considered an optimal foundation for Langmuir's later sweeping theories, and his work, and that of a series of Jewish psychosocial theorists like Norman Cohn and Joshua Trachtenberg, has since been savaged with some intensity in the work of Hannah Johnson, a Princeton-educated medievalist from England, especially her *Blood Libel: The Ritual Murder Accusation at the Limit of Jewish History* (2012).

What Žižek accomplishes with his own theory is the semi-plagiarizing of existing psychosocial theories like those of Langmuir, merely substituting ascendant Christianity with ascendant Capital and leaving the rest of the interpretive framework intact. Žižek's theory has the same starting point, the same pathologizing features, the same oversimplifications, and the same minimizing or denial of antagonistic Jewish behavior.

If one wanted to make any concession to the idea that something novel occurred in the relationship between Jews and Europeans in the eleventh century, it is because the Jewish population, rather than Capital, radically expanded and extended in the period.[15] In other words, "the Jew emerged as the enemy" in Western Europe simply because "the Jew emerged" in Western Europe, and enmity was the product of the behavioral features attending that emergence.

The problematic aspect of Žižek's dating remains, however, that Western European anti-Semitism, if it has any unique characteristics, originated in the tenth century with the forming of Jewish-elite relationships under the Carolingians and the pursuance of an anti-Jewish strategy by Agobard, the Spanish archbishop of Lyon. It is interesting that Žižek does not specify which events or personalities he sees as commencing "it all." Nor does he explain whether such events, anti-Jewish riots for example, followed a pattern of intensification of putative capitalist crises, such as famines, shortages, or warfare. In this regard, it is interesting that the Carolingian period has been described by historians not as one of capitalist expansion but as something approaching "complete economic and social retrogression."[16] So then, does anti-Semitism follow economic expansion or retrogression? Does it follow prosperity and competition for surplus, or economic decline and famine? If it is the expression of the frustrations of exploited workers under capitalism, why has it spiked in such disparate times as the liberation of the serfs and decadent Weimar of the roaring 1920s? Žižek doesn't have any answers because he doesn't even pose such questions.

In the course of his European Graduate School lecture, Žižek comments that "the real mystery of anti-Semitism is why it is a constant. Why does it persist through all historical mutations?" What Žižek fails to add is that it has also persisted through all economic contexts, including Communism, rendering any Marxist interpretation of the phenomenon utterly redundant. This doesn't prevent Žižek from musing:

> **[Anti-Semitism] concerns the false identification of the antagonism of the enemy. As we all know, class struggle, or another social antagonism, is displaced onto the struggle against the Jews, so that the popular rage at being exploited is redirected from capitalist relations as such to the Jewish plot. … When the anti-Semite says that "the Jews are the cause of our misery," he really means Big Capital is the cause of our misery. Workers have a right to be furious at their exploitation, they just direct it at the wrong target. … Jew is the fetish of anti-Semitic fascists. … Anti-Semitism is just a manipulation by the ruling class, so that they are free to exploit [workers].**

This proposition is deeply problematic, due mainly to the assumptions underlying the argument. Foremost among these problematic assumptions is the implication that the vast majority anti-Semites (those making complaints about Jewish behavior or influence) would be blindly uncritical of Big Capital, and that Big Capital and the establishment ruling class is not significantly Jewish. Otherwise, anti-Semitism would be a very poor and counter-productive manipulation indeed. Together with these problematic assumptions, one should also consider Žižek's proposition to give insufficient consideration to the unquestionably special relationship Jews have enjoyed with capitalism, especially its more exploitative rather than organic aspects (for example, high-interest moneylending as opposed to the basic principle of private property). These problems should be considered individually.

IV. Anti-Semitic Critiques of Capitalism

The assertion that anti-Semites would be blindly uncritical of Big Capital, or for that matter the excesses of any financial systems, is quite contrary to the historical record. Prior to Marx and Engels, there were instances of true, authentic, even quasi-ethnic or 'national' "socialisms" where complaints about Jewish behavior were common. An excellent example is William Cobbett (1763–1835), a British farm laborer, gardener, clerk, soldier, journalist, and politician. Cobbett opposed the Corn Laws, legislation imposed between 1815 and 1846 which essentially blocked cheap food imports from abroad, artificially maintaining high domestic food prices. Cobbett blamed Britain's increasingly aloof and selfish aristocracy as well as its mercantilist culture—built on the development of debt finance—for the decline in the fortunes of the English working class as well as the starvation of the Irish. His *Political Register* newspaper is often credited with the invention of popular radical journalism, and was the main newspaper read by the working class. His bitter opposition to the British aristocracy led the government to consider arresting him for sedition in 1817—rumors of which caused Cobbett to flee to the United States, where he remained until matters settled somewhat two years later. When he returned, he paved the way for the 1832 Reform Act, which expanded the British franchise and paved the way for the expansion of democracy within the British Isles.

Cobbett was also profoundly oppositional to Jews. He was simultaneously one of the greatest champions of Catholic political emancipation and one of the fiercest and most relentless opponents of Jewish political emancipation. He pointed to the detachment of Jews from the masses, rejecting the idea that Jews should have a say in government unless someone could "produce a Jew who ever dug, or who ever made his own coat or his own shoes, or who did anything at all, except get all the money he could from the pockets of the people."[17] Instead, argued Cobbett, Jews "did not merit any immunities, any privileges, any possessions in house, land, or water, any civil or political rights. … They should everywhere be deemed aliens and always at the absolute disposal of the sovereign power of the state, as completely as any inanimate substance." He frequently praised the expulsion of Jews from England under Edward I. Jewish academic activist Anthony Julius quotes Cobbett as having argued that Jews “damaged France and killed Poland,” and that Jews are a people “living in all the filthiness of usury and increase… extortioners by habit and almost by instinct. Julius laments that Cobbett’s “anti-Semitism exercised a certain diffuse influence on radicals in the early nineteenth century, if only at the level of vocabulary. … Cobbett enjoyed an immense popularity during his lifetime, and has a substantial posthumous reputation.” In 1830 he published *Good Friday: or the Murder of Jesus Christ by the Jews*, where he wrote:

> **[Jews are] everywhere are on the side of oppression, assisting tyranny in its fiscal extortions; and everywhere they are bitter foes of those popular rights and liberties. … It is amongst masses of debt and misery that they thrive, as birds and beast of prey get fat in times of pestilence. … This race appear always to have been instruments in the hands of tyrants for plundering their subjects; they were the farmers of the cruel taxes; they lent a support to despotism, which it could not otherwise obtain.**

In *Paper Against Gold* (1812), Cobbett expressed the belief that the concepts of paper money and the national debt were basically Jewish “tricks and connivances,” endorsed by an aristocracy grown greedy and toothless. Initially a loyalist, Cobbett later came to the opinion that while the concept of aristocracy was not altogether bad or illegitimate, the British aristocracy had betrayed and exploited the people it was supposed to lead. That the aristocracy had given itself over to Jewish thought, through ties of blood and finance, was hinted most strongly in the *Political Register* of December 6 1817:

> **Let us, when they have the insolence to call us the ‘lower orders,’ prepare ourselves with useful knowledge, and let these insolent wretches marry amongst one another, ‘till, like the Jews, they have all one and the same face, one and the same pair of eyes, and one and the same nose. Let them, if they can, prevent their footmen from bettering their blood and from reinforcing the limbs of their rickety race; and let us prepare for the day of their overthrow. They have challenged us to the combat. They have declared war against us**.

Cobbett’s views on finance capital and the ruling class can only be regarded as fiercely oppositional, and the same holds for such “infamous anti-Semites” as Wilhelm Marr, Adolf Stoecker, Georg Ritter von Schonerer, Pierre-Joseph Proudhon, and Alphonse Toussenel, all of whom combined a radical critique of Big Capital with opposition to the specific role of Jews in finance, culture, politics, and society. In fact, many of these figures articulated specific reasons as to why a separate and distinct critique of “Semitism” was required. A key feature of nineteenth century socialism was a strong anti-Semitism that rejected Jewish-Marxist claims to being part of “the people,” and many anti-Jewish socialists portrayed such claims as opportunistic and cryptic strategies to secure power anew under the new form of government. One of the most memorable statements of the era in this regard is the French socialist Pierre-Joseph Proudhon's remark that far from being genuine, Karl Marx was "the tapeworm of socialism." Proudhon (1809–1865), seen by many as the father of anarchism, regarded apparently socialist Jewish "allies" like Heinrich Heine as "nothing but secret spies" whose hidden agenda was merely to secure the continuation of age-old Jewish privileges and protections under the guise of a putative social justice. In light of the historical trajectory of anti-Jewish critique and the biographies of its major proponents, Žižek's assertion that anti-Semitism is merely a "fetish" that obstructs criticism of capitalism is simply unsustainable.

V. Jews, Big Capital, and the Ruling Class

Equally unsustainable is the implication that Big Capital and the establishment ruling class is not, and has not been, significantly Jewish over historical time. Žižek simplifies and caricatures the Middle Ages as a time when "the Jew emerged as the enemy, a parasitic intruder who disturbs the harmonious social edifice." Žižek obviously employs the term "harmonious social edifice" with skepticism and disdain, seeing the pre-existing order (that before the arrival of the Jews) as fraught with exploitation, tensions, and contradictions. In Žižek's framework then, Jews may be a chaotic capitalist force that enters Europe, but this was a Europe already experiencing chaotic capitalist forces, and therefore it would be irrational to blame Jews for anything arising from their emergence and expansion in Europe. What needs to be distinguished here is the distinction between what might be termed the organic development of finance in Europe,[18] and the exorbitant and often extremely negative developments ushered in by the arrival of the Jews and their subsequent special relationship with European elites and with capitalism itself.

The organic development of finance and class divisions in Europe is demonstrated in the evolution of feudalism as a result of the adoption of heavy cavalry by the Franks in the eighth century, with other, non-military, aspects of continental feudalism arising as the inevitable social repercussions of this change in military organization.[19] Since knights needed money, horses, servants, attendants, and freedom from all other non-military occupations, like tilling the soil, knighthood gradually became an upper-class affair. Increasing technological sophistication then made mounted warfare more and more expensive and caused knights to become more sharply distinguished from the ordinary peasant. It also caused free peasants to become less and less valuable as soldiers, and they therefore declined towards mere servitude. It was, therefore, in a sense inevitable that the new class of knights should become a landed aristocracy, and its members were thus in a sense destined to low-level jurisdiction of a semi-agricultural kind over their peasants. This situation really was, in a sense, a "harmonious social edifice" to the extent that it followed a clear logic and permitted these communities and their territories to be competitive in a rapidly changing military and geopolitical context. The ruling classes were obliged to adopt paternalistic practices in relation to the peasantry, and outright exploitation was rare since it could be dangerous and counterproductive in that it could provoke a mass uprising and thus damage militarily-valuable social cohesion. The social edifice was thus indeed “harmonious” in the sense that it was coordinated and balanced, and was generally beneficial to the organic national community.

The arrival of Jews in Europe undoubtedly created an imbalance in these class relations, and between the ruling class and the lower orders. Evidence of this imbalance in medieval Europe can be obtained both from surviving documentation and artefacts, and from analogous modern situations such as the the Great Romanian Peasant Revolt of 1907, during which Jewish intrusion into the existing quasi-feudal social arrangement ended in widespread rebellion and societal collapse due to the specific excesses of Jewish exploitation. The arrival of the Jews in Western Europe as a financial and geopolitical power can be dated to their ascent under the Carolingians in the ninth century, and possibly earlier in the Narbonne where they were noted as an extraordinarily wealthy class. In this development, the birth of formal, symbiotic relationships between Jews and self-interested European elites, we see a crucial fissure in European class relations. Jewish financiers entered into the harmonious social edifice as privileged and protected outsiders whose sole purpose was to accelerate and distort resource transfer between European classes, rendering internal class division less about communal efficiency than about personal gain. In this system, paternalism gave way to such situations as the permitted Jewish trade in Christian slaves (a key reason for the agitations for Agobard of Lyons) and widespread exploitative tax farming.

One of the great modern myths, a stroke of Jewish revisionist genius, is that Jews were forced into such practices by restrictive laws on the ownership of land, and certain other local contexts. This is historicist relativism at its most bankrupt and, thankfully, modern scholarship is slowly eroding such misrepresentations and outright falsehoods. Take, for example, the most recent edition of *The Oxford Handbook of the Economics of Religion*, which states the “remarkable” fact that Jews

> **whether in Narbonne in 899 or Gironne in 922, in Trier in 919 or Worms in 1090, in Barcelona in 1053 or Toledo in 1222, or in early medieval England, were permitted to acquire and own land if they wished. Not only were Jews legally permitted to own land, they could acquire significant amounts (especially in Italy, southern Spain, southern and east-central France, and Germany); possessed fields, gardens, and vineyards; and owned, transferred, and mortgaged land holdings. They preferred to hire tenants, sharecroppers, and wage laborers to work their lands. For themselves, they chose the most skilled and profitable occupations, foremost money lending.[20]**

Essentially then, we see the immediate and deliberate entrance of the Jews into European society at the level of knight, if not higher, but without any of the logic or benefits of the position of knight within the organic social edifice. The Jew in this new social order existed for no logical reason other than the personal enrichment of certain elites and the communal enrichment of the Jews themselves. This may be regarded as the first perversion of capitalism and the first true exploitation (excessive or unfair use of workers with no reason other than greed) of the serving class within this system.

Again, dispensing with historicist relativism, we can demonstrate the pattern of Jewish disruptive behaviors within capitalism with reference to analogous modern conditions. For example, the *arenda* system of late nineteenth- and early twentieth century-eastern Europe (especially Poland, Ukraine, and Romania) was remarkably similar to the feudal system of medieval Western Europe. The *arenda* system can be regarded as broadly harmonious until the mass influx of Jewish *arendasi* during the sixteenth and seventeenth centuries, which saw the Jews increasingly operate as tax farmers, property agents, customs agents, and loan merchants. Jewish monopoly in these roles prompted both the rapid commercialization of land and the expansion of Big Capital, both of which were intended by Jews to exclusively benefit their in-group. Since the existence of entire Jewish communities depended on exploitative capitalism, Jews fiercely contended for monopolies in key areas. For example, The *Va'ad Medinat Lita* (Lithuanian Jewish Council) twice passed a resolution supporting the lease of customs and taxes by Jews, stating: "We have openly seen the great danger deriving from the operation of customs in Gentile hands; for the customs to be in Jewish hands is a pivot on which everything (in commerce) turns, since thereby Jews may exert control."

Crucially, high Jewish position in the social hierarchy was not accompanied by paternalism of any kind. In fact, Jews are notable throughout history for their incredibly hostile and exploitative behaviors towards non-elite Europeans. Philip Eidelberg, a historian of the Great Romanian Peasant Revolt of 1907, describes how Jewish *arendasi "*exploited the estates more ruthlessly than the native Rumanian *arendasi*." He continues by explaining that Jews were not interested in the long-term prosperity of estates or their workers, and often hiked rents to breaking point "even at the risk of eventually exhausting the available land and inventory."[21] In Rumania, Jews enjoyed monopolies, with Eidelberg demonstrating that Jewish bankers would decline to grant capital to any non-Jew wanting to enter this form of finance.[22] Thus, the Jews competed for profit solely with each other, ever-increasing the chokehold on their European peasantries. Eidelberg writes that "the result was a bidding spiral in which the peasant was the loser. In fact, it was just such a competition between the two greatest Jewish *arendas* families—the Fischers and the Justers—which was to help spark the 1907 revolt."[23]

Jews, of course, continue to occupy conspicuous roles in the worst and most exploitative aspects of capitalism. Jews have also continued to acquire land for exploitative purposes, the most interesting example being the Argentinian activities of the British Jewish oligarch Joe Lewis, a tax avoider and currency speculator who made his billions alongside George Soros when both gambled on the British pound sterling crashing out of the European Exchange Rate Mechanism in 1992. As one commentator explains, "Soros' and Lewis' bet against the pound actually led to the pound crashing, after Soros ordered his hedge fund to "go for the jugular" and aggressively trade against the currency, thereby prompting its sharp devaluation. Though Soros is often called "the man who broke the Bank of England" as a result of the $1 billion in profits he made on that fateful day, Lewis is said to have made an even larger profit than Soros." While these Jews made billions, the British public suffered a rapid economic recession. Lewis didn't mind. He repeated the experiment in Mexico, causing the Mexican peso crisis, which "led to a massive jump in poverty, unemployment and inequality in Mexico and left its government beholden to the International Monetary Fund (IMF) through a loan package arranged by then-U.S. President Bill Clinton."

Growing extravagantly rich from parasitic currency speculation, Jewish oligarchs Soros and Lewis, together with co-ethnic Big Capitalists Eduardo Elsztain and Marcelo Mindlin, started buying massive tracts of Argentine real estate, particularly in Patagonia, where they pooled resources to take over local banks, the regional water supply, oil and gas wealth, and the area's largest energy supplier. Lewis then set about buying tens of thousands of hectares, declaring his wish to create "his own state in Patagonia." Some locals were willing to sell their land. One, Irineo Montero, had refused, and he, along with his wife María Ortiz and their employee José Matamala, were all found dead under mysterious circumstances. Lewis' land consolidation was then made complete, and paved the way for a Zionist enclave that has exploited locals so thoroughly that there have been regular massive demonstrations ("March for Sovereignty) against this new Jewish ruling class, attracting 80 percent of the local population. According to the research of former French intelligence officer turned journalist Thierry Meyssan, Lewis is much more amenable to his fellow Jews, and has been inviting thousands of Israel Defense Forces (IDF) soldiers to his territory annually. In late 2017, former French intelligence officer turned journalist Thierry Meyssan alleged: "Since the Falklands War, the Israeli army has been organizing 'holiday camps' in Patagonia for its soldiers. Between 8,000 and 10,000 of them now come every year to spend two weeks on Joe Lewis' land."

What we see here is just a very modern example of the millennia-old Jewish pattern of establishing full-scale operations for extracting a nation's riches and exploiting its people. We must earnestly ask of Slavoj Žižek: *Has Big Capital and the establishment ruling class not been, and does it not remain, significantly Jewish?*

VI. Žižek on Kevin MacDonald

A possible explanation for Žižek's ignorance in relation to anti-Semitism, aside from blind ideological fanaticism, is an extreme lack of serious reading in the subject, a habit he shares with the late Jean-Paul Sartre and Marxist intellectuals more generally. It is interesting in this regard to look briefly at Žižek's treatment of the work of Kevin MacDonald. In 2014, Žižek published a piece during which he mentions Kevin MacDonald as a "proponent of a new barbarism" before snidely adding, in relation to the *Culture of*

Critique, “the only thing to bear in mind is that this new barbarism is a strictly post-modern phenomenon, the obverse of the highly reflexive self-ironical attitude—no wonder that, reading authors like MacDonald, one often cannot decide if one is reading a satire or a “serious” line of argumentation.” In other words, he has no substantive argument. However, as later covered by *Newsweek*, *Inside HigherEd*, and a number of other mainstream news organizations, it became apparent that Žižek had not only failed to read Kevin MacDonald’s work, but had merely plagiarized a summary of *Culture of Critique* from a review that appeared in *American Renaissance.* Žižek’s plagiarism had apparently first aroused suspicions when Steve Sailer, in a piece for *The Unz Review*, pointed out that [Žižek], “achieves a higher degree of clarity while expounding MacDonald’s message than in any other passage I’ve read by [him].” It was left to an anonymous blogger to then discover that this unusually high degree of clarity was due to Žižek copying, almost verbatim, a review of MacDonald’s book by Stanley Hornbeck that appeared in the March 1999 issue of *The American Renaissance*. Confronted with evidence, Žižek then offered a weak apology before conceding that he hadn’t read Kevin MacDonald’s work, and that the inclusion of MacDonald in his essay arose when “a friend told me about Kevin MacDonald’s theories, and I asked him to send me a brief résumé.” And so, on the basis of some comments from a friend, and a brief résumé Slavoj Žižek, supposedly a superstar academic, saw fit to pronounce Kevin MacDonald, a tenured college professor and author of a number of extremely well-referenced texts on Jews and their history, as “a proponent of a new barbarism.” Žižek is right that there is satire here, but it’s not where he suggests.

VII. Conclusion: Is anti-Semitism an “ideology”?

As Slavoj Žižek should well know, Marx and Engels famously described ideology as arising from the superstructure of society (the ruling social ideas, which are themselves the product of the ruling class). It should be obvious by now that anti-Semitism could scarcely be regarded today as part of the superstructure, since no intellectuals of the ruling class advance anti-Semitic ideas of any kind. This includes both Slavoj Žižek and Jordan Peterson, ostensibly figures who are ideologically diametric opposites in political and economic outlook, who are *almost identical* in their position in relation to Jews and anti-Semitism. In fact, anti-Semitism may be regarded, almost uniquely, as something that remains outside the superstructure, advanced by organic intellectuals and activists who are themselves the last vestiges of an organic form of society that has been subjected to many centuries of distortion and exploitation. As such, anti-Semitism today, as in the past, remains the most radical, coherent, and dangerous critique of the prevailing social order. It is the last, and only, truly revolutionary idea of our time.

If there is anything of use in the ideas of Slavoj Žižek, perhaps, ironically, it can be found in the analogy of the suspicious husband. Casting my mind back to the cuckolded Leninite, I recall thinking: “That which we do not lay exclusive claim to, we are surely already on our way to losing.” The pathetic figure that sat across from me didn’t lose his wife when she went to Norway — he lost her the moment he renounced his interests and left open a door that, ultimately, she would walk through. We must jealously protect our interests, our families, and our land. Against competitors. Against exploiters. Against Jews. What we have, we hold.

[1] It's particularly worrying that Žižek here essentially makes an argument for "truth is no defense," a principle that is now in place in Canadian and UK hate speech legislation.

[2] D. Penslar (ed) *Contemporary Anti-Semitism: Canada and the World* (University of Toronto Press, 2005), 3.

[3] J. Herf (ed) *Anti-Semitism and Anti-Zionism in Historical Perspective: Convergence and Divergence* (Routledge, 2007), 11.

[4] K. MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (1st Books, 2002), 449 (endnote 120).

[5] MacDonald, 449.

[6] *Ibid*.

[7] H. Diner, *In the Almost Promised Land: American Jews and Blacks, 1915-1935* (The John Hopkins University Press, 1995), 123.

[8] A. Meladmed, *Image of the Black in Jewish Culture: A History of the Other* (RoutledgeCurzon, 2001), 114.

[9] G. Langmuir, *History, Religion and Antisemitism* (Los Angeles: University of California Press, 1990), 15.

[10] *Ibid*, 13.

[11] *Ibid*, 275.

[12] *Ibid*, 19 &67.

[13] *Ibid*, 275.

[14] *Ibid*, 15.

[15] See P. Johnson, *A History of the Jews* (1987), 205.

[16] R. H. Hilton and C. Hill, "The Transition from Feudalism to Capitalism," *Science & Society,* Vol. 17, No. 4 (Fall, 1953), 340-351.

[17] A. Julius, *Trials of the Diaspora*, 401.

[18] For an excellent summary in relation to this process in feudalism, see R. Allen Brown, *Origins of English Feudalism,* (New York: Barnes and Noble Books, 1973).

[19] *Ibid*.

[20] R. M. McCleary (ed), *The Oxford Handbook of the Economics of Religion* (Oxford: Oxford University Press, 2011, 68.

[21] P. G. Eidelberg, *The Great Rumanian Peasant Revolt of 1907: Origins of a Modern Jacquerie* (1974), 39.

[22] *Ibid*, 120.

[23] *Ibid,* 39.

Jews, White Guilt, and the Death of the Church of England

theoccidentalobserver.net/2019/12/04/jews-white-guilt-and-the-death-of-the-church-of-england

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"Wrong theology in this area has been bound up with wrong action, giving legitimation for Christian support for persecution and discrimination of Jewish communities and eroding the recognition of Jewish people as neighbours whom Christians are bound to love … Christian communities may wish to consider whether there could be suitable opportunities in their public worship to focus and express repentance for Christian involvement in fostering antisemitism."
"God's Unfailing Word," Church of England Faith and Order Commission*, 2019*

If it can be said that Europeans are today largely blind to Jewish aggressions, then Christians are among those fumbling around in deepest darkness. Historian Jonas Alexis once remarked that, contrary to older Christian anger at depictions of Jesus and Christianity in the Talmud, no such reactions are evident in relation to the modern Jewish comedy in which "Jesus, Christians and the cross are routinely mocked, even obscenely treated."[1]

Jewish aggression against Christianity is, of course, nothing new. In the fifth century, edicts had to be pronounced banning Jews from burning and desecrating crosses, and Socrates Scholasticus reported in *Historia Ecclesiastica* that Jews had taken a Christian boy during Purim and crucified him.[2] In his Princeton-published *Reckless Rites: Purim and the Legacy of Jewish Violence* (2006), Elliott Horowitz pointed out multiple cases of Jews urinating on, and otherwise exposing their genitals to, crosses from 12th-century Germany and 13th-century England.[3] Even today, Daniel Rossing, a former advisor on Christian affairs to Israel's religious Affairs Ministry, has commented on anti-Christian violence in Israel, which peaks during Purim. "I know Christians who lock themselves indoors during the entire Purim holiday," he says. And yet, while Christians are spat upon and assaulted in Israel, and mocked and obscenely treated in the Diaspora, the majority of Christians remain among the most guilt-ridden and philosemitic of Europeans, applauding Zionist wars that kill their sons, and lauding a people that has done more than any other to overturn traditional Christian moral values. It is one of the most glaring contradictions in this age of contradictions.

The latest chapter in this sorry state of affairs is that the Church of England has, in its latest official treatise, decided to announce formal repentance to the Jews for centuries of putative injustices, as well as the Church's unconditional adoption of Zionism. The *Guardian* explains:

> **Christians must repent for centuries of antisemitism which ultimately led to the Holocaust, the Church of England has said in a document that seeks to promote a new Christian-Jewish relationship. … The document, *God's Unfailing Word*, is the first authoritative statement by the C of E on the part played by Christians in the stereotyping and persecution of Jews. Attitudes towards Judaism over centuries had provided a "fertile seed-bed for murderous antisemitism", it said. Theological teachings had helped spread antisemitism, and Anglicans and other Christians must not only repent for the "sins of the past" but actively challenge such attitudes or stereotypes.**

I must confess to an overwhelming fatigue when reading statements like this. They blend a profound historical ignorance with the most septic obsequiousness. The first instinct is simply to protest, and then to try to provide a litany of factual correctives. But I have carried out this Sisyphean task so many times, and in so many prior articles. I now find myself asking only why we should even offer explanations or responses to such accusations as "the part played by Christians in the stereotyping and persecution of Jews." We owe nothing to the Jews. Any Christian intellectually and morally weak enough to be convinced that he does, probably isn't worth the effort of convincing otherwise.

But how is it that yet another major Western institution has collapsed into White Guilt, in the process rendering itself pathetically pliable to Jewish manipulations? Having read *God's Unfailing Word*, I argue that total Jewish dominance in the academic production of histories of the Jews and anti-Semitism has played a major role in shifting opinion in philosemitic directions. This has been amplified by Jewish activity in so-called "interfaith" dialogue, which has been ongoing internationally for over a century and has served Jewish interests exclusively while undermining Christian theology, especially those elements that made Christianity beneficial to Europeans in the past. This poisonous combination possesses lethal power because the Church of England is already in its death throes.

The Diseased Church

The publication of *God's Unfailing Word* is reflective of the Church of England's already-established position as the compliant lapdog of a GloboHomo master. The Church of England is one of the most homosexual-friendly denominations on Earth, going so far as to allow "gay clergy" to live with their partners in secular "civil partnerships." In February 2018, the Church of England's Education Office even published a policy supporting degenerate sex education among children which includes the statement that "Pupils should be taught that humans express their sexuality differently and that there is diversity in sexual desire." Newcastle's Anglican cathedral attracted attention in June, when it was revealed the church would host a weekend-long LGBT festival that included a panel discussion on "Queering the Church." One of the four panelists was a Church of England curate who identifies as 'non-binary genderqueer transgender.' This is a church in the grip of terminal disease, and its policy on LGBT issues is unlikely to change the downward trajectory of its attendance, which has declined 1 percent/year in recent decades.

At the heart of this disease is the Archbishop of Canterbury and leader of the Church of England, Justin Welby, a man who looks like ten minutes of manual labor would actually kill him. He is the definition of all that is wrong in modern Man. Setting aside his uninspiring physical presence, Welby is a literal bastard, his mother Jane Portal having cuckolded her husband, the alcoholic Jew Gavin Welby (born Bernard Weiler) with her boss, Sir Anthony Montague Browne. The result of these chaotic origins is that Archbishop Welby/Weiler/Browne has fled entirely from any sense of meaningful identity, asserting in 2016: "I know that I find who I am in Jesus Christ, not in genetics, and my identity in him never changes." If Welby limited himself to personal genetic oblivion there might not be a problem. A problem does, however, emerge, when Welby uses his position and influence to attack those who do pursue their interests. In 2016, when Nigel Farage told the press that sex attacks by migrants were "the nuclear bomb" of the EU referendum, Welby/Weiler/Browne told MPs in the home affairs select committee that he "utterly condemned" Farage for an "inexcusable pandering to people's worries and prejudices, that is giving legitimization to racism."

Archbishop Welby/Weiler/Browne: In need of a Jewish father figure

If that wasn't bad enough, Welby/Weiler/Browne, who has confessed to struggling with his mental health, appears to have an almost Freudian desire to replace the Jewish father he thought he had with the current Chief Rabbi, Ephraim Mirvis. Welby/Weiler/Browne has taken to accompanying Mirvis on numerous excursions, echoing the Rabbi's sentiments on almost every subject, and even arranging for Mirvis to provide the Afterword for *God's Unfailing Word*. In his own Foreword to the same document, Welby/Weiler/Browne (one might call him Welby/Weiler/Browne/Mirvis) is glowing in his praise of Mirvis, and provides a delusional and ignorant elaboration of the history of Jewish-Christian relations:

> **In simple terms, the Church is being less than its true self when it refuses the gift of Christian–Jewish encounter. … Given the kindness, wisdom and scholarship of the Chief Rabbi, to count him among my friends is one of my greatest privileges. … Too often in history the Church has been responsible for and colluded in antisemitism — and the fact that antisemitic language and attacks are on the rise across the UK and Europe means we cannot be complacent. I reflected on this as I stood alongside other Christian leaders in ankle-deep snow within the camp of Birkenau in 2016, amid the ruins of the gas chambers. … The Chief Rabbi has opened, with characteristic honesty and**

> **affection, a challenge upon which we must reflect. We cannot do that reflection honestly until we have felt the cruelty of our history.**

Such sickly musings are nothing new. In 2016, the *Guardian* reported:

> **The archbishop said Britain had a "shameful record" on antisemitism. "As a nation, we have to recognise that antisemitism has been the root and origin of most racist behaviour going back for the last thousand years in this country," he said. "We have a shameful record until very recently, historically. It bubbles to the surface very easily indeed. When we see it, it tells us there are strains and stresses in society. It is the canary in the mine." Welby also said that hate crime against Muslims had increased, fuelled by irrational fear that resulted in a high level of prejudice. Integration of Britain's diverse population was a huge challenge, he said. "It's been the biggest failure of the Church of England over the last 40 or 50 years, in terms of how we've dealt with integration." It was a "great cause of shame", he added.**

In September, Welby/Weiler/Browne took his level of shame-promotion to an entirely new level when he prostated himself in front of crowds of amused and bemused Indians, apparently in supplication for a mass shooting by British troops that occurred in the garden of Jallianwala Bagh some 37 years before he was born.

Jewish Influence on *God's Unfailing Word*

The Anglican tendency toward navel-gazing self-recrimination, which has assumed pathological proportions under the current Archbishop of Canterbury, has collided with Jewish dominance of the historical narrative. Jewish dominance in the academic production of histories of the Jews and anti-Semitism has played a significant role in shifting opinion in this instance. Notes at the end of *God's Unfailing Word* reveal the document to rely heavily on ubiquitous, biased and factually dubious accounts of historical Jewish-Christian relations that have been written by Jewish academic activists (Jules Isaac [who was instrumental in orchestrating the pro-Jewish elements of Vatican II], Yehuda Bauer, Frederick M. Schweitzer, Marc Saperstein etc) or non-Jewish scholars who enjoyed lucrative and celebrated careers for their sympathetic portrayals of Jews (for example, the dreadful Gavin Langmuir).

Looked at objectively, this reliance in itself is maladaptive in the extreme. One struggles to find an equivalent case in history where one of two feuding parties fails to chronicle its own struggles, later adopts the narrative of the opponent, and thereby comes to perceive its entire history through the eyes of the opposing side. By way of explanation, we could suppose that the Church of England's Faith and Order Commission desired an academic gloss for its theological musings and, since Jews and philosemites dominate the mainstream discussion of Jewish history and anti-Semitism, the Commission was forced to turn to Jewish sources. I don't think this is a full explanation by any means, but it does provide some insight into the flow of ideas and intellectual influence, and should point to academia as one of the most important areas that must be contested if the West is to survive.

Even without its highly revealing endnotes, Jewish intellectual fingerprints are all over *God's Unfailing Word*, where they catastrophically combine with a flamboyant Anglican penchant for weakness and subservience. The primary stated objectives of the document are essentially Jewish, being that of "challenging antisemitism," and "working together [with Jews] for the common good of our society." Of course, working with Jews for 'the common good of our society" invariably means the familiar recipe of "fighting racism," "rejecting homophobia," "rooting out anti-Semitism," and campaigning on behalf of migrants and ethnic minorities. In other words, Christian "tolerance," always a volatile and deeply problematic virtue, has been weaponized in modernity as a primary engine for self-dispossession, pathological altruism, perverse virtue signaling, and moral self-flagellation.

Irrational shame, of the type exemplified and promoted by Welby/Weiler/Browne, saturates the pages of *God's Unfailing Word*. The text, which purports to consist of "Theological and Practical Perspectives on Christian–Jewish Relations," is remarkably one-sided. You will search in vain for references to the Jewish trade in Christian slaves, or the mass practice of exploitative usury. You won't see any consideration of the impact of Jewish dissemination of pornography or the general degrading of morals. You will turn from page to page without encountering any mention of Jewish contempt for Christianity, and historical and contemporary violence against Christians. What you will instead find are multiple references to the assumption that “the Christian–Jewish relationship is a gift of God, endless rumination on “the persecution and prejudice experienced by Jewish people through history,” the blunt declaration that “antisemitism is a virus that may appear dormant but can all too easily be reactivated in all kinds of contexts,” and “the Church, which should have offered an antidote, compounded the spread of this virus.” [The concept of anti-Semitism as a virus, now clearly rampant in the Christian churches, is a Jewish contrivance. See here for further discussion.]

God’s Unfailing Word promotes nothing more than nicely packaged Jewish ideas, including the notion that there should be a “recognition on the part of the Church that it bears a considerable measure of responsibility for the spread of antisemitism,” and demands “repentance, for we are rightly reminded of the burden of responsibility the Christian tradition bears for its teaching of contempt over the ages.” Jews are completely absolved of any responsibility for anti-Semitism, and any idea they may have engaged in provocative or antagonistic behaviors, their only role being one of “grave suffering and injustice.” In order to address this assumed state of affairs, *God’s Unfailing Word* effectively redefines the theological and dogmatic positions of the church in much the same way as the Catholic Church did with the 1965 Second Vatican Council declaration *Nostra Aetate*.

A Redefined Theology

The Church of England now affirms that there has been a “difficult history” involving Jews and Christians, but only in the sense that Christians have contributed to “grave suffering and injustice.” The Church will henceforth teach that Christians “have used Christian doctrine in order to justify and perpetuate Jewish suffering.” Furthermore, they have “fostered attitudes of distrust and hostility among Christians towards their Jewish neighbours, in some cases leading to violent attacks, murder and expulsion.” Christians today must “reject such misuses of Christian doctrine” and engage in “repentance for the sins of the past.” This new theological approach, which raises White Guilt to the position of dogma, is explicitly explained as adapting to “scholarly research, particularly since the Second World War.” This is, of course, refers to the products of Jewish academic activism.

The historical narrative underpinning the new theology is laughable in its naivete. The mass presence of crypto-Jewish networks in 15th-century Spain, for example, which mainstream scholarship has established at one point threatened to overcome and infiltrate even the Jesuit Order, is held up merely as an example of the fact “the Church has never been without Jewish members.” Suspicion of Jews is argued to have been rooted less in the insincerity of Jewish converts than in “the underlying structure of antisemitism.” The authors of *God’s Unfailing Word* avoid further digression on Jewish behavior, for reasons one can surmise with little effort.

The section of the document concerning anti-Semitism is awful. It begins by pointing out that the Church of England’s College of Bishops accepted the International Holocaust

Remembrance Alliance (IHRA) definition of antisemitism with its examples in September 2018. The document explains:

> **The examples highlight the way that antisemitism tends to weave together four interconnected claims, all of which should be vigorously resisted: (a) that there is something inherently wrong with Jews as a people; (b) that Jews always seek to control and influence others; (c) that because there is something inherently wrong with Jews, this influence is inevitably to the detriment of those others; (d) that therefore those with authority have a duty to restrict so far as possible the scope for Jews to exercise any influence over others.**

The authors of *God's Unfailing Word* insist that although "these pernicious claims appear in secular forms of antisemitism, … it is also clear that theological ideas have been used to support them in church contexts, thereby contributing to the persistent grip of the 'virus' of antisemitism." Christians should mourn that "centuries of Christian government in European history include a long catalogue of anti-Jewish measures, such as legal discrimination and periodic expulsion, alongside bouts of communal violence leading in some cases to the massacre of entire communities." Martin Luther, without whom the Church of England would not exist, is castigated because he "described [Jews] as demonic and called for the burning of synagogues." England, meanwhile, is condemned as "the birthplace of what became known as the 'blood libel.' … England became the first country to order the entire Jewish community to leave, thereby seeking to be a Christian territory with no Jewish presence."

The document then explains a total adoption of the perspective of the Jewish historical and activist Jules Isaac who, in 1947, began to wage a campaign designed to promote specific recommendations in Christian churches, mainly the Catholic Church, for the "purification" of Christian teaching regarding the Jews. The Church of England Faith and Order Commission adds:

> **Jules Isaac, who wrote on Jewish–Christian relations in the aftermath of the Second World War, saw a profound link between historic Christian anti-Judaism and the eruption of antisemitism in the twentieth century. If the first premise of antisemitism is the perception that 'there is something inherently wrong with the Jews as a people', then traditional Christian teaching that the Jewish people are collectively responsible throughout time for the death of the divine Christ, and therefore guilty together of deicide, imbues it with a terrible power. Isaac coined the phrase 'the teaching of contempt' (*enseignement du mépris*) to describe what he saw as key features of Christianity's sustained hostility to Judaism from earliest times.**

Christians are now impelled to apologize for this “teaching of contempt,” and engage in “ecclesial repentance for complicity with the evils of antisemitism.” The Church of England insists that “such ideas should have no place in Christian teaching and belief.” Christian communities are urged “to consider whether there could be suitable opportunities in their public worship to focus and express repentance for Christian involvement in fostering antisemitism, for instance in relation to observance of Holocaust Memorial Day.”

The cathedrals of Norwich and Lincoln have for centuries displayed stained glass windows depicting the boy martyrs William of Norwich and Hugh of Lincoln, both found murdered, and both determined by contemporary investigators to have been murdered by one or more Jews. The authors of *God’s Unfailing Word* now take some pride in pointing out that supplementary notifications have been placed near these windows, explaining them as:

> **a shameful example of religious and racial hatred, which, continuing down through the ages, violently divides many people in the present day. Let us unite, here, in a prayer for an end to bigotry, prejudice and persecution. Peace be with you: Shalom.**

From here, the Church of England moves to retreat from any theological claim that Christians might be God’s “chosen people.” For fear of placing Jews outside salvation, the Anglican Church now insists on a bizarre ‘acknowledgement of mystery regarding the claims of Jewish people,” which is a vague and cowardly method of asserting that “Jewish people since the coming of Christ nonetheless remain recipients of God’s promises.” Of course, this is necessarily a theology that makes the coming of Christ utterly redundant, since God’s promise can be fulfilled without a Messiah. The only explanation offered for this wholesale abandonment of Christian doctrine is that Christianity “carries a heavy burden of responsibility for antisemitism and its lethal consequences,” and “it has to accept that there is a mystery here that transcends its understanding in history, though its meaning will be revealed at the end of time.” This is perhaps the greatest ever example of “kicking the can down the road.”

Christian teaching is to be adapted in several areas in order to avoid insulting or stereotyping Jews. For example, there is a clear retreat from the position that the Old Testament serves as an obvious prophecy of the coming of Christ:

> **Those who teach and preach in the Church of England should avoid implying that the meaning of Old Testament prophecy points to Christ in such a direct and obvious way that anyone who denies it must be refusing to pay attention to the text or be somehow defective in their understanding. Such implications feed directly into the negative stereotyping of Jewish people that forms the fundamental structure of antisemitism.**

As part of the Church of England’s fundamental revision of theology, *God’s Unfailing Word* also articulates a new orientation in relation to Israel. This new orientation is profoundly

Zionist, even going so far as to insist that “the approaches and language used by pro-Palestinian advocates are indeed reminiscent of what could be called traditional antisemitism, including its Christian forms.”

Conclusion

Perhaps the most ironic aspect of *God’s Chosen Word* is that it isn’t good enough for the Chief Rabbi, who ruminates on the putative blameless nature of his ancestors in his Afterword:

> **As for my ancestors, their interaction with Christianity meant being faced with the brutality of the Crusades; it meant being forced to choose between converting to Christianity or certain death; it meant false accusations of sacrificing Christian children at Passover to obtain blood for matzah in what became the cruel Blood Libel; it meant requiring the great Rabbinic leaders, including a figure no less than the Ramban (Nachmanides, 1194–1270), to publicly defend their faith against prominent priests as part of the ignominy of the Disputations, resulting in censorship, violence and slaughter.**

Mirvis acknowledges and celebrates “the document’s honest appraisal of the destructive nature and origins of Christian perceptions of the Jewish people,” but he expresses a “substantial misgiving … , despite the progress it undeniably represents and articulates. Namely, that it does not reject the efforts of those Christians, however many they may number, who, as part of their faithful mission, dedicate themselves to the purposeful and specific targeting of Jews for conversion to Christianity.”

In other words, the meaning of so-called “inter-faith dialogue” is the same as that of multiculturalism—Whites/Christians must forever make room for Jews and others. They must engage in endless groveling apologies. And they must never try to convert others or attempt to imply that they should acculturate to their norms. In short, the best position for Whites, in the eyes of Rabbi Mirvis, is crawling on their bellies like his good friend Mr. Welby.

That’s not my style. I think I’ll stick with the historical reality of Christian-Jewish interactions over the centuries, a reality that leads naturally to the teaching of contempt.

[1] J. E. Alexis *Christianity and Rabbinic Judaism: Surprising Differences, Conflicting Visions, and Worldview Implications – From the Early Church to Our Modern Time, Volume 1* (Bloomington: WestBow, 2012), 300.

[2] D. Chapman *Ancient Jewish and Christian Perceptions of Crucifixion* (Tübingen: Mohr Siebeck, 2008), 238.

[3] E. Horowitz, *Reckless Rites: Purim and the Legacy of Jewish Violence* (Princeton: Princeton University Press, 2006),169.

Vulture Capitalism is Jewish Capitalism

theoccidentalobserver.net/2019/12/18/vulture-capitalism-is-jewish-capitalism

Andrew Joyce, Ph.D.

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“If man will strike, strike through the mask!” Ahab, *Moby Dick*

It was very gratifying to see Tucker Carlson’s recent attack on the activities of Paul Singer’s vulture fund, Elliot Associates, a group I first profiled four years ago. In many respects, it is truly remarkable that vulture funds like Singer’s escaped major media attention prior to this, especially when one considers how extraordinarily harmful and exploitative they are. Many countries are now in very significant debt to groups like Elliot Associates and, as Tucker’s segment very starkly illustrated, their reach has now extended into the very heart of small-town America. Shining a spotlight on the spread of this virus is definitely welcome. I strongly believe, however, that the problem presented by these cabals of exploitative financiers will only be solved if their true nature is fully discerned. Thus far, the descriptive terminology employed in discussing their activities has revolved only around the scavenging and parasitic nature of their activities. Elliot Associates have therefore been described as a quintessential example of a “vulture fund” practicing “vulture capitalism.” But these funds aren’t run by carrion birds. They are operated almost exclusively by Jews. In the following essay, I want us to examine the largest and most influential “vulture funds,” to assess their leadership, ethos, financial practices, and how they disseminate their dubiously acquired wealth. I want us to set aside colorful metaphors. I want us to strike through the mask.

Watch on YouTube

Who Are The Vultures?

It is commonly agreed that the most significant global vulture funds are Elliot Management, Cerberus, FG Hemisphere, Autonomy Capital, Baupost Group, Canyon Capital Advisors, Monarch Alternative Capital, GoldenTree Asset Management, Aurelius Capital Management, OakTree Capital, Fundamental Advisors, and Tilden Park Investment Master Fund LP. The names of these groups are very interesting, being either blankly nondescript or evoking vague inklings of Anglo-Saxon or rural/pastoral origins (note the prevalence of oak, trees, parks, canyons, monarchs, or the use of names like Aurelius and Elliot). This is the same tactic employed by the Jew Jordan Belfort, the "Wolf of Wall Street," who operated multiple major frauds under the business name Stratton Oakmont.

These names are masks. They are designed to cultivate trust and obscure the real background of the various groupings of financiers. None of these groups have Anglo-Saxon or venerable origins. None are based in rural idylls. All of the vulture funds named above were founded by, and continue to be operated by, ethnocentric, globalist, urban-dwelling Jews. A quick review of each of their websites reveals their founders and central figures to be:

- Elliot Management — Paul Singer, Zion Shohet, Jesse Cohn, Stephen Taub, Elliot Greenberg and Richard Zabel
- Cerberus — Stephen Feinberg, Lee Millstein, Jeffrey Lomasky, Seth Plattus, Joshua Weintraub, Daniel Wolf, David Teitelbaum
- FG Hemisphere — Peter Grossman
- Autonomy Capital — Derek Goodman
- Baupost Group — Seth Klarman, Jordan Baruch, Isaac Auerbach
- Canyon Capital Advisors — Joshua Friedman, Mitchell Julis
- Monarch Alternative Capital — Andrew Herenstein, Michael Weinstock
- GoldenTree Asset Management — Steven Tananbaum, Steven Shapiro
- Aurelius Capital Management — Mark Brodsky, Samuel Rubin, Eleazer Klein, Jason Kaplan
- OakTree Capital — Howard Marks, Bruce Karsh, Jay Wintrob, John Frank, Sheldon Stone
- Fundamental Advisors — Laurence Gottlieb, Jonathan Stern
- Tilden Park Investment Master Fund LP — Josh Birnbaum, Sam Alcoff

The fact that all of these vulture funds, widely acknowledged as the most influential and predatory, are owned and operated by Jews is remarkable in itself, especially in a contemporary context in which we are constantly bombarded with the suggestion that Jews don’t have a special relationship with money or usury, and that any such idea is an example of ignorant prejudice. Equally remarkable, however, is the fact that Jewish representation saturates the board level of these companies also, suggesting that their beginnings and methods of internal promotion and operation rely heavily on ethnic-communal origins, and religious and social cohesion more generally. As such, these Jewish funds provide an excellent opportunity to examine their financial and political activities as expressions of Jewishness, and can thus be placed in the broader framework of the Jewish group evolutionary strategy and the long historical trajectory of Jewish-European relations.

How They Feed

In May 2018, Puerto Rico declared a form of municipal bankruptcy after falling into more than $74.8 billion in debt, of which more than $34 billion is interest and fees. The debt was owed to all of the Jewish capitalists named above, with the exception of Stephen Feinberg’s Cerberus group. In order to commence payments, the government had instituted a policy of fiscal austerity, closing schools and raising utility bills, but when Hurricane Maria hit the island in September 2017, Puerto Rico was forced to stop transfers to their Jewish creditors. This provoked an aggressive attempt by the Jewish funds to seize assets from an island suffering from an 80% power outage, with the addition of further interest and fees. Protests broke out in several US cities calling for the debt to be forgiven. After a quick stop in Puerto Rico in late 2018, Donald Trump pandered to this sentiment when he told Fox News, “They owe a lot of money to your friends on Wall Street, and we’re going to have to wipe that out." But Trump's statement, like all of Trump's statements, had no substance. The following day, the director of the White House budget office, Mick Mulvaney, told reporters: "I think what you heard the president say is that Puerto Rico is going to have to figure out a way to solve its debt problem." In other words, Puerto Rico is going to have to figure out a way to pay its Jews.

Trump's reversal is hardly surprising, given that the President is considered extremely friendly to Jewish financial power. When he referred to "your friends on Wall Street" he really meant *his* friends on Wall Street. One of his closest allies is Stephen Feinberg, founder and CEO of Cerberus, a war-profiteering vulture fund that has now accumulated more than $1.5 billion in Irish debt, leaving the country prone to a "wave of home repossessions" on a scale not seen since the Jewish mortgage traders behind Quicken Loans (Daniel Gilbert) and Ameriquest (Roland Arnall) made thousands of Americans homeless. Feinberg has also been associated with mass evictions in Spain, causing a collective of Barcelona anarchists to label him a "Jewish mega parasite" in charge of the "world's vilest vulture fund." In May 2018, Trump made Feinberg chair of his Intelligence Advisory Board, and one of the reasons for Trump's sluggish retreat from Afghanistan has been the fact Feinberg's DynCorp has enjoyed years of lucrative government defense contracts training Afghan police and providing ancillary services to the military.

But Trump's association with Jewish vultures goes far beyond Feinberg. A recent piece in the *New York Post* declared "Orthodox Jews are opening up their wallets for Trump in 2020." This is a predictable outcome of the period 2016 to 2020, an era that could be neatly characterised as *How Jews learned to stop worrying and love the Don.* Jewish financiers are opening their wallets for Trump because it is now clear he utterly failed to fulfil promises on mass immigration to White America, while pledging his commitment to Zionism and to socially destructive Jewish side projects like the promotion of homosexuality. These actions, coupled with his commuting of Hasidic meatpacking boss Sholom Rubashkin's 27-year-sentence for bank fraud and money laundering in 2017, have sent a message to Jewish finance that Trump is someone they can do business with. Since these globalist exploiters are essentially politically amorphous, knowing no loyalty but that to their own tribe and its interests, there is significant drift of Jewish mega-money between the Democratic and Republican parties. The *New York Post* reports, for example, that when Trump attended a $25,000-per-couple luncheon in November at a Midtown hotel, where 400 moneyed Jews raised at least $4 million for the America First [!] SuperPAC, the luncheon organiser Kelly Sadler, told reporters, "We screened all of the people in attendance, and we were surprised to see how many have given before to Democrats, but never a Republican. People were standing up on their chairs chanting … eight more years." The reality, of course, is that these people are not Democrats or Republicans, but Jews, willing to push their money in whatever direction the wind of Jewish interests is blowing.

The collapse of Puerto Rico under Jewish debt and elite courting of Jewish financial predators is certainly nothing new. Congo, Zambia, Liberia, Argentina, Peru, Panama, Ecuador, Vietnam, Poland, and Ireland are just some of the countries that have slipped fatefully into the hands of the Jews listed above, and these same people are now closely watching Greece and India. The methodology used to acquire such leverage is as simple as it is ruthless. On its most basic level, "vulture capitalism" is really just a combination of the continued intense relationship between Jews and usury and Jewish involvement in medieval tax farming. On the older practice, Salo Baron writes in *Economic History of the Jews* that Jewish speculators would pay a lump sum to the treasury before mercilessly turning on the peasantry to obtain "considerable surpluses … if need be, by ruthless methods."[1] The activities of the Jewish vulture funds are essentially the same speculation in debt, except here the trade in usury is carried out on a global scale with the feudal peasants of old now replaced with entire nations. Wealthy Jews pool resources, purchase debts, add astronomical fees and interests, and when the inevitable default occurs they engage in aggressive legal activity to seize assets, bringing waves of jobs losses and home repossessions.

This type of predation is so pernicious and morally perverse that both the Belgian and UK governments have taken steps to ban these Jewish firms from using their court systems to sue for distressed debt owed by poor nations. Tucker Carlson, commenting on Paul Singer's predation and the ruin of the town of Sidney, Nebraska, has said:

> **It couldn't be uglier or more destructive. So why is it still allowed in the United States? The short answer: Because people like Paul Singer have tremendous influence over our political process. Singer himself was the second largest donor to the Republican Party in 2016. He's given millions to a super-PAC that supports Republican senators. You may never have heard of Paul Singer — which tells you a lot in itself — but in Washington, he's rock-star famous. And that is why he is almost certainly paying a lower effective tax rate than your average fireman, just in case you were still wondering if our system is rigged. Oh yeah, it is.**

Aside from direct political donations, these Jewish financiers also escape scrutiny by hiding behind a mask of simplistic anti-socialist rhetoric that is common in the American Right, especially the older, Christian, and pro-Zionist demographic. Rod Dreher, in a commentary on Carlson's piece at the *American Conservative*, points out that Singer gave a speech in May 2019 attacking the "rising threat of socialism within the Democratic Party." Singer continued, "They call it socialism, but it is more accurately described as left-wing statism lubricated by showers of free stuff promised by politicians who believe that money comes from a printing press rather than the productive efforts of businesspeople and workers." Dreher comments: "The productive efforts of businesspeople and workers"? The gall of that man, after what he did to the people of Sidney."

What Singer and the other Jewish vultures engage in is not productive, and isn't even any recognisable form of work or business. It is greed-motivated parasitism carried out on a perversely extravagant and highly nepotistic scale. In truth, it is Singer and his co-ethnics who believe that money can be printed on the backs of productive workers, and who ultimately believe they have a right to be "showered by free stuff promised by politicians." Singer places himself in an infantile paradigm meant to entertain the goyim, that of Free Enterprise vs Socialism, but, as Carlson points out, "this is not the free enterprise that we all learned about." That's because it's Jewish enterprise — exploitative, inorganic, and attached to socio-political goals that have nothing to do with individual freedom and private property. This might not be the free enterprise Carlson learned about, but it's clearly the free enterprise Jews learn about — as illustrated in their extraordinary over-representation in all forms of financial exploitation and white collar crime. The Talmud, whether actively studied or culturally absorbed, is their code of ethics and their curriculum in regards to fraud, fraudulent bankruptcy, embezzlement, usury, and financial exploitation. Vulture capitalism is Jewish capitalism.

Whom They Feed

Singer's duplicity is a perfect example of the way in which Jewish finance postures as conservative while conserving nothing. Indeed, Jewish capitalism may be regarded as the root cause of the rise of Conservative Inc., a form or shadow of right wing politics reduced solely to fiscal concerns that are ultimately, in themselves, harmful to the interests of the majority of those who stupidly support them. The spirit of Jewish capitalism, ultimately, can be discerned not in insincere bleating about socialism and business, intended merely to entertain semi-educated Zio-patriots, but in the manner in which the Jewish vulture funds disseminate the proceeds of their parasitism. Real vultures are weak, so will gorge at a carcass and regurgitate food to feed their young. So then, who sits in the nests of the vulture funds, awaiting the regurgitated remains of troubled nations?

Boston-based Seth Klarman (net worth $1.5 billion), who like Paul Singer has declared "free enterprise has been good for me," is a rapacious debt exploiter who was integral to the financial collapse of Puerto Rico, where he hid much of activities behind a series of shell companies. Investigative journalists eventually discovered that Klarman's Baupost group was behind much of the aggressive legal action intended to squeeze the decimated island for bond payments. It's clear that the Jews involved in these companies are very much aware that what they are doing is wrong, and they are careful to avoid too much reputational damage, whether to themselves individually or to their ethnic group. Puerto Rican journalists, investigating the debt trail to Klarman, recall trying to follow one of the shell companies (Decagon) to Baupost via a shell company lawyer (and yet another Jew) named Jeffrey Katz:

> **Returning to the Ropes & Gray thread, we identified several attorneys who had worked with the Baupost Group, and one, Jeffrey Katz, who – in addition to**

> **having worked directly with Baupost – seemed to describe a particularly close and longstanding relationship with a firm fitting Baupost's profile on his experience page. … I called Katz and he picked up, to my surprise. I identified myself, as well as my affiliation with the Public Accountability Initiative, and asked if he was the right person to talk to about Decagon Holdings and Baupost. He paused, started to respond, and then evidently thought better of it and said that he was actually in a meeting, and that I would need to call back (apparently, this high-powered lawyer picks up calls from strange numbers when he is in important meetings). As he was telling me to call back, I asked him again if he was the right person to talk to about Decagon, and that I wouldn't call back if he wasn't, and he seemed to get even more flustered. At that point he started talking too much, about how he was a lawyer and has clients, how I must think I'm onto some kind of big scoop, and how there was a person standing right in front of him – literally, standing right in front of him – while I rudely insisted on keeping him on the line.**

One of the reasons for such secrecy is the intensive Jewish philanthropy engaged in by Klarman under his Klarman Family Foundation. While Puerto Rican schools are being closed, and pensions and health provisions slashed, Klarman is regurgitating the proceeds of massive debt speculation to his "areas of focus" which prominently includes "Supporting the global Jewish community and Israel." While plundering the treasuries of the crippled nations of the goyim, Klarman and his co-ethnic associates have committed themselves to "improving the quality of life and access to opportunities for all Israeli citizens so that they may benefit from the country's prosperity." Among those in Klarman's nest, their beaks agape for Puerto Rican debt interest, are the American Jewish Committee, Boston's Combined Jewish Philanthropies, the Holocaust Memorial Museum, the Honeymoon Israel Foundation, Israel-America Academic Exchange, and the Israel Project. Klarman, like Singer, has also been an enthusiastic proponent of liberalising attitudes to homosexuality, donating $1 million to a Republican super PAC aimed at supporting pro-gay marriage GOP candidates in 2014 (Singer donated $1.75 million). Klarman, who also contributes to candidates who support immigration reform, including a path to citizenship for undocumented immigrants, has said "The right to gay marriage is the largest remaining civil rights issue of our time. I work one-on-one with individual Republicans to try to get them to realize they are being Neanderthals on this issue."

Steven Tananbaum's GoldenTree Asset Management has also fed well on Puerto Rico, owning $2.5 billion of the island's debt. The Centre for Economic and Policy Research has commented:

> **Steven Tananbaum, GoldenTree's chief investment officer, told a business conference in September (after Hurricane Irma, but before Hurricane Maria) that he continued to view Puerto Rican bonds as an attractive investment. GoldenTree is spearheading a group of COFINA bondholders that collectively**

> **holds about $3.3 billion in bonds. But with Puerto Rico facing an unprecedented humanitarian crisis, and lacking enough funds to even begin to pay back its massive debt load, these vulture funds are relying on their ability to convince politicians and the courts to make them whole. The COFINA bondholder group has spent $610,000 to lobby Congress over the last two years, while GoldenTree itself made $64,000 in political contributions to federal candidates in the 2016 cycle. For vulture funds like GoldenTree, the destruction of Puerto Rico is yet another opportunity for exorbitant profits.**

Whom does Tananbaum feed with these profits? A brief glance at the spending of the Lisa and Steven Tananbaum Charitable Trust reveals a relatively short list of beneficiaries including United Jewish Appeal Foundation, American Friends of Israel Museum, Jewish Community Center, to be among the most generously funded, with sizeable donations also going to museums specialising in the display of degenerate and demoralising art.

Following the collapse in Irish asset values in 2008, Jewish vulture funds including OakTree Capital swooped on mortgagee debt to seize tens of thousands of Irish homes, shopping malls, and utilities (Steve Feinberg’s Cerberus took control of public waste disposal). In 2011, Ireland emerged as a hotspot for distressed property assets, after its bad banks began selling loans that had once been held by struggling financial institutions. These loans were quickly purchased at knockdown prices by Jewish fund managers, who then aggressively sought the eviction of residents in order to sell them for a fast profit. Michael Byrne, a researcher at the School of Social Policy at University College Dublin, Ireland’s largest university, comments: “The aggressive strategies used by vulture funds lead to human tragedies.” One homeowner, Anna Flynn recalls how her mortgage fell into the hands of Mars Capital, an affiliate of Oaktree Capital, owned and operated by the Los Angeles-based Jews Howard Marks and Bruce Karsh. They were “very, very difficult to deal with,” said Flynn, a mother of four. “All [Mars] wanted was for me to leave the house; they didn’t want a solution [to ensure I could retain my home].”

When Bruce Karsh isn’t making Irish people homeless, whom does he feed with his profits? A brief glance at the spending of the Karsh Family Foundation reveals millions of dollars of donations to the Jewish Federation, Jewish Community Center, and the United Jewish Fund.

Paul Singer, his son Gordin, and their Elliot Associates colleagues Zion Shohet, Jesse Cohn, Stephen Taub, Elliot Greenberg and Richard Zabel, have a foothold in almost every country, and have a stake in every company you’re likely to be familiar with, from book stores to dollar stores. With the profits of exploitation, they fund campaigns for homosexuality and mass migration, boost Zionist politics, invest millions in security for Jews, and promote wars for Israel. Singer is a Republican, and is on the Board of the Republican Jewish Coalition. He is a former board member of the Jewish Institute for National Security Affairs, has funded neoconservative research groups like the Middle East

Media Research Institute and the Center for Security Policy, and is among the largest funders of the neoconservative Foundation for Defense of Democracies. He was also connected to the pro-Iraq War advocacy group Freedom's Watch. Another key Singer project was the Foreign Policy Initiative (FPI), a Washington D.C.-based advocacy group that was founded in 2009 by several high-profile Jewish neoconservative figures to promote militaristic U.S. policies in the Middle East on behalf of Israel and which received its seed money from Singer.

Although Singer was initially anti-Trump, and although Trump once attacked Singer for his pro-immigration politics ("Paul Singer represents amnesty and he represents illegal immigration pouring into the country"), Trump is now essentially funded by three Jews—Singer, Bernard Marcus, and Sheldon Adelson, together accounting for over $250 million in pro-Trump political money. In return, they want war with Iran. Employees of Elliott Management were one of the main sources of funding for the 2014 candidacy of the Senate's most outspoken Iran hawk, Sen. Tom Cotton (R-AR), who urged Trump to conduct a "retaliatory strike" against Iran for purportedly attacking two commercial tankers. These exploitative Jewish financiers have been clear that they expect a war with Iran, and they are lobbying hard and preparing to call in their pound of flesh. As one political commentator put it, "These donors have made their policy preferences on Iran plainly known. They surely expect a return on their investment in Trump's GOP."

The same pattern is witnessed again and again, illustrating the stark reality that the prosperity and influence of Zionist globalism rests to an overwhelming degree on the predations of the most successful and ruthless Jewish financial parasites. This is not conjecture, exaggeration, or hyperbole. This is simply a matter of striking through the mask, looking at the heads of the world's most predatory financial funds, and following the direction of regurgitated profits.

Make no mistake, these cabals are everywhere and growing. They could be ignored when they preyed on distant small nations, but their intention was always to come for you too. They are now on your doorstep. The working people of Sidney, Nebraska probably had no idea what a vulture fund was until their factories closed and their homes were taken. These funds will move onto the next town. And the next. And another after that. They won't be stopped through blunt support of "free enterprise," and they won't be stopped by simply calling them "vulture capitalists."

Strike through the mask!

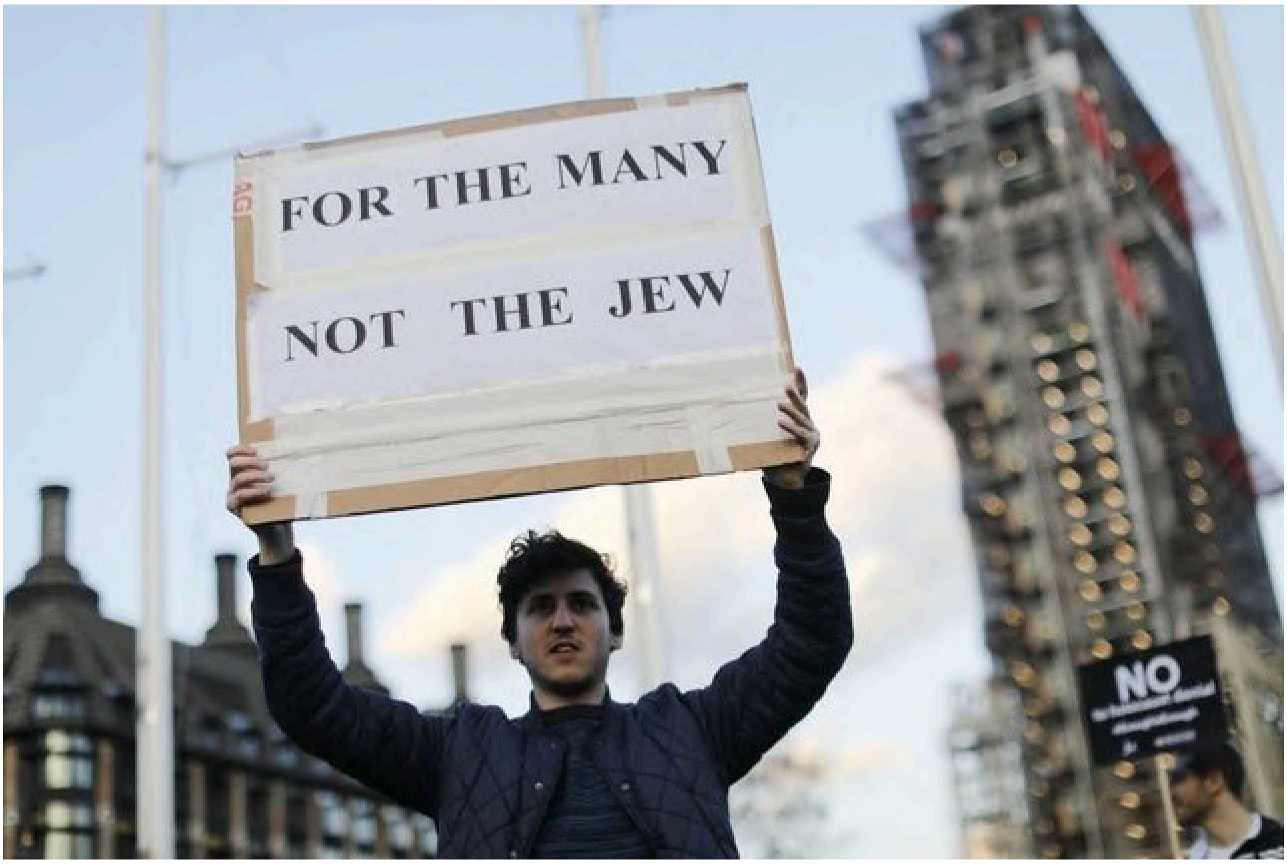
[1] S. Baron (ed) *Economic History of the Jews* (New York, 1976), 46-7.

Will 2020 See the Emergence of a Nationalist Left?

theoccidentalobserver.net/2019/12/29/will-2020-see-the-emergence-of-a-nationalist-left

Andrew Joyce, Ph.D.

December 29, 2019



"The life of the individual is a constant struggle, and not merely a metaphorical one, against want or boredom, but also an actual struggle against other people. He discovers adversaries everywhere, lives in continual conflict and dies with sword in hand." Arthur Schopenhauer, *On the Suffering of the World*

Although Nietzsche seems to be the philosopher of choice for many on the Dissident Right, I've always had a soft spot for Arthur Schopenhauer. His cantankerous philosophical pessimism has always struck a chord with my own temperament, and for many years I've found his quasi-Buddhist and highly compassionate conceptualisation of suffering to be strangely comforting. That life is a struggle involving endless adversaries and competitors also forms an aspect of Schopenhauer's philosophy, and this continues to be significant in shaping my political and philosophical outlook. Certainly, it goes without saying that adversaries have never been in short supply for members of the Dissident Right. They are arrayed before us now, emerging from all points of the political spectrum, and often even from within our own ranks. Dissident right political philosophies, more than any other, appear destined to be mired in continual conflict, and I often find it difficult to shake the dark impression that one day I will die, metaphorical sword in hand, with every battle raging but far from won. For this reason, I sometimes permit myself the relief of optimism (a form of cowardice to both Schopenhauer and Spengler), and part of this is the attempt to find allies where formerly one may have seen only foes. This brings me to the subject matter of this essay — recent developments on the Left which appear to suggest the emergence of an anti-globalist, anti-immigration, and anti-Zionist/anti-Semitic politics.

Swedish Communists Wake Up

Just days ago, *Sputnik* reported on the fact that almost half of the members of the Communist Party in Malmö, Sweden, are resigning. They plan to establish a new workers' party that no longer features multiculturalism, LGBT interests, and climate change as key policy goals. Nils Littorin, one of the defectors, told a local newspaper that today's Left has become part of the elite and has come to "dismiss the views of the working class as alien and problematic." Littorin suggested that the Left "is going through a prolonged identity crisis" and that his group, instead, intends to stick to the original values, such as class politics. Littorin adds "[The Left] don't understand why so many workers don't think that multiculturalism, the LGBT movement and Greta Thunberg are something fantastic, but instead believe we are in the 1930s' Germany and that workers who vote [right-wing] Sweden Democrats have been infected by some Nazi sickness." In a piece of simple insight previously rare on the Left, he argues that the rise in right-wing votes for people like Donald Trump and Boris Johnson are in fact due to "widespread dissatisfaction with liberal economic migration that leads to low-wage competition and the ghettoisation of communities, a development that only benefits major companies." Rather than being beneficial to working class Whites, Littorin condemns a "chaotic" immigration policy that has led to "cultural clashes, segregation and exclusion due to an uncontrolled influx from parts of the world characterised by honour culture and clan mentalities."

Littorin continues to talk sense when it comes to the LGBT agenda. He explains that LGBT issues and the climate movement are merely "state ideologies" that are "rammed down people's throats". Littorin adds that phenomena like these happen at the expense of real issues, such as poverty, homelessness, and income equality: "Pride, for instance, has been reduced to dealing with sexual orientation. We believe that human dignity is primarily about having a job and having pension insurance that means that you are not forced to live on crumbs when you are old."

As well as prioritising jobs and pensions over the flamboyant celebration of buggery, Littorin and his colleagues have pledged to abandon the name and ethos of Communism, describing it as a

> **word drawn to the dirt, a nasty word today, and not entirely undeservedly. In communist parties, there is this risk of elitism, self-indulgence, and a belief that a certain avant-garde should lead a working class that does not know its own best interests, instead of asking people what they want. 20th-century**

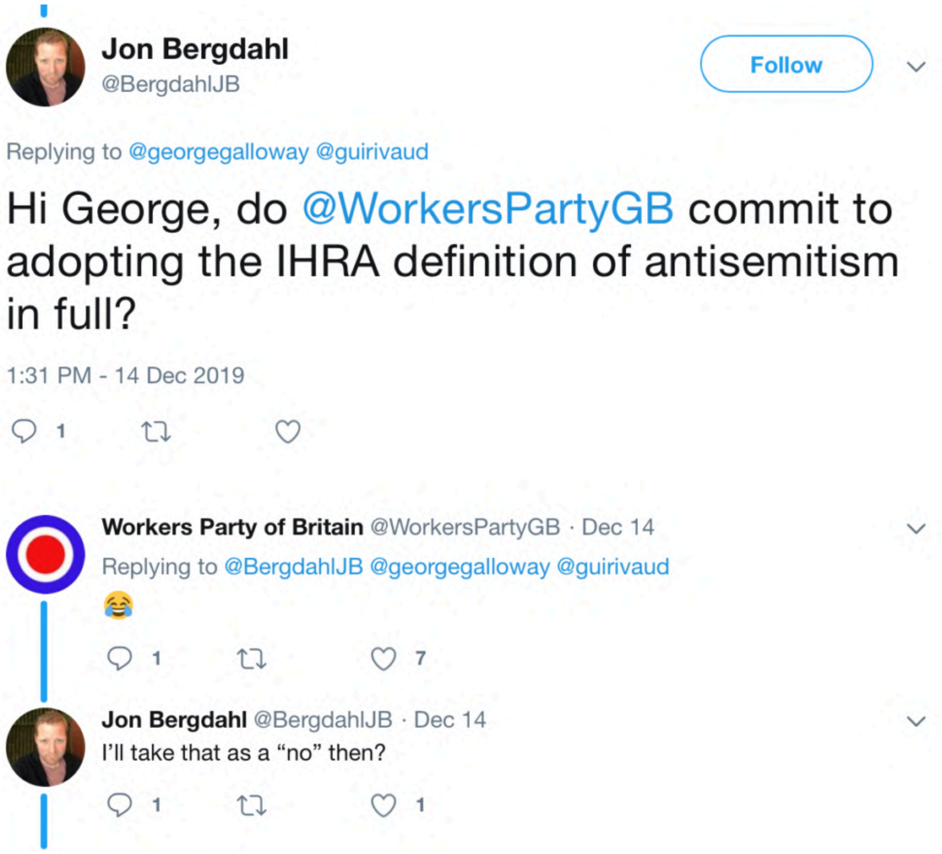
> **Communism died with the Soviet Union, it has never been successfully updated for the 21st century but has been stuck in 100-year-old books.**

Curiously, events in Malmö have been mirrored somewhat in broader Swedish Left politics, with Markus Allard, the leader of the left-wing Örebro Party, expressing similar thoughts in an op-ed titled “Socialists don’t belong to the left,” accusing the mainstream left of completely abandoning its base, switching from the working class to “parasitic grant-grabbing layers within the middle class.”

British Socialists Reinvent Themselves

Almost simultaneously, an identical process is occurring in Britain with George Galloway’s announcement of a new Workers Party of Britain. At the time of its launch Galloway described the party as “hard Brexit and hard labour,” and added: “If you’re a liberal who thinks it’s Left if you’re still pining for the EU, if you think shouting “racist,” “homophobic,” “transphobic” at everybody who doesn’t agree with you is the way forward, we’re probably not for you.” Galloway’s pro-Brexit stance is rooted in his belief that the modern British Left “have no vision for an alternative to rampant neoliberalism and a deindustrialised, finance-led, low wage economy, they calculate the best way to make this work is within the EU.” He argues that the cosmopolitan leadership of the Labour Party in particular “think we are some kind of uncivilised tribe, painting our faces blue, and only able to vote in a right-wing government,” a view he finds “not only deeply insulting, but also self-defeating and overly optimistic about the EU.” On immigration, Galloway argues that there is “nothing left-wing about unlimited mass immigration. It decapitates the countries from which the immigrants leave, and drives down wages in those where they arrive. The wealthy benefit from it, as they can afford cheap labor for their companies, or cheap au-pairs, cheap baristas, cheap plumbers. But the working class suffers.”

Galloway has also stressed that his new party will strongly pursue anti-Israel politics, and is fully committed to opposing the IHRA definition of antisemitism.



Jon Bergdahl
@BergdahlJB

Replying to @georgegalloway @guirivaud

Hi George, do @WorkersPartyGB commit to adopting the IHRA definition of antisemitism in full?

1:31 PM - 14 Dec 2019

Workers Party of Britain @WorkersPartyGB · Dec 14
Replying to @BergdahlJB @georgegalloway @guirivaud
😂

Jon Bergdahl @BergdahlJB · Dec 14
I'll take that as a "no" then?

Galloway and the Workers Party of Britain have also taken a stand against the more extreme forms of LGBT indoctrination, particularly the mass promotion of transgenderism. Galloway, who has previously been attacked by a self-styled "trans anarchist" while giving a speech, is here following the lead of the pro-Brexit Communist Party of Great Britain (Marxist-Leninist) which recently published *Identity Politics and the Transgender Trend: Where is LGBT ideology taking us and Why does it matter?* In this text, and other articles on the party's website, including this very interesting speech denouncing transgender ideology as anti-materialist and anti-scientific, the argument is made that

> ***Biological differentiation between male and female is a real thing*. It doesn't just exist in humanity, it exists in many species throughout the natural world. Sexual reproduction is a natural biological process that has persisted in nature due to the diversity it engenders; it is a phenomenon encountered in the natural world. And let's not forget how this debate impinged upon us. We've been following this ideological trend, and encountering identity politics (idpol) among supporters and candidates for membership of our party, and amongst people we've been working with for at least four or five years. Because idpol has become a fashion in that period. And it is a fashion; it is a trend. And it suddenly — from being very marginal to certain academic institutions in the 1970s — became mainstream globally worldwide; it was actively promoted. Not promoted by communists, not by socialists, but picked up on and accepted by many of them, because they are led by, and they blindly followed, bourgeoise society down this dead-end. There is a group of self-proclaimed 'socialists'**

> **who are not actually any longer fighting against our oppression, they're fighting against reality!**

The Left in Crisis?

None of these developments are entirely surprising and, in fact, the argument could be made that they are the inevitable side effect of what Nils Littorin termed the Left's prolonged "identity crisis." The endorsement and promotion of multiculturalism and its sex-politics corollaries never did make much sense within the framework of rational critiques of capitalism, and the tension between the nominal desire for working class solidarity and divisive pseudo-Marxian doctrines (e.g. Whiteness Studies) designed to mobilise imported ethnic factions against the largest section of the working class (blue-collar Whites) was always destined to bring about significant stress fractures when Leftist fortunes began to decline.

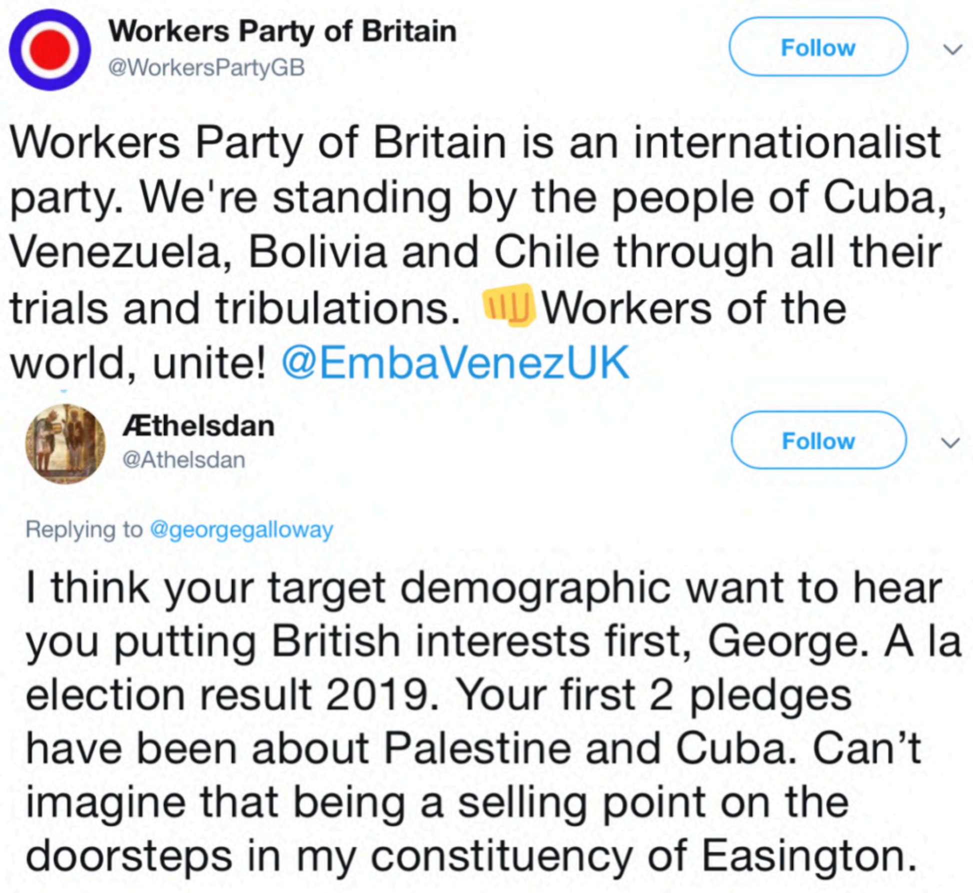
And decline they have. Of course, we have to set aside rampant ideological and cultural success. Figures and cliques operating under the banner of social equality and eternal progress continue to hold the reins of power in government, academia, and the mass media. But the Left is without question currently subject to a period of political decline. It's losing votes, and more important, it's fast losing hearts and minds. I should also add that they aren't losing them to right-wing ideas, but to the hollow shells of right-wing ideas (Free Enterprise! Build the Wall!) and to the charismatic globalist play-actors who promote-these ideas like salesmen selling used cars or aftershave. White working-class people are voting for free enterprise without hesitation while **Jewish vulture capitalism** operates with impunity under that very banner, destroying their towns, exporting their jobs, and repossessing their homes. The same people vote for a wall they'll never get—and would never really solve the problems resulting from capitalism or ensure a majority White future. And they do it not because of concern about identity or racial destiny, but in the same way one might decide to install CCTV in a grocery store — the ever-elusive Wall will never be built so long as it represents nothing more than the aspiration to protect mere inventory. The hollow men of the pseudo-Right-wing offer flimsy placebos, and yet the political Left, supposedly the historical repository of hard materialism, can't seem to compete.

There's been a scramble to blame the situation on a lack of charismatic leaders, disunity, a lack of attractive policies, and even the idea that the European Left made the fatal mistake of trying to meet the Right on its own turf by "flirting with closed-border nationalism or neoliberalism." But the real reason is surely the fact the Left has consistently alienated and browbeat working class Whites, while slowly revealing itself to be an elite-run clique of cosmopolitans, who are living the high life while waxing lyrical about oppressions that are rarely real and often imaginary, and in any case never affect them personally. Added to this is the fact Leftist ideology has become so convoluted and contorted, with the square-peg doctrine of Marx endlessly forced into new and increasingly abstract circular and triangular holes, resulting in Marxist interpretations of such ephemera as graffiti, pop music, and drag queens, all of which strike the average blue-collar worker as a steaming pile of effeminate middle-class navel-gazing. All this plays out as young yet dithering social justice warriors, jobless and senseless, search for oppression like an old lady with dementia searches for a purse she hasn't owned in 20 years. As the pundits split hairs, I look on, and it occurs to me rather simply that right now the pseudo-Left-wing liars aren't quite as good as the pseudo-Right-wing liars.

Are These Rebels Potential Allies?

When I was around 11 years old, my mother made a new friend, a Scottish woman in her 30s, who always struck me as very strange. It was her eyes. I didn't know at first what schizophrenia was, though I would soon find out. One day she arrived at our house and, recognising her, I opened the door and welcomed her in. I called to my mother, who was upstairs, and made small talk with the Scottish woman, who, standing still and staring right at me, seemed perfectly cheerful and articulate. She asked about how I was doing at school, and we talked a little bit about science, which she seemed to know a lot about. It was only after a few minutes that I noticed the smell and deduced that the woman had fouled herself. By the time my mother arrived, the Scottish woman had descended into a stream-of-consciousness gibberish that culminated in her attempting unsuccessfully to retrieve a knife from the kitchen before running from the property. She'd simply stopped taking her medication. We later discovered she was found by police that night, dancing and weeping with bare, bloody feet in a nearby graveyard, wearing nothing but a nightgown and proclaiming to the dead that she was God, distraught at the death of the crucified son.

The episode has remained with me now for over two decades, shaping my perceptions of reality, relationships, and trust. Here it suffices only to remark that the insane talk sense at times, even as their psyche shatters. And if we dig deeply enough into the statements of these moderately "awakened" Leftists, do we yet see signs of madness? A look again at the statement from the Communist Party of Great Britain (Marxist-Leninist), along with some reading between the lines, suggests something decidedly *off*. Yes, "biological differentiation between male and female is a real thing." Of course it is. But so is biological differentiation between races, and yet here our erstwhile British hardcore materialists, currently led by a full-blooded ethnic Indian named Harpal Brar, decide to fight against reality. On that note, we should add that Brar's daughter, Joti Brar, has been announced as George Galloway's deputy leader at the "hard Brexit and hard labour" Worker's Party of Britain. Galloway, it's worth adding, has been married four times, with three marriages to non-Whites (Palestinian Amineh Abu-Zayyad in 1994, Lebanese Rima Husseini in 2007, and ethnic Indonesian Putri Gayatri Pertiwi in 2012). So for all his protestations of being against mass migration, one gets the distinct impression that Galloway is a committed multiculturalist and that his party will be internationalist in every meaningful sense of the term.



Workers Party of Britain
@WorkersPartyGB

Workers Party of Britain is an internationalist party. We're standing by the people of Cuba, Venezuela, Bolivia and Chile through all their trials and tribulations. 👊Workers of the world, unite! @EmbaVenezUK

Æthelsdan
@Athelsdan

Replying to @georgegalloway

I think your target demographic want to hear you putting British interests first, George. A la election result 2019. Your first 2 pledges have been about Palestine and Cuba. Can't imagine that being a selling point on the doorsteps in my constituency of Easington.

If there is any hope for some sanity in this camp of frustrated Leftists it is for the simple reason that these small new pockets of reason are for the most part free of Jewish influence and all the intellectual distortions such influence entails. In a 2018 essay titled "On "Leftist Anti-Semitism": Past and Present," I considered the gradual shift of Jews away from the hard Left due to growing anti-Zionism, and their growing confinement in centrist neoliberalism:

> **Jewish blindness to their privileges, genuine or feigned, is of course one major cause for the undeniable friction between Jews and the modern Left. It was perhaps inevitable that foolish but earnest egalitarians on the Left would come to the slow realization that their 'comrades of the Jewish faith' were in fact not only elitists, but an elite of a very special sort. The simultaneous preaching of open borders/common property and 'the land of the Jewish people' was always going to strike a discordant note among the wearers of sweaty Che Guevara t-shirts, especially when accompanied so very often by the cacophony of Israeli gunfire and the screams of bloodied Palestinian children. Mass migration, that well-crafted toxin coursing through the highways and rail lines of Europe, has proven just as difficult to manage. Great waves of human detritus wash upon Western shores, bringing raw and passionate grievances even from the frontiers of Israel. These are people whose eyes have seen behind the veil, and who sit only with great discomfort alongside the kin of the IDF in league with the Western political Left—the only common ground being a**

> **shared desire to dispossess the hated White man. For these reasons, the Left could well become a cold house for Jews without becoming authentically, systematically, or traditionally anti-Semitic. One might therefore expect Jews to regroup away from the radical left, occupying a political space best described as staunchly centrist — a centrism that leans left only to pursue multiculturalism and other destructive 'egalitarian' social policies, and leans right only in order to obtain elite protections and privileges [domestically for the Jewish community, internationally for Israel]. A centrism based, in that old familiar formula, on 'what is best for Jews.'**

As seen in the recent clash between Jews and the UK's Labour Party, the political relocation of Jews to a kind of amorphous and opportunistic centrism will bring them into direct conflict with those on the hard Left who not only pursue anti-Zionist politics but also object to manifestations of raw Jewish power like the mass adoption of the IHRA definition of anti-Semitism and the economic abuses of politically ambiguous (neither Left nor Right, but Jewish) oligarchs like Paul Singer. As such, and together with their natural aversion to being part of the Right, Jews will increasingly find it difficult to define themselves politically as anything other than Jews, leading to the increased visibility of their activities and interests — something witnessed in the unprecedented step of Chief Rabbi Ephraim Mirvis openly calling for British Jews to move against Jeremy Corbyn. This increased visibility can only be a good thing for those concerned with Jewish influence, and who have been frustrated in previous periods by Jewish influence masquerading in various political guises.

A potential opportunity, imperfect but perhaps feasible, may therefore be arising whereby White interests could be subliminally or even publicly defended through savvy, nominally hard-Left activism against mass migration (on economic rather than racial grounds), against Israel and international Zionist influence, against some aspects of PC culture, and against the capitalist excesses of the Jewish vulture funds. It goes without saying that Leftist activists don't receive anywhere near the same level of social, professional, or legal punishment for their activism as those on the Right, especially the dissident Right. I don't think I'm too wide of the mark in suggesting that an anti-immigration agitator with "Workers Party of Britain" plastered over his social media is less likely to lose his job than someone with public National Front affiliations. It may therefore be worth serious consideration by young activists as to whether they might want to cultivate a kind of "Leftist" mask to defend White interests in much the same way as Jews in the past have adopted various convenient political masks while concealing deeper ethnic interests. I am suggesting a combination of infiltration and masquerade. What matters most is the private motivation and the potential benefits of the ultimate goal — White interests and objectives serving them.

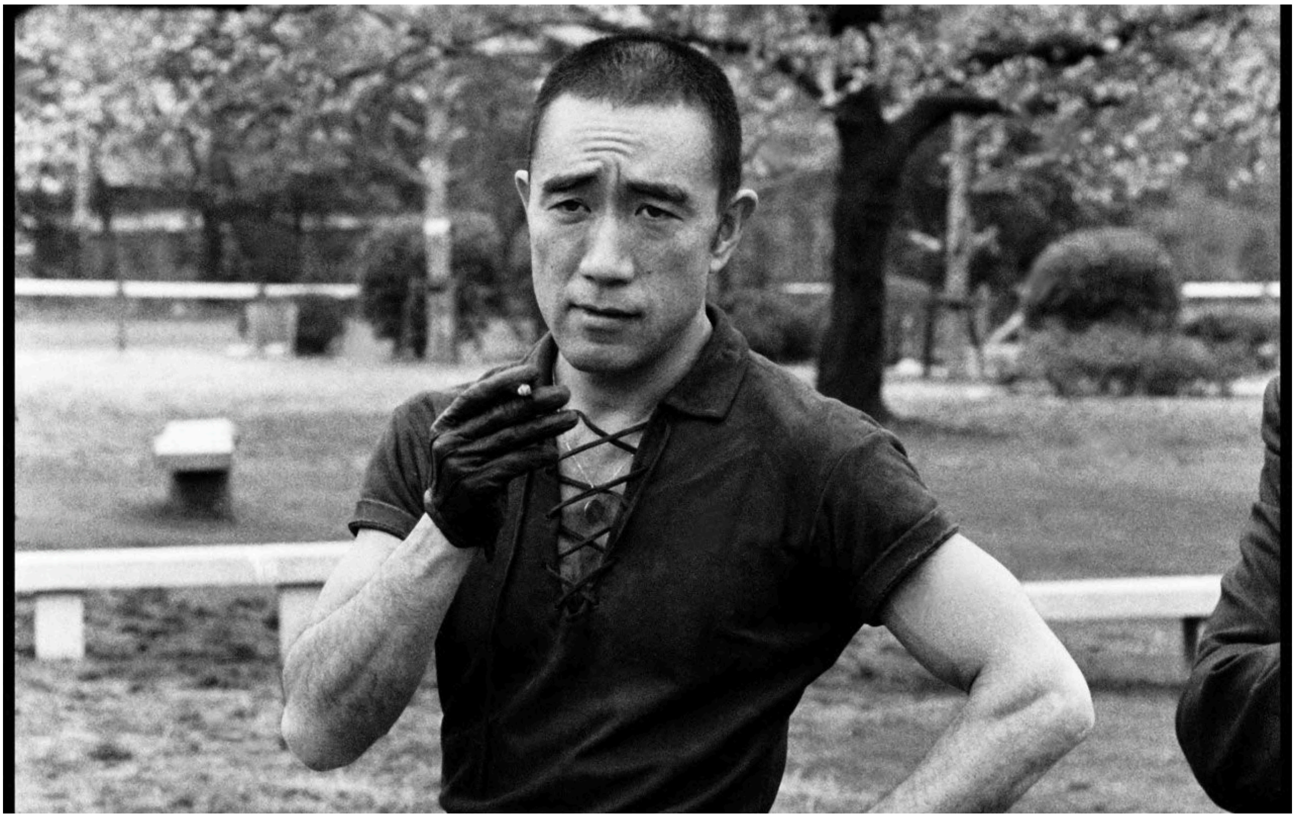
There are, of course, also dangers in supporting such movements. I am not suggesting the investment of serious time and money in these groups, since the risk is great that the majority of their members are committed to a politics that is ultimately antagonistic and destructive to our own ultimate goals. There is also huge potential for betrayal on many of the issues where we might have common ground — immigration, LGBT madness, PC culture — and I find it difficult to shake off the impression that these developments bear the mark of a temporary despair and are designed to dupe blue-collar Whites into voting Left once more.

Still, 2020 may open up a new front in the war, and as the New Year approaches, I'll silence my inner Schopenhauer and toast to that.

Against Mishima: Sex, Death and Optics in the Dissident Right

theoccidentalobserver.net/2020/01/08/against-mishima-sex-death-and-optics-in-the-dissident-right

Andrew Joyce, Ph.D. January 8, 2020



“One learns from *Confessions of a Mask* how Mishima put “Circassians” (white boys) to the sword by the dozen in his dreams.”
Henry Scott Stokes, *The Life and Death of Yukio Mishima*

“Mishima is more a figure of parody than a force of politics.” Alan Tansman, *The Aesthetics of Japanese Fascism*

I read with great interest Guillaume Durocher’s recent *Unz Review* article on Yukio Mishima’s commentary on the *Hagakure*, the eighteenth-century guide to *Bushido*, or Japanese warrior ethics. I rate Durocher’s work very highly, and as someone who once shared his interest in Mishima, and Japanese culture more generally, I expected the piece to be well-informed, insightful and provocative. Much as I was intrigued by Durocher’s piece, I think the Dissident Right would benefit from an alternative view of Mishima, and perhaps also the subject of Japanese culture in the context of European rightist sensibilities, especially when right-wing treatments of Mishima other than Durocher’s (which is suitably measured in the assessment of Mishima’s fiction) tend towards hagiography. In the following essay, I offer not necessarily a rebuttal or rebuke of Durocher, but an alternative lens through which to view the Japanese author, his life, and politics. Since a movement’s choice of heroes can have an impact on its spirit and ethos, the following should be considered an attempt at spiritual ophthalmology, or the bringing of certain perspectives into clearer focus. This clearer focus, I argue, can only lead to the conclusion that Mishima was a profoundly unhealthy and inorganic individual who should be regarded as anathema to European nationalist thought.

My first introduction to Yukio Mishima came several years ago in the form of a recording of a 2011 lecture delivered in London, by the late Jonathan Bowden, at the 10th New Right meeting. Bowden was an exceptional orator, yet to find an equal in the current crop of dissident right leaders. In fact, as we move further and further into patterns of YouTube-based "content producing" I fear that oratory of Bowden's type may become an increasingly rare art. One of Bowden's great strengths as a speaker was the ability to take dense topics and biographical overviews and reduce them to an hour or so of dynamic, entertaining, and extremely accessible commentary. Those in the audience, or listening in other forms, found it impossible for their attention to wander. A downside to Bowden's oratory was that it didn't translate quite as well onto paper, often following Bowden's stream of consciousness rather than more logical and structured progression, with the result that one laments that Bowden didn't focus also on a more formal type of scholarship that would surely have constituted a monumental and lasting bequest to the movement he devoted so much to. As it stands, recovering Bowden's legacy has for the most part been the task of tracking down lost recordings of his speeches, a task that Counter-Currents have admirably taken the lead in.

Prior to listening to Bowden on Mishima, I had already established an interest in Japanese history and culture. I trained for several years in jiu-jitsu, spent a great deal of time in my early 20s reading the works of D. T. Suzuki and Shunryu Suzuki on Zen Buddhism (the former also had some interesting and sympathetic things to say on National Socialism and anti-Semitism), and Brian Victoria's 1997 *Zen at War* remains one of the most interesting works on the history of religion and warfare I've yet had the pleasure to read. Somehow, however, Mishima escaped my attention until Bowden's lecture, which really offered only the most raw and basic of introductions to the man. Bowden presented Mishima as a rightist thinker but never quite explained why. He indicated that Mishima had some relevance for the European right but couldn't articulate how. The lecture only clumsily situated Mishima within near-contemporary Japanese culture, and Bowden himself evinced equivocation and incomprehension on the reasons why Mishima undertook his now infamous suicidal final action. Who *was* Mishima? *Why* was he relevant? In a bid to follow up these loose ends, and trusting Bowden that the effort would be worthwhile, I spent around a year making my way through Mishima's fiction, biographies, scholarship, and other forms of commentary on Mishima's life and death. The result of my research was a deluge of notes, many of which will now make their way into this article, and profound disappointment that such a figure should ever have been promoted in our circles.

Explaining how and why Mishima came to be promoted in corners of the European Right requires that one confront what could be termed "the Mishima Myth," or the vague and propagandized outlines of what constitutes Yukio Mishima's biography and presumed ideology. The Mishima Myth runs something like this:

> **Yukio Mishima was a gifted and prolific Japanese author and playwright who became profoundly disillusioned with the political and spiritual trajectory of modern Japan; influenced by Samurai tradition and Western thought, especially the philosophy of Nietzsche, he embarked on a program of radical self-improvement; he took up bodybuilding and formed his own 100-strong private army — the Shield Society; he led this army in an attempted coup at a military base, taking a very senior officer hostage, and demanded that all troops follow him in rejecting the post-war constitution and supporting the return of the Emperor to his pre-war status as deity and supreme leader; finally, rejected and ridiculed by the troops, he took his life via *seppuku*, ritual disembowelment in the tradition of the Samurai.**

Occasionally, for added effect, rightist promoters of Mishima will add that he wrote a 1968 play titled *My Friend Hitler*, which, despite the provocative title, is politically middling, and has been interpreted as anti-fascist as often as it has been as fascist. Taken together, one supposes that the relevant factors here are that Mishima was an authoritarian, monarchist "Man of Action" who seized control of his own life and attempted to divert his nation away from empty consumerism (cue applause). Thus, in the Mishima Myth, rather than focusing on his actual writings on fascism and politics (which are in any event very few in number), Mishima's ideology is read from selected chapters of his life, especially his final actions. Mishima becomes a man of the right because he was Mishima, because of what he did. This, so the narrative goes, is why he should be relevant to us.

A critique of the Mishima Myth is therefore necessarily , since there is a glaring absence of ideas to argue against and since the myth is merely a composite of slices of edited and heavily sanitized biography. Despite an abundance of English-language biographies, rightist promoters of Mishima rarely engage in serious exploration of Mishima's life, preferring to focus on hagiographic presentations of selected episodes, especially their interpretation of the dramatic death. This should be the first cause of caution, and it was certainly mine. The primary reason for this evasion, as I was to find out, is profound embarrassment, since Mishima's life is thin on right-wing politics, or for that matter politics of any description, and rather heavy on homosexual sadomasochism (which is far from the only questionable aspect of Mishima-ism). But we are getting ahead of ourselves. Let's start at the beginning.

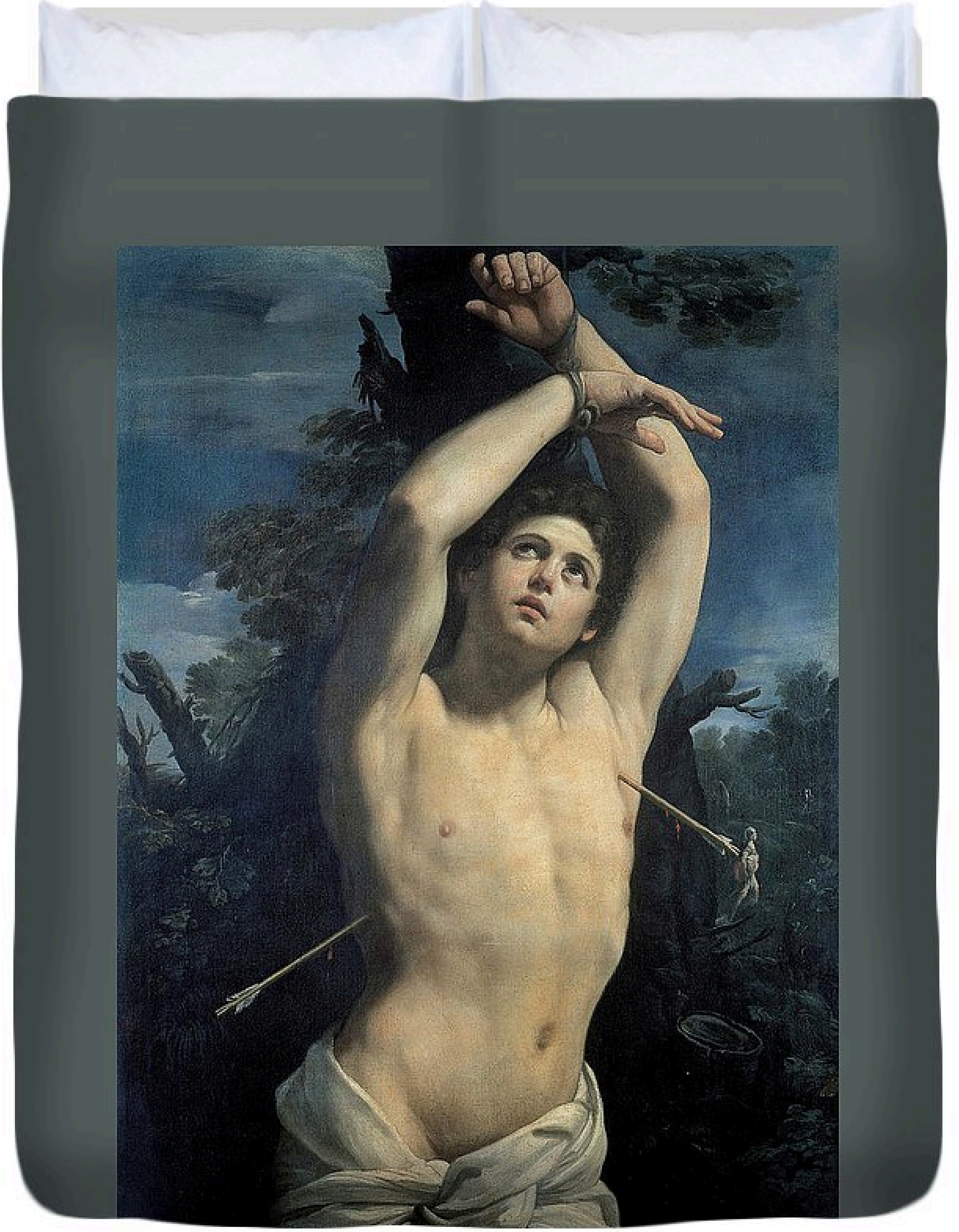
Yukio Mishima was born Kimitake Hiraoka on January 14 1925, into an upper middle-class family. One of the first things that struck me about Mishima's life, and especially his childhood, is that it has attracted swathes of psychoanalysts,[1] the reason being that he is an important and visible example of what these writers perceive to be the link between oppressive and abusive childhoods, latent homosexuality, sadism, masochism, and authoritarian and fascist politics. Indeed, if one makes the argument that Mishima was in fact a fascist, then one begins to consent to some of the central theses of the Frankfurt School. Mishima certainly had a strange and psychologically distorting childhood, and I concur with Sadanobu Ushijima's conclusion that it resulted in Mishima suffering most of his life from a personality disorder involving "recurrent episodes of depression with severe suicidal preoccupation."[2]

According to Henry Scott Stokes, in my opinion Mishima's best biographer as well as being the only Westerner invited to his funeral, almost as soon as Mishima was born his grandmother (Natsuko) "resolved to take personal responsibility for his upbringing and virtually kidnapped the little boy from his mother," raising the child almost entirely in her sickroom.[3] Natsuko brought up Mishima "as a little girl, not as a boy," and he was forced to stay inside, was prohibited with playing with most of his environment, and was told to be almost completely silent due to his grandmother's complaints of constant head pain.[4] After some years, his mother was permitted to take him outside, but only when there was no wind.[5] There is some suggestion that he was beaten, or otherwise severely psychologically abused, with the result that he suffered a sequence of psychosomatic illnesses involving the retention of urine. There is also some suggestion of sexual abuse or "obscene" treatment at the hands of his grandmother's nurse. Quasi-incestuous closeness in indicated by his later description of his grandmother as a "true-love sweetheart", and on his death his mother described him as her "lover."[6] Mishima was generally regarded by those around him as "an unusually delicate child."[7]

In keeping with scientific studies strongly suggesting that dressing, or otherwise treating, young boys as girls can induce homosexuality,[8] and studies showing that homosexuals are more likely than the sexually normal to be predisposed to "brutal" violence[9] (to say nothing of what anecdotally appears to be a disproportionate preponderance of homosexual serial killers and cannibals), Mishima would later write in his semi-autobiographical *Confessions of a Mask* (1949) that he had homosexual fantasies from a young age and that many of these were sadistic in nature. At this point I should pause and concede that the British "anti-Fascist" collective operating as Hope Not Hate have described me as perhaps the most "homophobic" "far right commentator" in the Dissident Right, as well as simplifying my perspective as framing "homosexuality and modern conceptions of gender as socially constructed as a symptom of societal decay, and LGBT+ rights as a tool of a Jewish conspiracy to undermine white society. This vein of thinking sometimes even results in open calls for the expulsion or violent eradication of LGBT+ people."

This may or may not be an entirely accurate representation of my views, but the point I want to make here is that my critique of Mishima isn't based on his homosexuality *qua* homosexuality, since the argument could be made by some that a homosexual fascist is still a fascist (though such arguments could be easily problematized and I will later critique his “fascism” in and of itself). Piven remarks that there has long been a “Mishima cult” in France (perhaps Durocher can confirm), adding “though his following outside Japan consists largely of gay populations who champion him.”[10] My argument against the Mishima myth is mainly that if key aspects of his biography, including the death, are linked significantly more to his sexuality than his politics, then this is grounds to reconsider the worth of promoting such a figure, already non-White and with no significant Western cultural impact, within the Dissident Right.

Mishima was “eternally excluded from the lives of ordinary men and women,” and developed early fantasies about taxi drivers, bartenders, but especially soldiers.[11] He was particularly fixated on the idea of dying soldiers and death generally, and “the violent or excruciatingly painful death of a handsome youth was to be a theme of many of his novels.”[12] In childhood, Mishima enjoyed playing dead, and he had eroticized notions of suicide from early adolescence. In his own words, he had a “compulsion toward suicide, that subtle and secret impulse.”[13] His first erotic experience appears to have been masturbating to a print of Guido Reni’s St. Sebastian, which depicts the semi-nude and bleeding saint bound to a tree and impaled with arrows. Mishima would later explain that he “delighted in all forms of capital punishment and all implements of execution so long as they provided a spectacle of outpouring blood.”[14] Stokes comments that “In Mishima’s aesthetic, blood was ultimately erotic.” Mishima fantasized about wounded, dying soldiers, imagining “I would kiss the lips of those who had fallen to the ground and were still moving spasmodically.”[15] He day-dreamed about execution devices studded with daggers, designed to shred the bodies of young men, and had a “fantasy of cannibalism” in which he fed on an athletic youth who had been “stunned, stripped, and pinned naked on a vast plate.”[16] Jerry Piven observes that Mishima’s fiction is replete with “innumerable fantasies of raping and killing beautiful young boys, of scenes of masturbating to images of slain men, of ceaseless loathing for despicable women.”[17]



St. Sebastian by Guido Reni (c. 1625)

In *Deadly Dialectics: Sex, Violence and Nihilism in the World of Yukio Mishima* (1994), Roy Starrs comments:

> **Few writers since the Marquis de Sade himself have made a more public and provocative "performance" of their "perverse" sexuality. … He found himself aroused by pictures not of naked women but of naked men, preferably in torment. Again he finds that homosexual pleasure is inextricably linked, for him, with sadistic pleasure, and he indulges in the most outrageous fantasies of managing a "murder theatre" in which muscular young men are slowly tortured to death for his amusement.[18]**

Mishima read both Freud and the works of the Jewish sexologist Magnus Hirschfeld, and concurred with the latter (also a homosexual and transvestite) that pictures of the dying St. Sebastian were a favorite among homosexuals, with Mishima himself arguing that "the homosexual and sadistic urges are inextricably linked."[19] Far from the image of the austere Samurai, as he approached middle age the increasingly bipolar Mishima was known to dance in gay bars with a 17-year-old drag queen,[20] and once flew to New York solely for the purpose of finding a White man who would be sexually "rough" with him. His former lovers recall how he "liked to pretend he was committing *seppuku*," making them watch, before asking them to stand over him with a sword as if about to behead him. He would pull out a red cloth, that he would pull across his abdomen explaining this was his "blood and guts."[21] Mishima once described himself as "strangely pathetic."[22] Durocher may well be correct in his review of Mishima on the *Hagakure* that "Above all, Mishima would have men live full, worthy, and noble lives," but readers should by now be aware of why I felt an alternative lens needed to be introduced to our perspective.

A theory thus presents itself that Mishima's carefully orchestrated death was a piece of homosexual sadomasochist theatre rather than anything political, let alone fascistic or in the tradition of the Samurai. In order to parse this question more fully, it's necessary to examine Mishima's politics and spirituality, or what can at least be discerned in that direction.

One of the remarkable things about Mishima is that he seems hardly political at all. His fiction, denounced by early critics of all political hues as full of "evil narcissism" possessing "no reality," is almost entirely devoid of ideology. (Durocher appropriately mentions how he tried to, and wanted to, like Mishima's novels but couldn't.) As such, Mishima is a pale shadow of ultra-nationalist literary contemporaries like Shūmei Ōkawa, Hideo Kobayashi, and Yasuda Yojūrō. *Confessions of a Mask*, his most autobiographical text and a style of novel (*shishosetsu*) that Kobayashi especially loathed as 'popular', "had nothing to say in it about political events that had influenced his life. … He was regarded as apolitical by his contemporaries."[23] He was neither politically involved nor possessed of any real depth of feeling on political matters until the 1960s, when he was around 40 and becoming increasingly pessimistic and depressed — mainly because he was ageing and was disgusted and horrified by old age.[24] In his commentary on the *Hagakure*, Mishima would inflect his own anxieties about ageing and his own predilection for youthful suicide fantasies by telling his readers they should live for the moment and be content with a short life, and one gets the sense of personal inflections again when he informed his readers that "homosexual love goes very well with the Way of the Warrior."[25] Otomo remarks that Mishima's relationship to the *Hagakure* was simply peculiar and largely artificial, pointing to better, more authentic, examples of Bushido ethics and exploits such as *Budoshoshinshu* and the *Kōyō Gunkan*, and remarking on the *Hagakure*:

> **Ironically enough, the text is evidence of the absence of the code. It is an empty style that can be borrowed by anyone at any time of history and it no longer signifies a *core* culture of an Oriental entity called Japan. In fact, it has never signified as such except in one man's nostalgia.[26]**

In reality, and despite his self-presentation as the embodiment of the *Hagakure*, Mishima was strangely un-Japanese, something remarked upon by Stokes ("he was remarkably un-Japanese")[27], who met him several times, and as evidenced in various aspects of Mishima's life. Ryoko Otomo observes that, in a departure from the Zen Buddhism of the Samurai, Mishima, "was an affirmed atheist."[28] What Mishima did in fact see in Zen and the *Hagakure*, so far as can be determined from his fiction and statements to journalists, was a dark and profound nihilism — something that any Zen master, including D. T. Suzuki who in one of his seminal texts has a chapter titled "Zen is not Nihilistic", would argue is anathema to authentic Zen conceptions of "the Void." When he became financially successful, Mishima set about building a large, Western-style, "anti-Zen" house, and Zen masters he associated with later remarked Mishima made "no profound study of philosophy."[29] Mishima knew nothing of nature, being a decadent urbanite, and was unlike many Japanese in being ignorant of the most basic botany. Once, when accompanying a friend in the countryside, he was shocked and confused at the noise of frogs.[30] He once told reporters that his average day was spent with gym activity followed by lounging around a house regarded by his neighbors, and even its architect, as "gaudy," "in jeans and an aloha shirt."

Mishima went through with a hasty marriage of convenience to satisfy his dying mother, fathering two children that, in the style of the worst ghetto-dwellers, he was largely absent from. In fact, in several of his novels, especially *Forbidden Colors* which is replete with what Stokes calls "morbid sexuality," he expresses contempt for children, families, and the normal, non-homosexual familial structure that is the backbone and future of all societies and civilizations:

> **Go to a theater, go to a coffeehouse, go to the zoo, go to an amusement park, go to town, go out to the suburbs even; everywhere the principle of majority rule is lording about in pride. Old couples, middle-aged couples, young couples, lovers, families, children, children, children, children, children and, to**

> **top it off, those blasted baby carriages—all of these things in procession, a cheering, advancing tide.**

By contrast, as a homosexual, Mishima nurtured fantasies of himself as a member of an elitist minority.

Ideologically, Mishima was clumsy and confused at best. He believed that fascism and Freudian psychology were ideologically related,[31] and believed in resurrecting a Japanese imperialism that would make room for parliamentary democracy.[32] He insisted, meanwhile, that "fascism will be incompatible with the imperial system." Moreover, he argued that Japanese right-wingers "did not have to have a systematised worldview," perhaps because he had none himself, and that they "nevertheless have nothing to do with European fascism."[33] By the early 1960s, Mishima was a writer of decadent romantic fiction so politically weak, and tendentiously left-wing, that he was targeted with death threats by right-wing paramilitaries.[34] Eventually, some time in the late 1960s and despite having no real depth of feeling for Shinto religion, Mishima decided that it would be a good idea if the Emperor was returned to his pre-war status as a deity, prompting Sir John Pilcher, British Ambassador to Japan to declare Mishima's fantasy of placing himself "in any relationship to the Emperor" as "sheer foolishness."[35] Mishima, of course, never explored the Emperor's role in World War II in any depth, and his chief fixation appears solely to have been the decision of the Emperor to accede to Allied demands and "become human." Although Mishima became increasingly vocal on this issue, and even started taking financial donations from conservative politicians to establish a small paramilitary grouping consisting of lovers and fans, "he never defined his positions clearly," and was so poor at articulating his ideas to troops during his coup attempt that he was simply laughed at by gathered soldiers.[36] Whether or not Mishima was fully sincere is, of course, another matter, though his suicidal coup attempt came very shortly after literary career declined so rapidly that friends wrote to him "telling him that suicide would be the only solution."[37] Suicide in Japanese culture is of course also crucial to this discussion and will be explored below.

Mishima's purported militarism is worthy of some attention. I come from a military family, and have many friends in the military. One of the things that's always irritated and amused me is the difference between how actual service personnel discuss themes such as "being a warrior" or combat more generally in comparison to military fantasists. Among the former, there always exists a wry, sober, even bittersweet outlook. Among the latter, one is apt to find much talk of glory and conquest, but little action. Mishima was surely a military fantasist, who even by his own admission had a sexual fetish for the white gloves worn with the Japanese uniform,[38] and lied during his own army medical exam during the war in an effort to avoid military service: "Why had I looked so frank as I lied to the army doctor? Why had I said that I'd been having a slight fever for half a year, that my shoulder was painfully stiff, that I spit blood, and that even last night I had been soaked by a night sweat? … Why had I run so when I was through the barracks gate?"[39]

When the bombs fell during the war, Mishima recalled, "that same me would run for the air-raid shelters faster than anyone."[40] Stokes suitably comments that "had he served in the army, even for a short while, his view of life in the ranks would have been less romantic, later in life," but that instead "Mishima stayed home with his family, reading No plays, the dramas of Chikamatsu, the mysterious tales of Kyoka Izumi and Akinari Ueda, even the Kojiki and its ancient myths."[41] When he eventually formed his own paramilitary organisation, he dressed them in "opéra bouffe uniforms which incited the ridicule of the press," and Starrs comments: "He was no more a true 'samurai' than he was a true policeman or airforce pilot, in whose garb he also had himself photographed. The 'samurai' image was simply one of Mishima's favourite masks — and also one of his most transparent."[42]

One could add speculations that Mishima's military fantasies were an extension of his sexual fixations, including a possible attempt to simply gain power over a large number of athletic young men. But this would be laboring an all-too-obvious point. More soberly, one could merely point to the ridiculous notion of a military coup being led by a bipolar, draft-dodging shut-in (*Hikikomori*) who, when confronted during the action itself, witnessed the beginning and end of his fighting career when he hacked frantically at a handful of unarmed men with an antique sword. The Jewish academic and Japan scholar Alan Tansman might well be a sexual pervert himself, but it's difficult to disagree with his assertion that "Mishima is more a figure of parody than a force of politics,"[43] and attempts to link Mishima with our worldview only provide further grist for the Jewish mill.

Since Mishima's writings and actions are politically opaque at best, it is little wonder that most attention from his propagandists has focused on the dramatic and quasi-traditional method of suicide, which is often portrayed as representing the utmost in honor, masculine courage *etc*. Such accounts, of course, normally omit the fact Mishima rehearsed his suicide for decades in the form of gay sex games, and was essentially a gore fetishist. A broader problem exists, however, in the nature of Western appraisal of *seppuku*, and suicide in Japanese culture more generally. The most enlightening piece of work I've read in this sphere has been that of the late Toyomasa Fuse (1931–2019), Professor Emeritus at York University and probably the world's leading expert on suicide among the Japanese. In *Suicide and Culture in Japan: A Study of Seppuku as an Institutionalized Form of Suicide*, Fuse explains that suicide in Japan essentially originates from a servile position within a highly anxious and neurotic society. Needless to say, this is far from healthy and praiseworthy behavior. He describes *seppuku* as a form of "altruistic suicide" and an expression of "role narcissism," it being a

> **Response to a continued need for social recognition resulting from narcissistic preoccupation with the self in respect to status and role. … Many Japanese tend to become over-involved with their social role, which has become cathected by them as the ultimate meaning in life. … Shame and chagrin are so extreme among the Japanese, especially in a perceived threat to loss of social status, that the individual cannot contemplate life henceforth. [44]**

There is little question that *seppuku* had a place among the samurai, but the actual nature of its practice over time was complex and was successively reinterpreted, alternating between a voluntary way of recovering honor, and a form of capital punishment (peasants, meanwhile, were simply boiled alive). It also alternated in form, involving varying types of cut to the belly, and sometimes involving no cut to the abdomen at all — the individual would ceremonially reach for a knife before being quickly beheaded. Starrs observes that while misguided Westerners have "naively accepted" Mishima's *seppuku* as being "in the best samurai tradition,"[45] it was simply Mishima's own variation on a theme — the same theme that witnessed hundreds of servile Japanese slit their bellies in front of the imperial palace at the end of the war because of their embarrassment at failing the Emperor. Again, we must question, at a time when we are trying to break free from high levels of social concern and shaming in Europe, whether it is healthy or helpful to praise practices originating in pathologically shame-centered cultures.

As Fuse notes, the traditional European response to *seppuku* has been disgust, not solely at the physical act itself but because of the servile psychological and sociological soil from which it originates. Because of the difference in mentalities, there is a complication in how concepts such as honor and bravery translate in this particular instance. *Seppuku* certainly appears to be easier to undertake for a Japanese than for a European. Mishima himself, to give the devil his due, didn't equivocate in his pursuit of the most brutal methodology. His own wound was found to be five inches across and, in places, two inches deep.[46] Those knowledegable enough in older times would make a cut so as to cut a renal or aortic vein, leading to such catastrophic blood loss that death would be almost instantaneous. Mishima doesn't appear to have had such knowledge, spilling his intestines out in agony while three successive attempts (by a subordinate and rumored lover) were made to behead him, one opening up a massive wound on his back instead.

Conclusion

The facts surveyed here surely point out the inadequacies of the Mishima Myth as presented in corners of the European Right. I listened again to Bowden's lecture just yesterday, and laughed out loud at Bowden's brief gloss of Mishima's catastrophic childhood ("he was a slightly effeminate child"). Unfortunately, because Bowden spoke more often than he compiled serious research, it's impossible to determine if Bowden was a conscious promoter of Mishima propaganda, or an earnest but ill-informed believer in the

Mishima Myth. I simply don't know the extent of Bowden's reading in the matter. Like Durocher, I've also watched Paul Schrader's *Mishima: A Life in Four Chapters*, though I found it to be a cheesy, dated, and rather manipulative hagiography rather than a masterpiece. Durocher comments "You're either the kind of boy who is challenged, energized, and inspired by this sort of film, or perhaps you're not a boy," which I can only regard as laden with irony given that the film's subject was raised as a girl and once remarked, on being expected to act like a boy: "the reluctant masquerade had begun."[47] Schrader's documentary is also highly sanitized; according to Stokes this is due to the tight control that Mishima's widow and extended family had over the production, and their concern about potential for embarrassment.[48] One small scene showing Mishima in a gay bar was enough for the family to block distribution in Japan, and they even invested money in paying Takeshi Muramatsu to write a 500-page biography, the central proposition of which was to *try* to convince the Japanese public that Mishima was heterosexual and had merely spent his life, to quote Stokes, "posing as a sodomite." Rather predictably, the text failed to convince anyone, though it probably salved the family's pride a little to know that it was out there.

We come back to the central questions of how and why Yukio Mishima should be relevant to us. No answers can be found in the life, politics and actions of a figure not only non-European and profoundly un-fascistic, but who was also strangely un-Japanese. I contend that there is simply nothing genuine to learn from him, and few people who have written in support of Mishima can point to anything tangible beyond the amorphous outlines of the Mishima Myth and a film heavy on style and low on authenticity. There is no single piece of text, no treatise, and no piece of authenticity beyond a final, radically un-European and sadomasochistically-inspired act of self-destruction and death-embracing nihilism. Mishima's monarchism was servile and parodic, his militarism homoerotic, disingenuous and ludicrous, and his death-as-political-statement was psychosexual and ultimately lacking in logic. Otomo is probably correct in viewing the coup attempt more as a sexually inspired method of "politicising art rather than expressing a belief in ultra-nationalism."[49]

The question thus arises as to whether associating ourselves with such a figure, surely a clownish homoerotic wignat in today's vernacular, brings more positives or negatives, both within the Dissident Right and within broader considerations of "optics" or public image. In particular, we should question whether we want to place our politics in a nexus that involves, to borrow the terminology of the Japan scholar Susan Napier, "the interrelationship between homosexuality, politics, and the peculiar form of violence-prone psychosexual nihilism from which Mishima suffered."[50] I'd argue in the negative.

Members of the Dissident Right with an interest in Japanese culture are encouraged to take up one or more of the martial arts, to look into aspects of Zen, or to review the works of some of the other twentieth-century Japanese authors mentioned here. Such endeavors will bear better fruit. Above all, however, there is no comparison with spending time researching the lives of one’s own co-ethnic heroes and one’s own culture. As Europeans, we are so spoiled for choice we needn’t waste time with the rejected, outcast, and badly damaged members of other groups.

[1] See, for example, Abel, T. (1978). Yukio Mishima: A psychoanalytic interpretation. *Journal of the American Academy of Psychoanalysis, 6*(3), 403–424; Piven, J. (2001). Mimetic Sadism in the Fiction of Yukio Mishima. *Contagion: Journal of Violence, Mimesis, and Culture 8*, 69-89; McPherson, D.E. (1986). A Personal Myth—Yukio Mishima: The Samurai Narcissus. *Psychoanalytical Review*, 73C(3):361-378; Jerry Piven (2001). Phallic Narcissism, Anal Sadism, And Oral Discord: The Case Of Yukio Mishima, Part I. *The Psychoanalytic Review*: Vol. 88, No. 6, pp. 771-791; Piven, J. S. (2004). *The madness and perversion of Yukio Mishima*. Praeger Publishers/Greenwood Publishing Group; Cornyetz, N., & Vincent, J. K. (Eds.). (2010). *Perversion and modern Japan: psychoanalysis, literature, culture*. Routledge.

[2] Ushijima, S. (1987), The Narcissism and Death of Yukio Mishima –From the Object Relational Point of View–. *Psychiatry and Clinical Neurosciences*, 41: 619-628.

[3] H. S. Stokes *The Life and Death of Yukio Mishima* (Cooper Square Publishers; 1st Cooper Square Press Ed edition, 2000), 40.

[4] Ibid., 41.

[5] Ibid., 47.

[6] Ibid., 47.

[7] Ibid., 42.

[8] John Money, Anthony J. Russo, Homosexual Outcome of Discordant Gender Identity/Role in Childhood: Longitudinal Follow-Up, *Journal of Pediatric Psychology*, Volume 4, Issue 1, March 1979, Pages 29–41.

[9] Mize, Krystal & Shackelford, Todd K., Intimate Partner Homicide Methods in Heterosexual, Gay, and Lesbian Relationships *Violence and Victims, 23:1*.

[10] J. Piven *The Madness and Perversion of Yukio Mishima* (Westport: Prager, 2004), 2.

[11] Stokes, 43, 44.

[12] Ibid., 44.

[13] Ibid., 58.

[14] Ibid., 61.

[15] Ibid.

[16] Ibid.

[17] J. Piven *The Madness and Perversion of Yukio Mishima* (Westport: Prager, 2004), 3.

[18] R. Starrs *Deadly Dialectics: Sex, Violence and Nihilism in the World of Yukio Mishima* (Honolulu: University of Hawaii Press, 1994), 35.

[19] R. Starrs (2009) A Devil of a Job, *Angelaki: Journal of the Theoretical Humanities*, 14:3, 85-99, 85 & 87.

[20] Stokes, 103 & 136.

[21] Starrs, A Devil of a Job, 89.

[22] Stokes, 91.

[23] Ibid., 95.

[24] Ibid., 95 & 102.

[25] Ibid., 266.

[26] Ryoko Otomo, The Way of the Samurai: *Ghost Dog*, Mishima, and Modernity's Other, *Japanese Studies* 21 (1), 31-43, 41.

[27] Stokes., 5.

[28] Otomo, 40.

[29] Stokes, 278.

[30] Ibid., 110.

[31] Starrs, *Deadly Dialectics*, 24.

[32] Otomo, 39.

[33] Ibid.

[34] Stokes., 295.

[35] Ibid., 277.

[36] Ibid., 273.

[37] Ibid., 281.

[38] Ibid., 57.

[39] Ibid., 81.

[40] Ibid., 76.

[41] Ibid., 81.

[42] Starrs, *Deadly Dialectics*, 7.

[43] Tansman, A. (2009). *The Aesthetics of Japanese Fascism*. University of California Press, 257.

[44] Fusé, T. Suicide and Culture in Japan: A Study of Seppuku as an Institutionalized Form of Suicide *Social Psychiatry* (1980) 15: 57, 61.

[45] Starrs, *Deadly Dialectics*, 6.

[46] Stokes, 34.

[47]Ibid., 48.

[48] Ibid., 267.

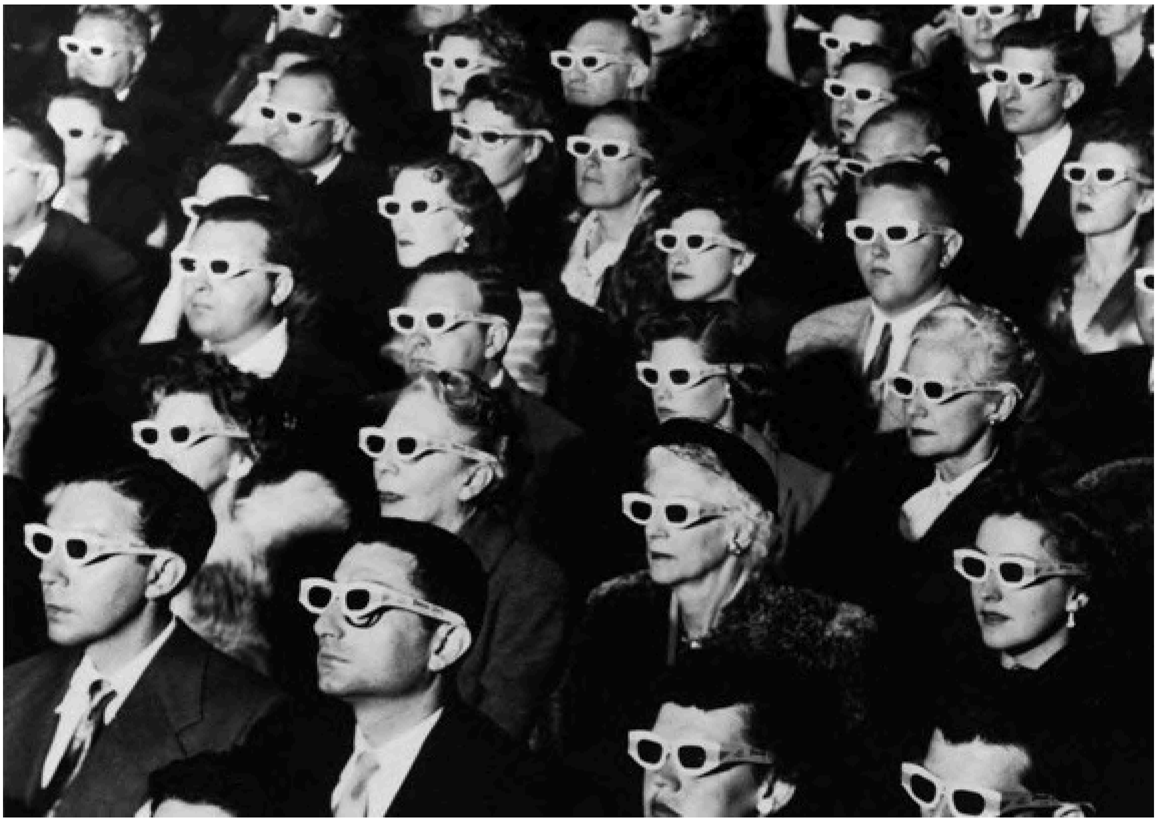
[49] Otomo, 40.

[50] Napier, S. (1995). Reviewed Work: Deadly Dialectics: Sex, Violence and Nihilism in the World of Yukio Mishima by Roy Starrs *Monumenta Nipponica*, 50(1), 128-130.

“Modify the standards of the in-group”: On Jews and Mass Communications

theoccidentalobserver.net/2020/01/14/modify-the-standards-of-the-in-group-on-jews-and-mass-communications-part-one-of-two

Andrew Joyce, Ph.D. January 14, 2020



Editor’s note: This article originally appeared in September, 2018, in two parts. It is a classic, and an important addition to the research on Jewish involvement in creating the culture of critique—the anti-White culture that we live in today. A revision to *The Culture of Critique* would of necessity include a summary and discussion of this material. The above photo is a testament to the way we live now—viewing the world through lenses shaped by activist Jews.

“To be successful, mass propaganda on the behalf of out-groups would have to modify the standards of the in-group.
Samuel H. Flowerman, *Mass Propaganda in the War Against Bigotry*, 1947.[1]

“The whole story is transparently barmy.” This is what *Guardian* journalist Jason Wilson had to say in a 2015 article discussing “conspiracy theories” about Cultural Marxism. Barmy, for the uninitiated, is a British informal adjective with the meanings “mad; crazy; extremely foolish.” Wilson continues by attempting to explain “the whole story”:

> **The vogue for the ideas of theorists like Herbert Marcuse and Theodor Adorno in the 1960s counterculture culminated with their acolytes’ occupation of the**

> **commanding heights of the most important cultural institutions, from universities to Hollywood studios. There, the conspiracy says, they promoted and even enforced ideas which were intended to destroy traditional Christian values and overthrow free enterprise: feminism, multiculturalism, gay rights and atheism. And this, apparently, is where political correctness came from. I promise you: this is what they really think … The theory of cultural Marxism is also blatantly antisemitic, drawing on the idea of Jews as a fifth column bringing down western civilisation from within, a racist trope that has a longer history than Marxism.**

Re-reading this article recently, I wondered what Mr Wilson would say if I told him I possessed a document wherein an influential Jew linked to Marcuse and Adorno unambiguously sets out a scheme for the capture of the media, the mass brainwashing of White populations with multicultural propaganda, the manipulation of in-group culture to make it hostile to its own sense of ethnocentrism, the spreading of a culture of political correctness, and, ultimately, the co-option of the West by small ethnic clique pursuing its own interests under the guise of "promoting tolerance." I wonder what he'd say if I told him the same Jew operated a network of hundreds, if not thousands, of other Jewish intellectuals engaged in the same single task — unlocking a psychological "backdoor" to White culture in order to completely reorient it. I think I'm correct in assuming that Mr Wilson would call me "barmy," and accuse me of regurgitating the *Protocols of the Learned Elders of Zion*. I suspect he would believe I'm a fantasist and an anti-Jewish conspiracy theorist. I know he'd dismiss even the possibility that such a document might actually exist. And yet it does exist.

The Intellectual Context

It's quite possible that none of you have heard the name Samuel H. Flowerman, but I can say with certainty that you all, in a sense, know him nonetheless. If you're even remotely familiar with the Frankfurt School, then you're familiar with one aspect of his work. And, as we will soon discuss, if you find yourself living in a culture brainwashed into self-hatred then you're familiar with another, though related, aspect of his work. Flowerman, it must be conceded, has been largely forgotten by history. He lurks in larger shadows left by "the exiles." But Flowerman was in some respects as crucial a member of the Frankfurt School circle as any other. Of course, he wasn't German-born. Nor was he a member of the Frankfurt School for Social Research. Instead, he was born in Manhattan in 1912, the grandson of a jeweler who arrived by ship from Warsaw's Jewish district in 1885. And yet he would later achieve enough influence within his own group, as both activist and psychologist, to act as Research Director for the American Jewish Committee, and, most famously of all, to direct and co-edit the *Studies in Prejudice* series with Max Horkheimer.

For most who have in fact heard of him, this is perhaps the greatest extent of their knowledge of Flowerman. But for an accident, it would certainly represent the limits of mine. Very recently, however, I was conducting some research on Jewish activism in the cultural background preceding *Brown v. Board of Education*, and found myself, as I have so many times before, tumbling down the proverbial rabbit hole. After initially focusing on the figures of **Jonathan Kozol** and Horace Kallen (whose influence extends well beyond the popularisation of what he coined "cultural pluralism"), I came across a 2004 article in the *Journal of American History* by Howard University's Daryl Scott titled "Postwar Pluralism, *Brown v. Board of Education*, and the Origins of Multicultural Education."[2] Scott mentioned Flowerman because of the latter's desire (pre-*Brown*) to inject theories derived from *Studies in Prejudice* into the education system, believing that moulding children was one of the best methods to achieve long-term and sustained socio-cultural change [see here for evidence the policy is continued to this day by the ADL].

Flowerman, a fan of post-Freudian psychoanalysis, possessed a background in both the study of education and of mass communication, and this heavily informed his thinking and activism.[3] In particular, he was doubtful that mass propaganda could, by itself, *directly* affect significant change among the White masses and make them abandon their "prejudice and latent authoritarianism" [i.e. acknowledging their own ethnic interests]. He was fascinated instead by the way peer group pressure exerted influence on the individual school children he had studied, along with the potential influence of teachers as shapers of minds as well as mere educators. For example, in a 1950 article for *New York Times Magazine* titled "Portrait of the Authoritarian Man," Flowerman argued that, in order to produce "personalities less susceptible to authoritarian ideas, we must learn how to select better teachers and to train them better; we must see them as engineers of human relations instead of instructors of arithmetic and spelling."[4]

The combined result of his research and thinking in these areas was his argument that it should be desirable for people like him to obtain control over the means of mass communication. Not only, argued Flowerman, should this control be used for blanket "pro-tolerance" propaganda, but it should also actively reshape in-group standards — thus reforming peer group pressures to become antagonistic to in-group ethnocentrism. His (then) highly ambitious goal was a culture that policed itself: a politically correct culture in which Whites, via peer pressure, conformed to new values — values much more user-friendly to Jews. His views and goals were later summarized by Herbert Greenberg, a colleague and co-ethnic in the same field, in 1957:

> **Flowerman de-emphasized the value and effectiveness of propaganda as a technique for reducing prejudice. He also agrees with the conception that techniques based on group structure and inter-personal relationships are the most effective.[5]**

Flowerman and Greenberg were just two members of what was effectively a series of interlinked battalions of Jewish psychologists and sociologists operating with a kind of religious fervour in the fields of “prejudice studies,” opinion-shaping, and mass communications between the 1930s and 1950s, all with the goal of “unlocking” the White mind and opening it to “tolerance.” In a remarkable invasion (and creation) of disciplines similar to the Jewish flood into the medical and race sciences in the 1920s and 1930s, Jews also flooded, and then dominated, the fields of opinion research and mass communications — areas of research that overlapped so often under Jewish scholars like Flowerman that they were practically indistinguishable.

Even a quick review of lists of Past Presidents reveals that Jews were vastly over-represented in, if not dominated, the membership and presidencies of both the American Association of Public Opinion Research (AAPOR) and the World Association of Public Opinion Research (WAPOR). And of the four academics considered the “founding fathers” of mass communication research in America, two (Vienna-born Paul Lazarsfeld and Kurt Lewin) were Jews. Of the two European American founding fathers, most of Harold Lasswell’s graduate students were Jewish[6] (e.g., Daniel Lerner, Abraham Kaplan, Gabriel Almond, Morris Janowitz, and Nathan Leites) and he also sponsored the Institute for Social Research’s project on anti-Semitism.[7] The fourth, Carl Hoveland, had an equally Jewish coterie around him at Yale, where he operated a team of researchers along with Milton Rosenberg and Robert Abelson. Historian Hynek Jeřábek notes that Lazarsfeld’s influence in particular can’t be understated — by 1983, seven years after his death, “the directors of social research at the three largest media networks in the United States, CBS, ABC, and NBC were all his former students.”[8] Another Jew, Jay Blumler, has been called “a founding father of British media studies.”[9]

In fact, the Jewish dominance of the study of public opinion (and the potential for its manipulation) simply can’t be overstated. In addition to those already named, Joseph Klapper, Bernard Berelson, Fritz Heider, Leo Bogart, Elihu Katz, Marie Jahoda, Joseph Gittler, Morris Rosenberg, Ernest Dichter, Walter Weiss, Nathan Glazer, Bernard J. Fine, Bruno Bettelheim, Wallace Mandell, Hertha Hertzog, Dororthy Blumenstock, Stanley Schachter, David Caplovitz, Walter Lippmann, Sol Ginsburg, Harry Alpert, Leon Festinger, Michael Gurevitch, Edward Shils, Eugene Gaier, Joseph Goldsen, Julius Schreiber, Daniel Levinson, Herbert Blumer, I. M. A. Myers, Irving Janis, Miriam Reimann, Edward Sapir, Solomon Asch, and Gerald Wieder were just some of the hundreds of highly influential academics working in these fields that were born into Jewish families, associated heavily with other Jews, contributed work to Jewish organizations, married Jews, and yet concerned themselves with a degree of fanaticism with *White* opinion and ethnocentrism in America. This is to say nothing of their graduate students, who numbered in the thousands.

Paul Lazarsfeld

Despite some superficial differences in the titles of “opinion research,” “prejudice studies,” and “mass communications,” these academics all worked with each other to some degree, if not directly (in organisations or in co-written studies or papers) then via mutual associations. For example, it is a matter of historical fact that, in addition to three of the four founding fathers of mass communications research being Jews, all three were also very intimately involved with the Frankfurt School and the broader Jewish agenda to ‘adapt’ public opinion. Paul Lazarsfeld and Kurt Lewin, the two gurus of mass communication, together attended a 1944 conference on anti-Semitism organized by the research department of the American Jewish Committee (headed by Samuel H. Flowerman) and the Berkeley faction of the Frankfurt School in exile (headed by Theodor Adorno).[10] David Kettler and Gerhard Lauer also point out that Lazarsfeld was in regular communication with Max Horkheimer, was “strongly supportive of the Horkheimer Circle and its work,” and even furnished the latter with “notes and recommendations for the Horkheimer Circle’s unpublished ‘Anti-Semitism Among American Labor.’”[11] He was also a colleague at Columbia with and close confidante of, Leo Lowenthal.[12] By the late 1940s, Lazarsfeld’s ex-wife and mother of his child, Marie Jahoda, had even come to act as an American Jewish Committee liaison between Horkheimer and Samuel H. Flowerman, and co-wrote a number of articles on “prejudice” with Flowerman in *Commentary*.

One should by now begin to see clear connections forming between the American Jewish Committee, the Frankfurt School, “prejudice studies,” Jewish dominance of the academic field of “mass communications,” and, finally, the flow of influence from this field into the mass media (most clearly in the positions at CBS, ABC, and NBC quickly obtained by Lazarsfeld’s students). These connections will be important later.

A reasonable working hypothesis for such a sudden concentration of mutually networking Jews (often from different countries) in these areas of research would be that Jewish identity and Jewish interests played a significant part in their career choices, and that the trend was then accelerated by ethnic nepotism and promotion from within the group. Jeřábek appears to concur when he states that "Paul Lazarsfeld's Jewish background, or the fact that many people around him in Vienna were Jewish, can help to explain his future affinities, friendships, or decisions."[13] Setting aside the deep historical context of conflict between Jews and Europeans, a contingent and contemporary explanation might be that Jews were moved into fields involving mass opinion and perceptions of prejudice because they were deeply disturbed by the rise of National Socialism.

A more general, but, perhaps more convincing explanation considering their activities over time, is that these Jews were in fact disturbed by any form of ethnically defined and assertive White host culture. For example, some of the foreign-born academics listed above, such as Marie Jahoda and Ernest Dichter, had even been arrested and detained in *pre-Anschluss, pre-National Socialist* Vienna as cultural and political subversives in the early 1930s. They then made their way to the United States or the United Kingdom where they more or less continued the same behavior. It is highly likely that these individuals sought both to understand and change the mechanics of opinion and mass communications in their host populations in order to make it more amenable to Jewish interests. When they were effectively exiled from one host population they merely transplanted their ambitions to a new one. The only alternative hypothesis, long used in Jewish apologetics for any similar instance of Jewish over-representation, is that huge numbers of mutually networking Jews convened in these disciplines purely by accident. Nathan Cofnas and Jordan Peterson, for example, might argue that Jews accidentally entered these areas of study *en masse* simply because they possessed high IQs and liked living in cities.

The problem with such reasoning is that the work produced by these academics and activists was so highly focused against White American opinion, rather than appearing random or accidental, that it strongly indicates these scholars entered the field of mass communications with a clear and common agenda. For example, Jewish mass communications scholar Bernard Berelson was not just a researcher in public opinion, but also conducted a series of propaganda tests on how to make White Americans find their own ethnocentrism abhorrent. In 1945 he conducted a study in which a cartoon was shown to the public that made connections between Fascism and American culture. The cartoon, titled "The Ghosts Go West…," showed ghosts leaving the graves of Hitler, Mussolini, and Goebbels, and flying to America carrying a banner that read: "Down with Labour Unions, Foreign Born, Jews, Catholics, Negroes." The message was clearly that "intolerance" in America was basically the demonic ghost of fascism. Interestingly, however, the study found that Jews exposed to the cartoon were so fixated on the banner that they missed the underlying message altogether and believed the cartoon was a far right creation. The potentially confusing nature of the piece meant it was never deployed as a “pro-tolerance” propaganda weapon.[14]

Berelson was also later a colleague and friend of Frederick S. Jaffe, the Jewish then-Vice President of Planned Parenthood. Both Jaffe and Berelson later became somewhat notorious because of a memo (known in history as the Jaffe Memo) sent in 1969 from the former to the latter, in which anti-White sociopath Jaffe put forth his own series of protocols that included a table that summarized many proposals from various sources regarding population control. This table contained proposals such as compulsory abortions for out-of-wedlock births, sterilizations for women with more than two children, encouraging homosexuality, and encouraging women to work. Both would also later work together on the infamous 1972 Rockefeller Commission Report which incorporated many of Jaffe’s proposals. We thus see more links between Jewishness, “prejudice studies,” the discipline of mass communications studies, and anti-White Jewish activism more generally.

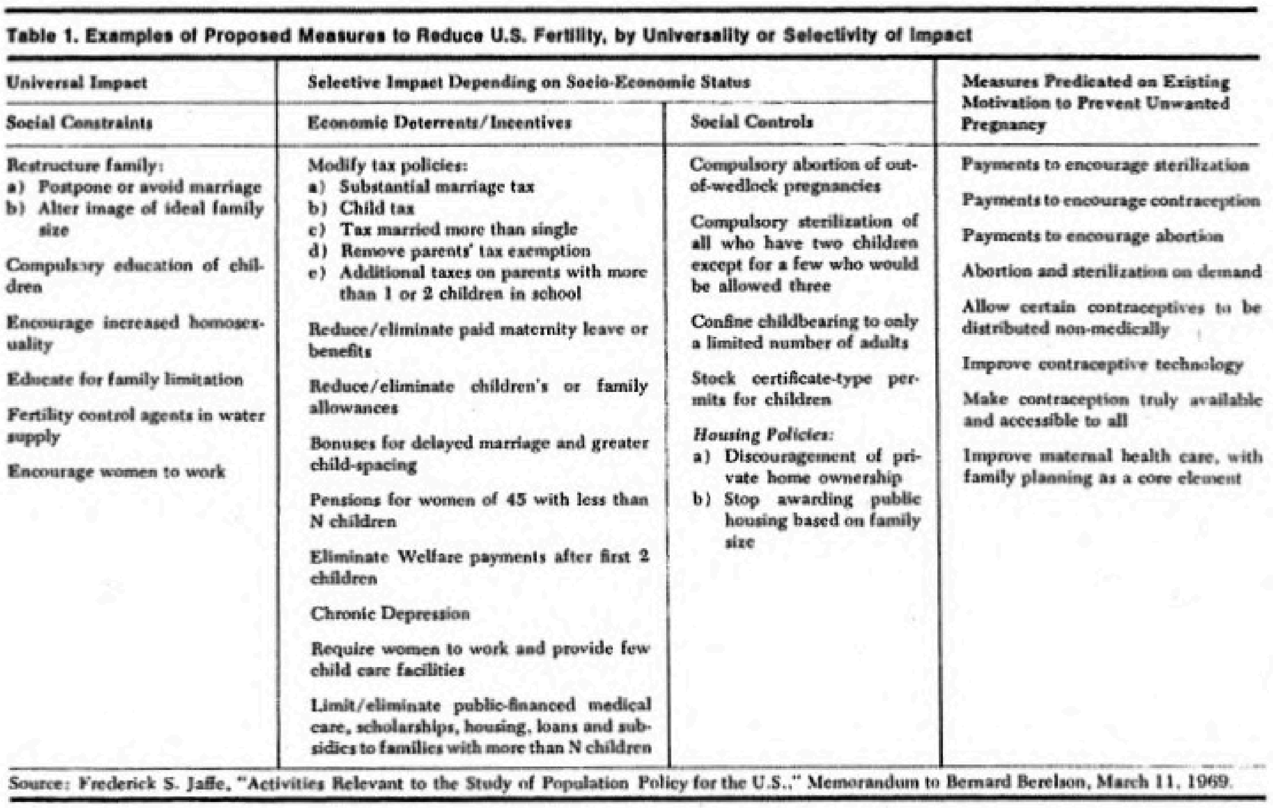


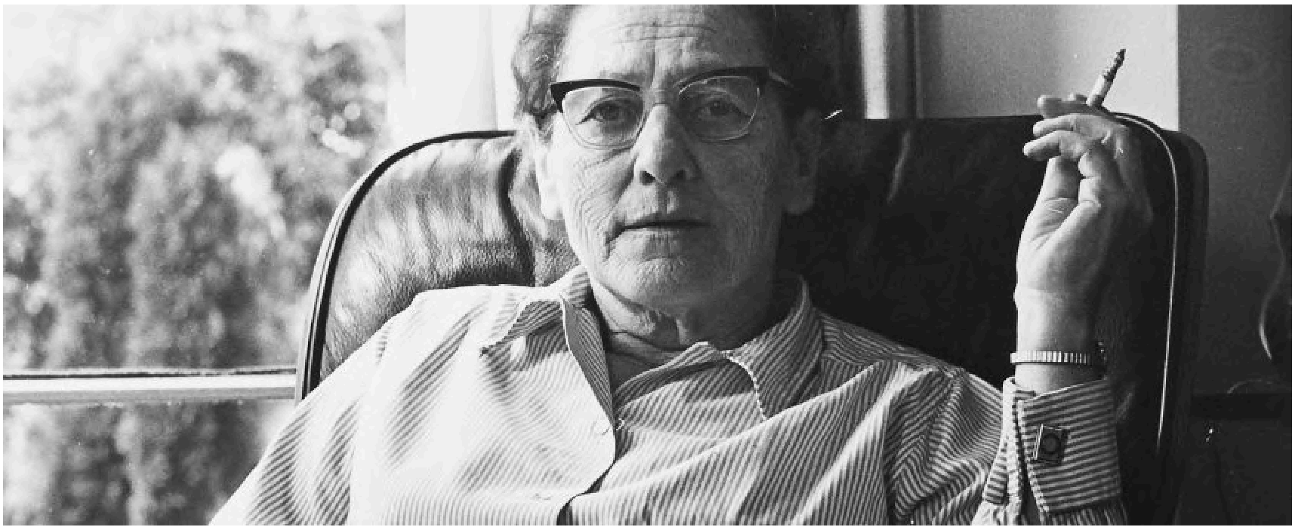
Table 1. Examples of Proposed Measures to Reduce U.S. Fertility, by Universality or Selectivity of Impact

Universal Impact	Selective Impact Depending on Socio-Economic Status		Measures Predicated on Existing Motivation to Prevent Unwanted Pregnancy
Social Constraints	Economic Deterrents/Incentives	Social Controls	
Restructure family: a) Postpone or avoid marriage b) Alter image of ideal family size Compulsory education of children Encourage increased homosexuality Educate for family limitation Fertility control agents in water supply Encourage women to work	Modify tax policies: a) Substantial marriage tax b) Child tax c) Tax married more than single d) Remove parents' tax exemption e) Additional taxes on parents with more than 1 or 2 children in school Reduce/eliminate paid maternity leave or benefits Reduce/eliminate children's or family allowances Bonuses for delayed marriage and greater child-spacing Pensions for women of 45 with less than N children Eliminate Welfare payments after first 2 children Chronic Depression Require women to work and provide few child care facilities Limit/eliminate public-financed medical care, scholarships, housing, loans and subsidies to families with more than N children	Compulsory abortion of out-of-wedlock pregnancies Compulsory sterilization of all who have two children except for a few who would be allowed three Confine childbearing to only a limited number of adults Stock certificate-type permits for children *Housing Policies:* a) Discouragement of private home ownership b) Stop awarding public housing based on family size	Payments to encourage sterilization Payments to encourage contraception Payments to encourage abortion Abortion and sterilization on demand Allow certain contraceptives to be distributed non-medically Improve contraceptive technology Make contraception truly available and accessible to all Improve maternal health care, with family planning as a core element

Source: Frederick S. Jaffe, "Activities Relevant to the Study of Population Policy for the U.S.," Memorandum to Bernard Berelson, March 11, 1969.

In reality, the work of all these scholars orbited the same themes, if not openly, then more secretively (as in the case of Lazarsfeld’s work with the Institute for Social Research). Marie Jahoda, the ex-Austrian subversive, produced a series of studies that were mere variations on the theme of White ethnocentrism, something she pathologized most famously in *Antisemitism and Emotional Disorder* (1950).[15] In the same year, Morris Janowitz and Bruno Bettelheim worked together to produce *Dynamics of Prejudice*.[16] Meanwhile Joseph Gittler produced such works as “Measuring the Awareness of the Problem of Group Hostility,”[17] and “Man and His Prejudices.”[18] Herbert Blumer produced

“Race Prejudice as a Sense of Group Position.”[19] Fritz Heider worked with Kurt Lewin and Solomon Asch on unlocking the ways in which conformity could alter group behavior and individual opinions.[20] Ernest Dichter believed his studies of the mass communications in marketing could lead to the development of persuasive techniques that could “stop the new wave of anti-Semitism.”[21] The work of Walter Weiss concerned “mass communication, public opinion, and social change as they bear on changing racial attitudes.”[22] And aside from his secretive work with the Institute for Social Research, Paul Lazarsfeld, while working at the Bureau of Applied Social Research at Columbia University, introduced the notion of “social bookkeeping,” a systematic service that would note and evaluate “prejudice” in any material appearing in mass media of communications. I could go on.



Marie Jahoda

What we see here is the origins of an extensive Jewish joint enterprise in which the unlocking and alteration of White American public opinion is the goal. This is not conspiracy theory, but an established and provable fact. In a sense, the Frankfurt School, or Institute for Social Research, was the tip of an iceberg. The work of Horkheimer, Adorno et al, both drew from, and enthused, a large and growing army of Jewish academics working in the fields of public opinion and mass communications. This was a body of academics and activists keen to translate theories on “prejudice and the authoritarian personality” into action — to change the opinions and thinking of the host population. They would go on to develop forms of testing and analysis to further these goals, and their students would go on to take dominant positions in the fields of the mass media and mass communications. In many cases these academics speak openly of the need for control of the media and the mass dissemination of sophisticated propaganda (all of which could be tried and perfected at the expense of their universities in the name of ‘prejudice research’). Of all these activists, however, none produced a work more bluntly subversive than Samuel Flowerman’s 1947 essay “Mass Propaganda in the War on Bigotry.” It is to the protocols of Samuel H. Flowerman that we now turn our attention.

ONE NATION UNDER CONTROL

***"Millions of leaflets, pamphlets, cartoons, comic books, articles — and more recently radio and movie scripts — have been produced and disseminated in the propaganda war."* Samuel H. Flowerman, *Mass Propaganda in the War Against Bigotry*, 1947.[1]**

The Protocols of Samuel H. Flowerman

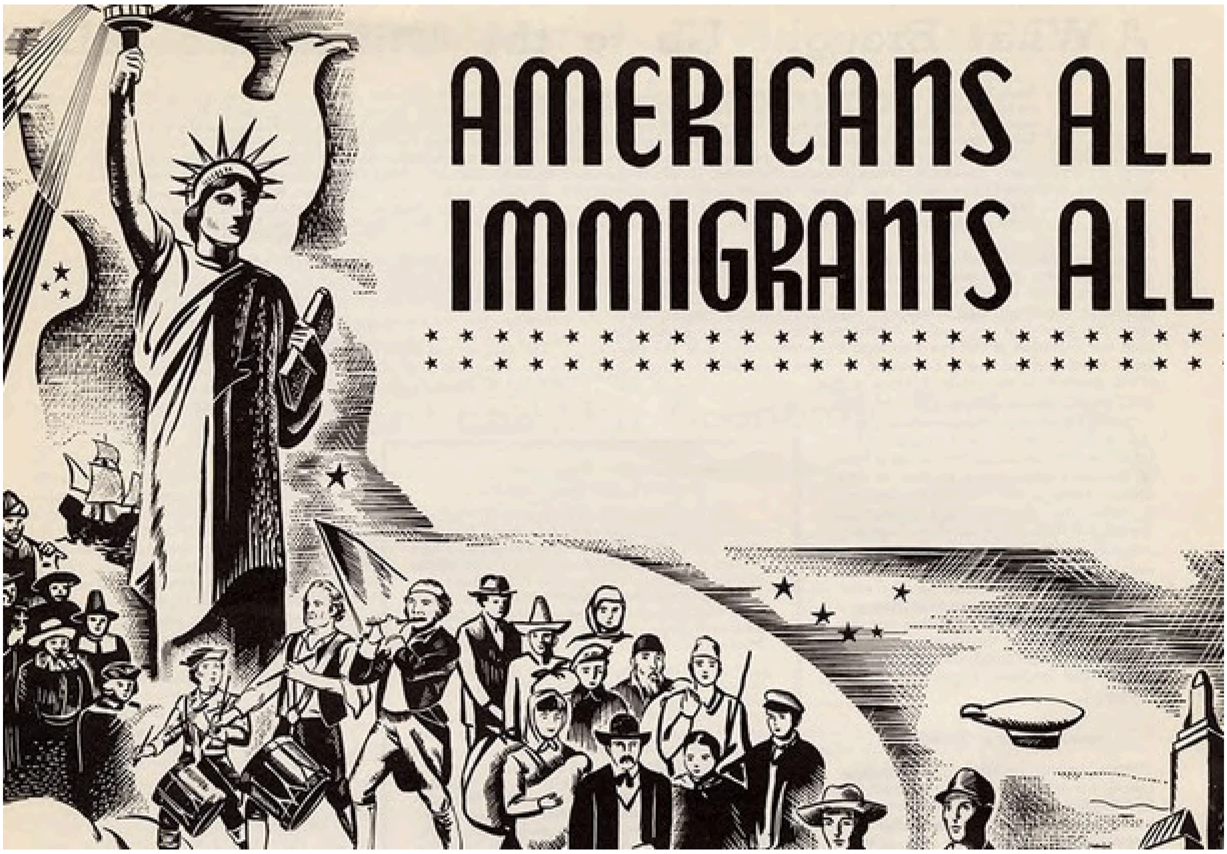
Samuel H. Flowerman, as Research Director at the American Jewish Committee, as colleague of the Institute for Social Research, and as a kind of hub for the expansive Jewish clique of mass communications scholars, was at the center of the drive to put Jewish "opinion research" initiatives into practical action. The clearest articulation of what this practical action would look like was articulated in his 1947 essay, "Mass Propaganda in the War Against Bigotry." Flowerman's foremost concern was that, although millions of dollars were being spent by organisations like the American Jewish Committee and the Anti-Defamation League on propaganda, propaganda may not by itself be sufficient for the mass transformation of values in the host population — in particular, for the weakening of its ethnocentrism.

Flowerman begins by explaining the format and extent of existing efforts: "Millions of leaflets, pamphlets, cartoons, comic books, articles — and more recently radio and movie scripts — have been produced and disseminated in the propaganda war (429)." Flowerman's use of the language of warfare is of course interesting in itself and will be discussed further below. For now, we should focus on what Flowerman lists as the five aims of the "propaganda war":

> **1. "The restructuring of the attitudes of prejudiced individuals, or at least their neutralization."**
> **2. "The restructuring of group values toward intolerance."**
> **3. "The reinforcement of attitudes of those already committed to a democratic ideology perhaps by creating an illusion of universality or victory."**
> **4. "The continued neutralisation of those whose attitudes are yet unstructured and who are deemed "safer" if they remain immune to symbols of bias."**
> **5. "Off-setting the counter-symbols of intolerance." (429)**

Flowerman concedes that the level of work and control required to achieve these aims would be extensive, and that the project was highly ambitious, seeking nothing less than “successful mass persuasion in the field of intergroup relations (429).” But he is equally clear in the conditions required for such success.

Flowerman’s first condition is “control by pro-tolerance groups or individuals of the channels of mass communication.” (430) Since Flowerman’s entire context of “pro-tolerance” activism was essentially Jewish, we may assume he is strongly implying that the channels of mass communication should fall into Jewish hands. Since “control” in Flowerman’s phrasing is not qualified, and since many newspapers, radio stations, and movie production companies were already in the hands of “pro-tolerance” Jews, the implication is also present that this control should be absolute. In addition, notes Flowerman, total control of these channels may still not be sufficient in itself. The host population will still need to be exposed to the productions of mass communications, and this was to be assured via “force, commercial monopoly, and/or crisis (designed or accidental).” (430) Only then would ‘pro-tolerance’ forces see “the persuasive devices and techniques of the elite playing upon the susceptibilities of the manipulated.” (430) Flowerman closes here with reference to Erich Fromm’s theory that people have “a desire to be controlled.”



The second of Flowerman’s conditions for “successful mass persuasion in the field of intergroup relations” is saturation. This condition, like that of control and monopoly of the channels of mass communication, is intended as absolute. In other words, the message of “pro-tolerance” was to be ubiquitous and all-pervasive — beyond what was possible in 1947 and probably beyond what could even be conceptualized in 1947. In Flowerman’s words: “In addition to the large sums of money currently being expended on tolerance propaganda, significantly greater sums would probably be needed to achieve the degree of saturation — as yet hypothetical — required.” (430) The general idea here is to increase the “flow of pro-tolerance symbols” as a proportion of “the total stream of communications.”

In November 1946, a three-day convention, partly organized by Flowerman, was held in New York, bringing together “experts in the general field of public relations, including advertising, direct mail, film, radio, and press; professional workers on the staff of national and local agencies specifically concerned with fighting group discrimination; and social scientists from the universities and national defense agencies.”*[2]* Jews, of course, dominated all of these areas, and the list of attendees included the previously mentioned figures Bruno Bettelheim, Sol Ginsburg, Hertha Herzog (radio research director of McCann-Erickson, Inc.), Julius Schreiber, Paul Lazarsfeld, Joseph Goldsen, and Morris Janowitz. One of the findings of the mass communications scholars present at the convention was that even control and saturation may not be sufficient to ensure a transformation of opinions and values in the demographic majority. This was the case when the propaganda encountered particularly strong-minded individuals, or when the propaganda got lost in the overall stream of communications that one encounters in the course of everyday life. Flowerman thus writes with frustration that “we are developing a nation of individuals who work, worry, love, and play while news commentators, comedians, opera companies, symphony orchestras, and swing bands are broadcasting. This continuous onslaught for ‘something for everyone’ results in a kind of ‘radio deafness.’” (431) In order to overcome this obstacle, Flowerman returns to a key aspect of his first condition — the use of crisis (he writes that this can be “designed or accidental”) to focus attention on delivered propaganda. Flowerman writes:

> **As for overcoming the ‘radio deafness’ to commercial announcements and the general atmosphere of make-believe of radio entertainment, only symbols associated with acute crisis would seem to have a chance. For the great bulk of American people racial and religious intolerance is not regarded as a critical situation. … The absence of critical stress serves to diminish levels of attention to pro-tolerance symbols. (431)**

Practical contemporary examples of what this tactic might look light would be the ubiquity of pro-diversity propaganda in the aftermath of Islamic attacks, Charlottesville, school shootings, moral panics about racism, ADL hype about the ever-present threat of anti-Semitism, murders by immigrants, and migrant drownings in the Mediterranean. The point here is that regardless of context, “crisis” is to be manufactured into almost every situation in order to focus attention on the real goal — the successful delivery of “pro-tolerance” messages, even (or especially) in circumstances in which tolerance has proven deadly, to the host population. Jews or, in the more ambiguous phrasing, “the agents of pro-tolerance,” would thus need to achieve (in Flowerman’s own words) the ambitious trifecta of “control, saturation, crisis.” (432) Crisis is therefore Flowerman’s third condition.

The fourth condition is the achievement of an alteration of predispositions in the individual via modification of their surroundings and peer pressure. Here Flowerman argues that “pro-tolerance” propaganda should not rely on intellectual means but instead on “social perception, which is affected by the predispositions of the audience. In turn, these dispositions are affect-laden attitudes which may have been produced by parents, teachers, playmates, etc.” (432)

The point here is that Flowerman and the mass communications clique believed that their propaganda would be better received by the masses if the psychological context of reception was itself changed. In other words, people raised in the demographic majority who are imbued with a sense of communal pride, social responsibility, cultural achievement, and national purpose are unlikely to be predisposed to be receptive to messages on behalf of outsiders. Some intervention in peer interactions and peer culture was thus necessary in order to break up such an obstacle to the reception of “pro-tolerance” propaganda. As just one example, we return here to Flowerman’s 1950 article for *New York Times Magazine* in which he argues for the training of teachers “as engineers of human relations instead of instructors of arithmetic and spelling.”[3] Children can thus “engineered” to be more receptive to “pro-tolerance” propaganda in adulthood.

This condition bleeds into the fifth — the manipulation of the basic instinct of humans to conform to group standards. Flowerman writes:

> **Consciously or unconsciously, individuals use group frames of reference in social situations even when they are physically separated from the group. … The strength of group sanctions is a potent force to reckon with even for an individual with a strong ego. … It would appear, then, that to be successful mass propaganda on behalf of out-groups would have to modify the standards of the in-group. … Mass pro-tolerance propaganda, to be successful, would have to change such values, which would be difficult to imagine without control, saturation, crisis, etc. (432)**

What Flowerman is proposing here is essentially a revolution in values, after which a politically correct culture emerges where the demographic majority becomes self-policing and antagonistic to its own ethnic interests. In this environment — achieved via “control, saturation, crisis”— the strength of group sanctions among the White American in-group is directed towards manifestations of in-group ethnocentrism instead of outsiders. It’s nothing less than a proposal for the cultivation of White guilt and pathological altruism, and the diminishment of White ethnocentrism and cultural pride.

The sixth condition is the cultivation of influential figures on behalf of the "pro-tolerance" agenda. This required great subtlety. Flowerman writes that the research of his mass communications colleagues and co-ethics shows the targets of their propaganda:

are willing to assign to some individuals a stamp of approval which they deny to others … We know that many leaflets written and endorsed by popular heroes and accepted even by prejudiced individuals are often dismissed on the ground that they are being distributed by minority groups in their own self-interest. Many prejudiced individuals cannot conceive of such distribution by dominant groups. (433)

What Flowerman is here complaining of is the fact that some members of the demographic majority are perceptive enough to accurately point out the real origin of "pro-tolerance" propaganda, and to dismiss it on those grounds. By "minority groups," the coy Mr Flowerman of course means Jews. He then cites a specific case:

> **In an experiment being conducted at the University of Chicago by Bettelheim, Shils, and Janowitz, veterans were exposed to pro-tolerance propaganda including a cartoon by Bill Mauldin. A prejudiced respondent, sharing the general esteem in which this popular soldier-cartoonist is held by ex-GI's, said that he had regarded Mauldin as a "regular guy" but he supposed that if you paid a man enough you could get him to do anything; this respondent believed that the material he saw was being distributed by "a bunch of New York communists." (433)**

Thus we see the pathologisation of a veteran because he perceived with stunning accuracy the hand of subversion behind the use of a popular icon to promote an agenda entirely alien to his interests. Despite exceptions such as this veteran, the overall susceptibility of the masses was deemed sufficiently high for the strategy of "sponsorship" to be progressed. As a result, reports Flowerman,

> **propagandists, recognising the need for impeccable sources of authority, are producing material endorsed by popular heroes in sports, entertainment, and in the armed forces. Recently a plan has been developed to promote the insertion of full-page newspaper advertisements paid for and sponsored by "respectable" local business organizations. The effect of this campaign will have to be determined. (433)**

Developed alongside his colleagues in the Institute for Social Research and the mass communications clique, these, then, are Flowerman's six conditions for a radical transformation of values in the White American demographic majority:

1) Control of the channels of mass communications;
2) Saturation with Pro-tolerance messages;

3) Crisis, designed or accidental;
4) Diminishment of Cultural Pride and Self-esteem;
5) Cultivation of Self-Punishment and Group Self-Sanctioning;
6) Sponsorship of willing dupes or traitors.

Although these six conditions form most of the body of “Mass Propaganda in the War Against Bigotry,” Flowerman also spends some time discussing the ideal content of “pro-tolerance” propaganda. In this regard, he comments:

> **The most striking feature, the spearhead, of propaganda, is the slogan. … Current pro-tolerance or anti-intolerance slogans urge unity and amity, warn against being divided by differences of race and religion, describe our common origin as immigrants to these shores, remove myths about racial differences, and denounce bigots and bigotry. Some popular slogans are: *Don’t be a Sucker!*, *Americans All —— Immigrants All*, *All Races and All Creeds Working Together* etc.**

Don’t Be A Sucker! was the name of a wartime film produced by the Army Signals Corps at a time when it was working heavily alongside Jewish Hollywood executives and script writers; its film production center was headed by Col. Emmanuel ‘Manny’ Cohen.[4] According to Wikipedia, the film:

> **has anti-racist and anti-fascist themes, and was made to educate viewers about prejudice and discrimination. The film was also made to make the case for the desegregation of the United States armed forces. An American who has been listening to a racist and bigoted rabble-rouser, who is preaching hate speech against ethnic and religious minorities and immigrants, is warned off by a naturalized Hungarian immigrant, possibly a Holocaust survivor or escapee, who explains to him how such rhetoric and demagogy allowed the Nazis to rise to power in Weimar Germany, and warns Americans not to fall for similar demagogy propagated by American racists and bigots. In August 2017 the short film went viral on the internet in the aftermath of the violent Unite the Right rally in Charlottesville, Virginia and various copies have been uploaded to video sharing sites in the past year.**

Flowerman was dissatisfied with the slogans of his time, however, believing them to be too “general in nature, vague as to goals, and unspecific as to methods.” (434) He believed that merely defining fascism as the enemy was insufficient because, at that time, the host population believed “fascism was strictly a foreign phenomenon characteristic particularly of Nazi Germany.” Propaganda depicting fascism as the enemy was therefore going to be ineffective in making the host population see its own values as oppositional and requiring destruction. Referring to works like *The Authoritarian Personality*, Flowerman writes: “Studies abound in which subjects subscribed to tenets of fascism although they rejected the fascist label itself. The pervasiveness of prejudice in so many individuals makes it difficult to set up a real enemy.” (434) He acknowledges that “in much anti-intolerance propaganda” the enemy is defined as “white, native-born Protestants,” but makes it clear that he wishes this to be expanded “for logical and psychological reasons.” One gets the impression that “Diversity is our Strength” and “Fight Hate” would have been much to his satisfaction.

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We now find ourselves returning to our point of departure. “The whole story is transparently barmy,” said the *Guardian*’s Jason Wilson when discussing “conspiracy theories” about Cultural Marxism. Consider again what he says this “conspiracy theory” amounts to:

> **The vogue for the ideas of theorists like Herbert Marcuse and Theodor Adorno in the 1960s counterculture culminated with their acolytes’ occupation of the commanding heights of the most important cultural institutions, from universities to Hollywood studios. There, the conspiracy says, they promoted and even enforced ideas which were intended to destroy traditional Christian values and overthrow free enterprise: feminism, multiculturalism, gay rights and atheism. And this, apparently, is where political correctness came from. I promise you: this is what they really think … The theory of cultural Marxism is also blatantly antisemitic, drawing on the idea of Jews as a fifth column bringing down western civilisation from within, a racist trope that has a longer history than Marxism.**

In light of the facts addressed in this essay, such a theory would seem thoroughly borne out, with the only required alterations being that the process started before the 1960s and involved many more figures than the staff of the Institute for Social Research. The problem with people like Wilson is that they are proof of the very ‘conspiracy theory’ they refute. Raised in a controlled media, saturated with pro-tolerance propaganda, psychologically blasted with crisis after crisis, stripped of cultural pride, consumed by White guilt, and influenced by purchased “sponsors,” he is the perfectly gullible product of the protocols of Samuel H. Flowerman and the mass communications clique.

Not barmy, but more or less ridiculous, Wilson becomes an intellectual pygmy biting at the heels of his betters — those who, like the veteran in the study of Bettelheim, Shils, and Janowitz, see the true origin of the propaganda and are pathologized for their perceptivity.

[1] Flowerman, S. H., “Mass propaganda in the war against bigotry,” *The Journal of Abnormal and Social Psychology,* 42(4), (1947) 429-439.

[2] S.H. Flowerman and M. Jahoda, “The study of man – can prejudice be fought scientifically?” *Commentary*, Dec., 1946.

[3] S. H. Flowerman, “Portrait of the Authoritarian Man,” *New York Times Magazine*, April 23 1950, 31.

[4] See for example, Richard Koszarski, “Subway Commandos: Hollywood Filmmakers at the Signal Corps Photographic Center,” *Film History* Vol. 14, No. 3/4, (2002), 296-315.

[1] Flowerman, S. H., “Mass propaganda in the war against bigotry,” *The Journal of Abnormal and Social Psychology,* 42(4), (1947) 429-439.

[2] D. M. Scott, “Postwar Pluralism, *Brown v. Board of Education*, and the Origins of Multicultural Education,” *Journal of American History*, Vol 91, No 1 (2004), 69–82.

[3] For an example of Flowerman’s thoughts on Freud and psychoanalysis see S. H. Flowerman, “Psychoanalytic Theory and Science,” *American Journal of Psychotherapy*, Vol. 8, No. 3, 415-441.

[4] S. H. Flowerman, “Portrait of the Authoritarian Man,” *New York Times Magazine*, April 23 1950, 31.

[5] Herbert Greenberg, “The Effects of Single-Session Education Techniques on Prejudice Attitudes,” *The Journal of Educational Sociology*, Vol. 31, No. 2 (1957), 82-86, 82.

[6] Ido Oren, *Our Enemies and US: America’s Rivalries and the Making of Political Science*, (Ithaca: Cornell University Press, (2003), 13.

[7] Thomas Wheatland, *The Frankfurt School in Exile* (Minneapolis: University of Minnesota Press, 2009), 384.

[8] Hynek Jeřábek, *Paul Lazarsfeld and the Origins of Communications Research*, (New York: Routledge, 2017), 18.

[9] James Curran, “Jay Blumler: A Founding Father of British Media Studies,” in Stephen Coleman (ed) *Can the media save democracy? Essays in honour of Jay G. Blumler* (London: Palgrave, 2015).

[10] John P. Jackson and Nadine M. Weidman, *Race, Racism, and Science: Social Impact and Interaction* (New Brunswick: Rutgers University Press), 176.

[11] David Kettler and Gerhard Lauer, *Exile, Science and Bildung: The Contested Legacies of German Emigre Intellectuals* (New York: Palgrave, 2005), 184.

[12] James Schmidt, “The Eclipse of Reason and the End of the Frankfurt School in America,” *New German Critique* 100 (2007), 47-76, 47.

[13]Jeřábek, *Paul Lazarsfeld and the Origins of Communications Research*, 23.

[14] Bureau of Applied Social Research, *"The Ghosts Go West": A Study of Comprehension*, (Unpublished), 1945, Directed by Bernard B. Berelson. Cited in Flowerman, S. H., "Mass propaganda in the war against bigotry," 438.

[15] See for example, "The dynamic basis of anti-Semitic attitudes," *The Psychoanalytic Quarterly*, Vol. 17, No. 2, (1948); "The evasion of propaganda: How prejudiced people respond to anti-prejudice propaganda" *The Journal of Psychology*, 23 (1947), 15-25; *Studies in the scope and method of "The authoritarian personality*. (New York, NY, US: Free Press, 1954); "Race relations in Public Housing," *Journal of Social Issues*, Vol. 7, No. 1-2 (1951).

[16] Morris Janowitz and Bruno Bettelheim, *Dynamics of Prejudice* (New York: Harper and Brothers, 1950).

[17] Joseph Gittler, "Measuring the Awareness of the Problem of Group Hostility," *Social Forces*, Vol. 34, No. 2 (Dec., 1955), 163-167.

[18] Joseph Gittler, "Man and His Prejudices," *The Scientific Monthly*, 69 (1949), 43-47.

[19] Herbert Blumer, ""Race Prejudice as a Sense of Group Position," *Pacific Sociological Review*, 1 (Spring 1958), 3-7.

[20] Irvin Rock and Stephen Palmer, "The Legacy of Gestalt Psychology," *Scientific American*, Dec 1990, 84-90, 89.

[21] Ernest Dichter, *The Strategy of Desire* (New York: Routledge, 2017), 15.

[22] Bert T. King and Elliott McGinnies, *Attitudes, Conflict, and Social Change* (New York: Academic Press, 1972), 124.

An Introspective of White Ethnocentrism

theoccidentalobserver.net/2020/01/16/an-introspective-of-white-ethnocentrism

Andrew Joyce, Ph.D.

January 16, 2020

"The fiendlike skill we display in the invention of all manner of death-dealing engines, the vindictiveness with which we carry on our wars, and the misery and desolation that follow in their train, are enough of themselves to distinguish the white civilized man as the most ferocious animal on the face of the earth."

Herman Melville, *Typee*, 1846

Inert in the face of mass migration, and entranced by the foreign policy objectives of hostile elites, today's "white civilized man" appear far removed from the ferocious animal perceived by Herman Melville. While still capable of inventing all manner of war machines, and retaining the ability to engage in vindictive and devastating conflicts, we seem uniquely incapable of doing any of it in our own interests. Instead, the "ferocious animal" of today is tame, on a leash, and obedient to obscure masters. One of the biggest problems for the Dissident Right, and perhaps the most serious, is the seeming collapse of White ethnocentrism in the second half of the twentieth century. The "liquid" nature of modernity, economic developments, the mass dissemination of guilt propaganda, the assault on the family, and, in some cases, the criminalization of aspects of White advocacy have all conspired to undermine, stigmatize, and destroy both *national-cultural* White identities (English, French, German *etc.*) and *confluent* "New World" White identities (American, Canadian, Australian *etc.*). These assaults from multiple angles have been so profound that by far the most prominent focus of Dissident Right activism has been to identify these external threats and then to attempt forms of rhetorical counter-attack. As such, the broad trajectory of pro-White literature, my own included, involves material on the hostility of Jews, globalism, neocon wars, Black crime, the mechanics of White guilt, and how we are censored or otherwise exiled from the mainstream.

Discussion of these subjects is absolutely essential, even if the argument could be made that we too often neglect the great White elephant in the room — the problem that both surrounds us and confounds us: the majority of Whites who simply fail to act in their interests, and even collaborate with outsiders against their ethnic interests. Probably no thinker in our circles has done more to move beyond neglect of ethnically pathological behaviors among Whites than Kevin MacDonald who, in a number of essays (e.g. see here, here and here) and his 2019 *Individualism and the Western Liberal Tradition: Evolutionary Origins, History, and Prospects for the Future*, has almost single-handedly attempted to improve our understanding of what's happening and to suggest possible remedies. With the election of Donald Trump, and the evolution of European populism, White identity and political interests are also coming into increasing prominence as academic and media talking points, the work of Matthew Goodwin and Eric Kaufmann being the most obvious examples. The methodologies of such studies involve group psychology, voting patterns, and economic analyses; their findings deserve careful study.

In the following essay, however, I propose a different way of looking at White ethnocentrism. Rather than turning a lens towards elections, the economy, group psychology, or the impacts of globalism, I want to do something quintessentially European — to turn the lens inwards. By examining the origins and nature of my own sense of ethnocentrism, I hope to understand more about the ethnocentrism, or lack of ethnocentrism, in other Whites. I do so in the understanding that my sense of ethnic identity might be radically different from others. In fact, I suspect that there is a multiplicity of ethnocentrisms at work among Europeans, each as unique as a fingerprint, and that this is one of the reasons for our predicament. Nevertheless, the following essay has been written in the hope that, even given the differences of White ethnocentrisms, something valuable might be learned, or that an interesting and productive debate might be started.

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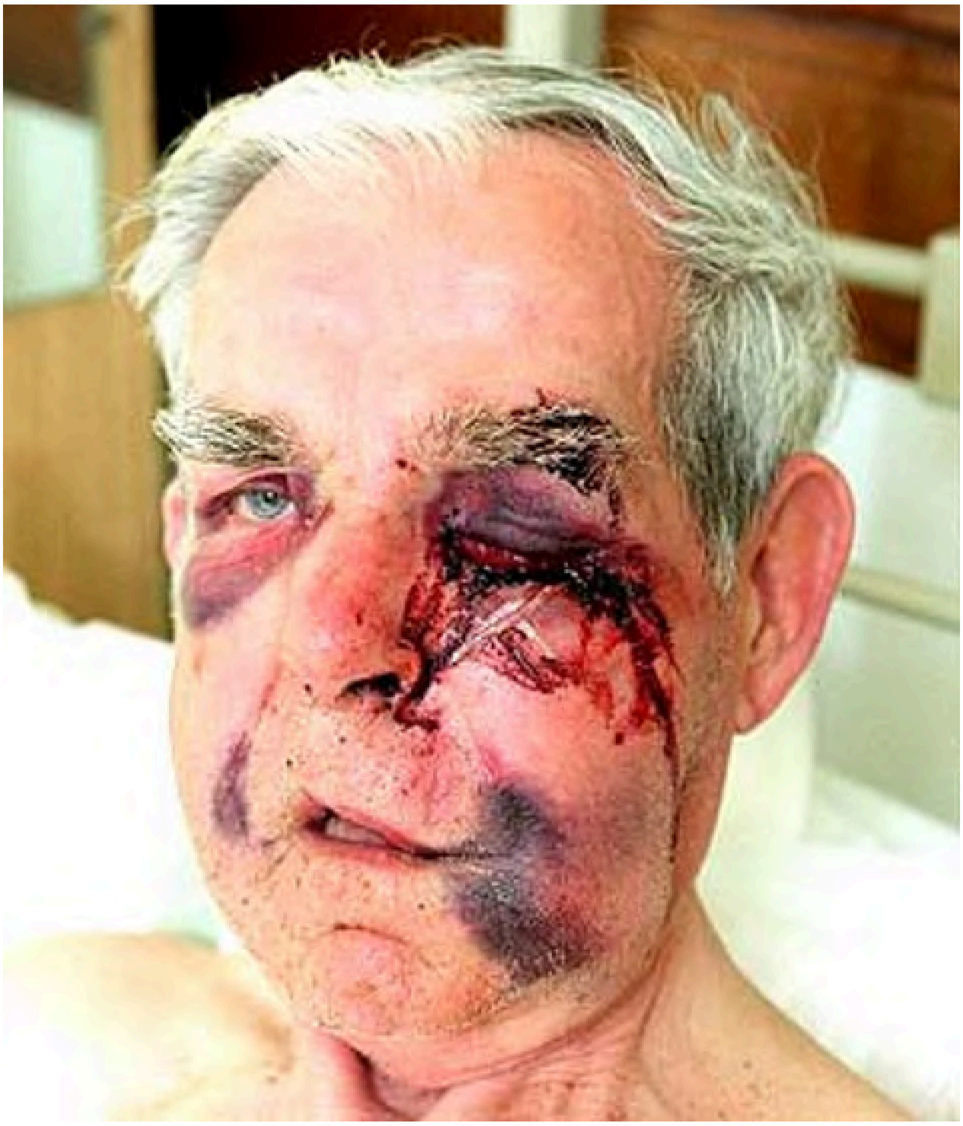
I honestly can't remember a point at which I first regarded myself as possessing a heightened, or above average, ethnocentrism. I certainly can't recall instances before the age of 18 where I was not only conscious of being White, but proud of that fact and conceiving of myself as having interests as a White man. Looking back on my childhood, it's clear to me that I was raised in an overwhelmingly White environment, and ethnic outsiders, such as they existed in my world, were found almost exclusively on television or in the realm of pop music. In other words, I was raised in an environment where being White was simply the default state, and ethnics were merely presented at the fringes of that environment as something safe, entertaining, even attractive. One jarring exception to this state of affairs occurred in my late teens, when the 2001 Oldham Riots, and later riots in Bradford, Burnley, and Leeds, broke out in the north of England. These riots were explicitly racial in nature, and had been prompted to a large extent by an increase in violent crime by Pakistanis and other South Asians against Whites. The most savage, and most publicised, of these attacks was the assault of Walter Chamberlain, a 76-year-old war veteran who was so badly beaten by three Pakistanis on his way home from a rugby match that he required surgery to rebuild his face. He had walked through “their area.”

The assault on Mr Chamberlain lit the match in the racial tinderbox, and Oldham erupted in mutual petrol bomb attacks, assaults, and arsons. It was through the blanket coverage of these race riots that I learned not only that there were growing ethnic enclaves throughout the West, but also that these brought in their wake “no-go areas,” rampant crime, and vicious anti-White hostility. The riots in Oldham coincided with the fact I had begun to study politics at high school, part of which involved looking at race relations. In fact, just a few weeks prior to the Oldham Riots, I’d been asked to watch *Mississippi Burning* (1988), a crime thriller loosely based on the 1964 murder investigation concerning three civil rights workers (two Jews and a Black) by the Ku Klux Klan. Looking back on it from my current vantage point, the film is exceptional multicultural propaganda. It’s extremely well-made from a technical standpoint, boasts tremendous acting talent in the form of Gene Hackman and Willem Dafoe, and is utterly relentless in demonising the population of the American South while eulogising Blacks. Nevertheless, if memory serves me right, it had only a middling effect on my opinion of race relations, and any embryonic feelings of White guilt were swiftly destroyed one afternoon by my first encounter with the face of Mr Chamberlain, adorning the front pages of multiple newspapers as I made my way to buy lunch.



Walter Chamberlain

I followed the Oldham Riots with great interest, and recall thinking of myself as White for the first time because of the violence. Looking back over some old news articles covering those events, it's really stunning how open some Oldham residents were about the racial realities they were forced to live with. Take, for example, the following remark from the landlord of a local pub, the Fytton Arms: "The Asians make you racist. You're not brought up to hate them, they make you hate them." Another man told reporters: "They won't live like us. They won't work. I don't believe for a minute they can't get a job because they are discriminated against. They don't want jobs." On the assault on Walter Chamberlain, another added: "That's how sick and low they are, three lads knocking 10 bells out of an old bloke. What's he going to do back?" In retrospect, I believe the Oldham Riots woke up a lot of White people, both near the epicenter and far from it. The riots marked the beginning of what would eventually be a remarkable rise in support for the British National Party. For those of us further afield, even if we didn't hate Asians, to paraphrase the landlord of the Fytton Arms, "we weren't brought up ethnocentric, but the Asians made us ethnocentric."

Once the riots were suppressed, the government invested millions in "race relations" measures designed to bribe the Asians and gag the Whites. The years since 2001 have witnessed endless official exhortations to "celebrate diversity" in the town, while clampdowns were announced "on anything which might be deemed offensive," including the flying of St. George's flag. The town is still largely segregated, and an uneasy peace prevails. White ethnocentrism probably remains strong in Oldham but, for now, it's shackled and dormant. Reflecting back on those years, after the riots my own ethnocentrism entered a short period of dormancy until, prompted by a history class that required me to watch *Schindler's List* (1993) — how strange the role films have played thus far!— I was sent down another, more convoluted, path to White ethnocentrism.

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Until doing a short high school course of study on the rise of National Socialist Germany, part of which required coursework on *Schindler's List*, my knowledge of Jews was limited to the highly philo-Semitic teachings of a Presbyterian Sunday school I attended between the ages of 5 and 10. It's quite a leap to go from purportedly heroic Israelites parting seas and surviving the dens of lions to yellow stars on clothing and, in the narrative I was given, mass death on an industrial scale. It was probably the sheer scale of this gap — the contradictory exposure to extremes of philosemitism and antisemitism — that sparked a greater than average curiosity about what exactly had happened in Europe between 1933 and 1945, and why. Truth be told, that same curiosity is still there, and I have to say that while readers sometimes write to me saying that my essays have helped them understand certain topics, the essays are primarily a method of improving my own understanding — a kind of "thinking on paper."

I started examining Jewish interactions with European populations, on a serious and advanced level, in my early 20s, around the same time I became a father. In terms of my own life history, these two events are connected in more senses than mere timing, since both contributed to heightened ethnocentrism. I found Ed Dutton's recent *J. Philippe Rushton: A Life History Perspective* (2018) fascinating not just because of the analysis of Rushton's work but what Dutton had to say about Rushton's early life, especially:

> **All the behaviors which Rushton has displayed—dropping out of school, marrying young, having a child young, having an affair—are predicted by low IQ. But he manifestly had a very high IQ, so, instead, these reflect a fast Life History Strategy, and specifically low Conscientiousness. Rushton was 'living for the now', following his impulses, with little regard for the future.**

Like Rushton, by my early 20s I exhibited behavior reflective of a fast Life History Strategy — I hadn't dropped out of school but had at times been very "disruptive." Despite excelling academically, I was frequently in fights and spent many hours in detention, I married young (20), and had a child young (age 21 to Rushton's 19). I never had an affair or touched drugs (or even alcohol), but I did "live for the now," following my impulses, with little regard for the future. Even now, I have a higher than average number of children (4), something more typical today of lower-IQ, risk-prone populations. And yet I also, like Rushton, continued my education alongside being a father, and graduated from university (also like Rushton) with First Class Honours, later proceeding (again like Rushton) to a PhD. In some ways, I regard my own experience of fatherhood as slowing my Life History Strategy, something I'm sure I'm not alone in experiencing.

For me, becoming a father wasn't just a fact of biology, but also something spiritual. I remember holding my first child for the first time, and hearing in my mind the final words of Dante's *Paradiso*: "But my will now and my desire were turned, like a wheel rotated evenly, by a love that moves the sun and the other stars." This dramatic shift in my personality and sense of responsibility contributed in the longer term to a slower Life History Strategy, more conscientiousness (especially regarding my children), more caution, more deliberation on risk, and greater awareness not only of my own mortality but of the threat of death more generally. I became very protective, and began to be concerned with things like finding safe places to raise children, and safe people they could associate with. As they grew older, I became interested in what my children were being taught, and by whom. I began to think of myself, and my children, as part of a biological and spiritual continuum. Fatherhood had fathered a sense of ethnocentrism.

Fatherhood had fathered a sense of ethnocentrism.

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This life-shift occurred around the same time I encountered troubling incongruities in historical and contemporary representations of Jewish-European relations. It also coincided with the fact I was travelling more with my young family, spending time not only in cities across Europe but also the United States. There were alarming instances of ethnic crime, like the sexual assault of a family friend by a Black in Florida, an attempted break-in by Blacks in North Carolina, street harassment by gangs of Africans (twice) and Arabs (once) in Paris and Spain, attempted thefts by gypsies in Rome, but more insidiously alarming was my general sense that the White world was shrinking, becoming tragically and despondently peppered with “Oldhams.”

As my investigations of Jewish-European interactions deepened and expanded, I began to confront the Jewish role in promoting notions of tolerance and ethnic pluralism in White countries, and then encountered the work of Kevin MacDonald. MacDonald’s own personal account of the journey to White ethnocentrism had quite a profound effect on me, since it mirrored mine (and maybe even the landlord of the Fytton Arms) in a small but important number of ways, the most important of which was that White ethnocentrism really wasn’t something we were raised with, but that environmentally impressed itself upon us. It seemed to me that White ethnocentrism can do this either in dramatic and inescapable ways, by taking the form of a surface-level, instinctive reaction to the open and immediate violent hostility of ethnic outsiders, or it can be the result of a very broad and deep reflection on one’s immediate environment, circumstances, and group history. The latter path would appear to require above average intelligence, as well as exposure to certain stimulating factors and an ability to assimilate a range of historical, philosophical issues. Of course, it can also result from a combination of both — a violent ethnic confrontation that prompts deeper reflection and more intensified feelings of ethnocentrism. Actually expressing this newfound sense of ethnocentrism would then require a new set of traits altogether, including low conscientiousness (worrying less about what others would think), a greater tendency to risk-taking behaviors, and perhaps even higher than average levels of aggression. In other words, in attempting to define an ideal type of ethnocentric White, we are back to what we might be termed the “Rushton combination” of *r* and *K* traits and strategies, with enough IQ to grasp the problem at hand, and enough recklessness to push through a wall of social stigma in order to do something about it. This combination is, in all probability, quite rare in the population at large which would go some way towards explaining the relatively stagnant nature of White ethnocentrism at present.

In any event, it occurs to me that high levels of ethnocentrism don’t appear natural to Europeans. I think we lack the innate and instinctive forms of ethnocentrism we perceive in others, like the Jews, Arabs, and South Asians. Even in my early exploration of Jewish matters, I think I was angered more by a sense that certain aspects of Jewish behavior (usury, nepotism, monopoly, cultural hostility) appeared, quite frankly, as “unfair” rather than being a direct attack on my interests as a White person, and those of my family or people. Even today, some critics of my essays have mentioned that I seem to be motivated by a sense of unfairness rather than something more coldly rational, and perhaps they aren’t completely wrong. I’m sure that, like most quintessentially European types, I haven’t entirely escaped from preoccupations with questions of fairness and morality, even if I think that to lose these traits entirely (as some Nietzscheans have advocated) would be to tragically lose something that makes us who we are. We *are* preoccupied with fairness. We *are* caught up with ideas of morality. We’ve evolved that way, and it will be the challenge of our time to adapt these traits in a way that helps rather than hinders the development of ethnocentrism — something that is necessary if we are to survive as a group and remain dominant in our homelands and historically-held territories.

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What I find very difficult to understand and explain are those Whites who experience utterly catastrophic inter-ethnic encounters and yet fail to develop an ethnocentric response. Search the media and it won’t be long until you find stories of Whites who have been raped by non-Whites and find some way to blame White people for it. Similarly, it won’t take long to find stories about fathers of murdered daughters who urge tolerance for ethnic minorities and utter non-sequiturs about what the daughter “would have wanted.” Such stories should be compared and contrasted with John Derbyshire’s now infamous 2012 article “The Talk: Nonblack Version,” which more or less makes the case that every good White parent should educate their children about the dangers posed by non-Whites. The reaction to

Derbyshire's piece was ferocious, but I ask a single, simple question: How many kids getting Derbyshire's talk would go on to die at the hands of violent ethnic minorities? I think it would rather drastically reduce the number of inter-ethnic deaths.

Every time I hear about a young White woman murdered by ethnics, either in her home country or while travelling in some remote part of the world, I think of Derbyshire's piece and say to myself, "Well, I bet her parents aren't 'racists'." It's really very simple — the daughters of 'racists' don't think it's a great idea to go travelling in remote India or in Muslim countries, and as such, they don't get raped and beheaded in places like Morocco. The standout moment of 2019's *Joker* comes in the penultimate act when the punchline to Arthur Fleck's only real joke of the film is: "You get what you fucking deserve," and, in the cruelest of senses, this applies to those who fail to "evolve" into ethnocentrism despite the environment demanding it. Ethnocentric Whites will manage to avoid the worst of ethnic violence, by moving away from non-Whites, by keeping their children away from them, by imparting knowledge about them, and by planning for a future in which racial realities will play an important role. Ethnically blind Whites will continue to bear the brunt of multiculturalism. They will be used as pawns by hostile elites, their children will be murdered, and their future will be bleak and utterly without hope.

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How should I characterise my sense of ethnocentrism? This is more difficult than I initially thought. Our movement has adopted a few new labels of late, including White advocacy and even "White Wellbeing." There's something about the latter that makes me cringe, despite the obvious good intent behind it. I sometimes listen to podcasts and hear a lot about "our people" and their achievements, and things to that effect. Again, I think this is very well-meaning, and I think we should absolutely try to encourage a sense of group pride. But, ironically, and for me personally, despite all the demonization of the Dissident Right as a hotbed of racial supremacism and ethnic chauvinism, my sense of White ethnocentrism is quite frankly a lot more personal and humble than that. My sense of White ethnocentrism is rooted in a desire to protect my family and to, as Bob Matthews once put it, "continue the flow" of my lineage. In regards to how my ethnocentrism, and the ethnocentrism of other Whites, might impact ethnic minorities, it should suffice to state that the problem began with them. They're in my homeland; I'm not in theirs. Their presence and "racism" (which is really just White existence forced into conflict with an opposing force) are a mutual or dependent arising. One does not exist without the other. The presence of outsiders will provoke White ethnocentrism, at least among the healthy and adaptive. If "anti-racist" ethnic aliens are sincere in their desire to end White racism they should take the only authentic measure guaranteed to achieve that end — they should leave, and leave quickly.

More than pride in being White, more than any sense of historical achievements by the European peoples, I simply thank whatever gods may be that I possess a sense of ethnic identity.

Aspects of Black anti-Semitism

theoccidentalobserver.net/2020/02/05/aspects-of-black-anti-semitism

Andrew Joyce, Ph.D. February 5, 2020

“[Jews] infiltrate the Negro neighborhood with stores, and they exploit the Negro more than any other White group — housing, food, clothing — controlling the three basic things Negroes need. They claim to be friendly with Negroes but, when pushed to the wall, they are more injurious, more ruthless, than other Whites.” Jeremiah X, 1965.[1]

Speaking to the Black historian Horace Mann Bond in 1965, Jeremiah X, then leader of the Atlanta Mosque of the Nation of Islam, argued that “the Jews are the Negro’s worst enemy among whites.” The reason Jews were particularly dangerous, explained Jeremiah, was the fact they “make it a practice to study Negroes; thus they are able to get next to him better than the other whites. He uses the knowledge thus obtained to get close to the Negro, thereby being in a position to stab him with a knife.” This metaphorical knife was both economic and socio-cultural. As well as acting as slumlord, pawnbroker, and merchant, the Jew of the Black world was also a manipulative political actor: “Through their control of the press and of other mass media they are able to make the public feel sorry for Jews. It is so bad today that anybody who speaks out against Jews is immediately clobbered as ‘anti-Semitic.’ They have made the Negroes to believe their sufferings have been greater than those of the Negro in America.”

This is an interesting perspective, to say the least, and for as long as I've been interested in anti-Semitism, I've been intrigued by the expression of hostility towards Jews among non-Whites. My reasons should be obvious. As I've written previously, concerning anti-Semitism in South Korea,

> **One of the most fundamental positions for White advocates concerned with Jewish influence must be the conviction that antagonism against Jews lies in Jewish behavior rather than solely the cultural pathology or psychological tendencies of non-Jews. A major testing ground for this position is the necessity for anti-Jewish attitudes to be present among geographically, racially, and culturally diverse peoples, and for the reasons behind this antagonism to be fairly uniform.**

Black anti-Semitism in the United States is especially interesting in its own right for historical and contemporary cultural, economic, social, and political reasons. From at least the time of the Civil War, Jews, Blacks, and Whites have existed in a fateful racial triad, and Black anti-Semitism has much to tell us about all three groups, the relations between them, and the very nature of anti-Semitism itself. Black anti-Semitism has also maintained a constant, though often low-key, quality, with sporadic violent outbreaks since at least the first decade of the twentieth century, the most recent being the spate of assaults in December 2019. Of equal importance to the reasons behind this hostility is the Jewish response, and how that response molds Jewish understandings of anti-Semitism and determines the character of Jewish apologetics for their own antagonistic behaviors. The Jewish response to Black anti-Semitism will be the subject of a follow-up article, but this essay is primarily intended to provide an overview of some of the main aspects of Black anti-Semitism and its meaning and value to White advocacy. As such, it should be seen as complimenting and extending Kevin MacDonald's essay "Jews, Blacks, and Race," included in the 2007 volume *Cultural Insurrections*.

NBC News caption: Members of a Jewish Orthodox emergency response team work alongside police at the scene of a shooting at a kosher supermarket in Jersey City, N.J., on Dec. 11, 2019.

Features of Black anti-Semitism

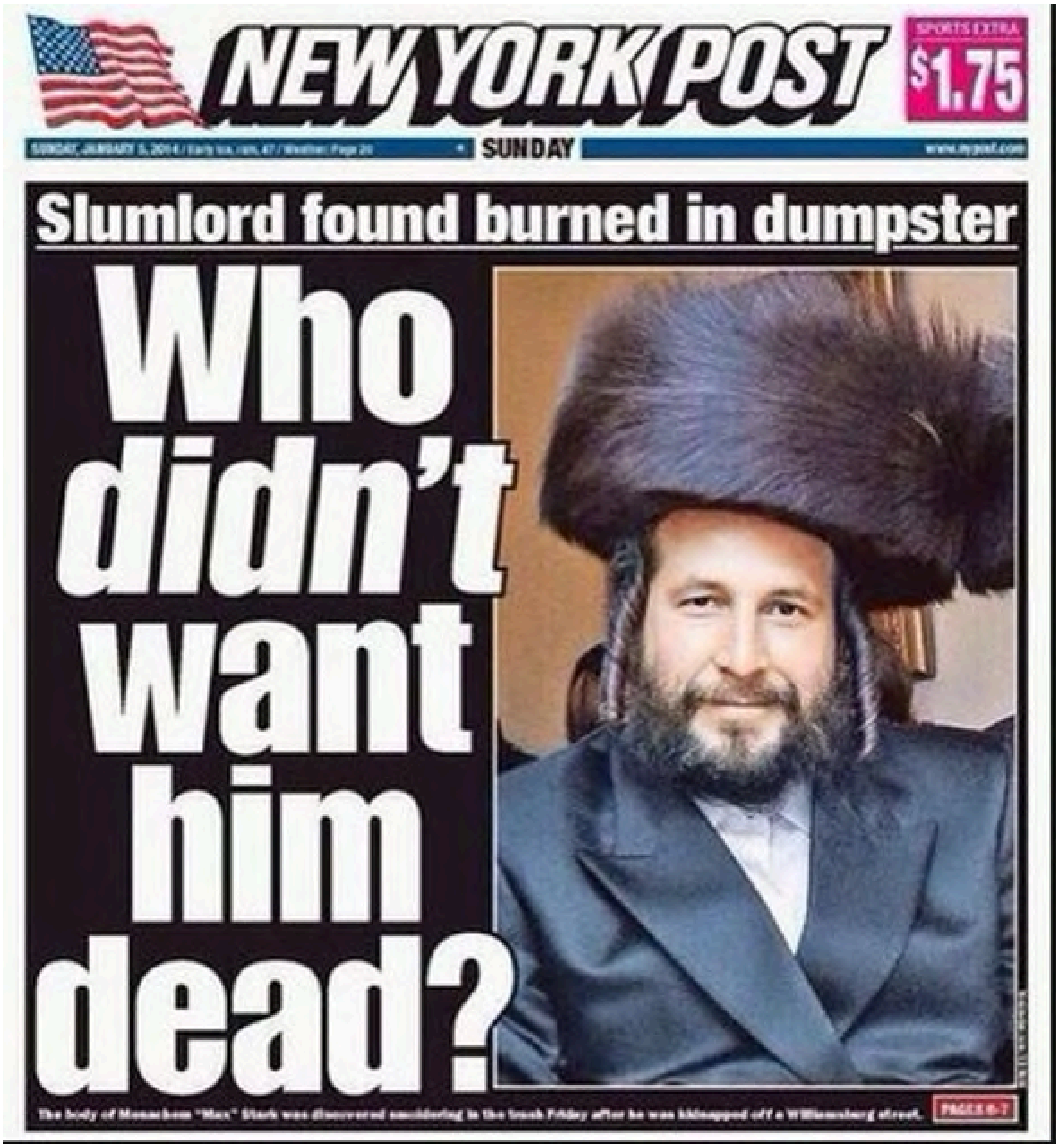
In *Separation and Its Discontents*, Kevin MacDonald identifies the key themes of anti-Semitism as including an understanding that, speaking in general terms, Jews

- represent a separate and clannish foreign group with their own set of interests;
- are highly adept at resource competition and have a tendency towards economic domination;
- tend to engage as cultural actors in order to shape non-Jewish culture to suit Jewish interests;
- form a cohesive political entity that seeks politically dominant roles in non-Jewish societies;
- possess negative personality traits, including the pursuance of a system of dual ethics in which non-Jews can be treated badly and exploited;
- are disloyal to the host nation in all fundamental and meaningful ways

Among the factors mitigating anti-Semitism, one of the most crucial contemporary elements has been the Jewish promotion of multi-ethnic, pluralist societies. As MacDonald explains, “A multicultural society in which Jew are simply one of many tolerated groups is likely to meet Jewish interests, because there is a diffusion of power among a variety of groups and it becomes impossible to develop homogeneous gentile in-groups arrayed against Jews as a highly conspicuous group."[2] Of particular interest, then, is the extent to which the key themes of anti-Semitism manifest among Blacks, how they manifest, and how the Black position of being a celebrated component feature of pluralism (rather than, as in the case of Whites, being the majority population subjected to pluralism) impacts the mitigation of anti-Semitism.

Common sense would suggest that each ethnic group will inflect the themes of anti-Semitism according the context and precise nature of their own interaction with Jews. In South Korea, organised anti-Jewish hostility was built around the understanding that Jewish financiers, mainly American, with a history of highly exploitative behaviors, were attempting to gain strongholds in South Korean companies like Samsung. As such, the primary theme of anti-Semitism in South Korea has been the understanding that Jews are dangerously adept at resource competition, are financially ruthless and exploitative, are highly ethnocentric, and are powerful in the media and in politics at the highest levels. During the early stages of an attempted expansion of influence by the almost entirely Jewish vulture fund "Elliot Associates," *Media Pen* columnist Kim Ji-ho claimed "Jewish money has long been known to be ruthless and merciless." This was soon followed by the former South Korean ambassador to Morocco, Park Jae-seon, expressing his concern about the influence of Jews in finance when he said, "The scary thing about Jews is they are grabbing the currency markets and financial investment companies. Their network is tight-knit beyond one's imagination." A day later, cable news channel YTN aired similar comments by local journalist Park Seong-ho, airing the opinion that "it is a fact that Jews use financial networks and have influence wherever they are born."

Among Blacks, the same themes have been inflected in less elevated terms, arising first from more modest economic conflicts and, as such, having something more in common with the complaints of the early modern European peasantries. Horace Mann Bond, in his own 1965 reflections on "Negro Attitudes Toward Jews," comments on the fact Jews historically appeared in the African-American environment overwhelmingly as pawnbrokers, as monopolists of the liquor trade ("The Jews have a stranglehold on the liquor stores in this town"), as the primary sellers on credit of clothing and other essential items, and, perhaps most crucial of all, as the slumlord and property dealer ("Some Jews have bought up that urban re-development land and are putting up shoddy apartments they call "Nigger housing" on it").[3] In 2016, local news website *Patch* published a list of the 100 worst slumlords in Harlem, with the top ten including seven Jews (Mark Silber, Adam Stryker, Joel Goldstein, Marc Chemtob, Moshe Deutsch, Solomon Gottlieb, and Jason Green), a representation that has remained roughly constant every year, with Jews persistently claiming top ranking for building violations, rodent infestations, lack of maintenance, exploitative rent, mold, and other forms of building decay injurious to health. Indeed, this situation has at times resulted in considerable embarrassment to Jews.



NEW YORK POST

SPORTS EXTRA $1.75

SUNDAY

Slumlord found burned in dumpster

Who didn't want him dead?

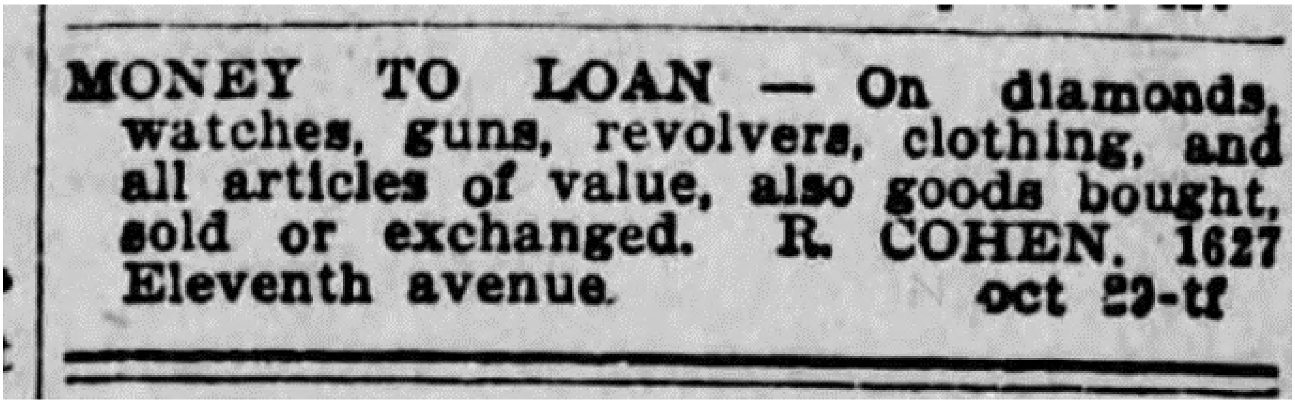
PAGES 6-7

Indeed, it is the sheer dominance and proximity of the Jews as primary exploiters of Blacks that has often caused a quite radical break in the Black imagination between perceiving wholesale “White oppression,” and the more nuanced understanding that Jews are a distinctive class unto themselves. Moreover, the reality of day-to-day interethnic exploitation leaves little room for abstract apologetic theories of anti-Semitism, since the problem is never that Jews arouse hostility merely on account of their religion or identity, but rather that Jews arouse hostility because of their behavior within certain ecological contexts. As Bond explains,

> **It is my considered view that Negro attitudes and actions towards Jews that are frequently interpreted as “antisemitic” actually lack the sinister thought-content they are sometimes advertised as holding. The occasional riots against small businessmen and landlords in Harlem — persons who may happen to be Jews — do not, in my opinion, actually possess the “classic”**

> **emotional load of aggression against a Jewish “race” or “religion,” that has been considered the essence of antisemitism.[4]**

I think Bond, in this instance, waters down the specificity of anti-Jewish hostility that eventually develops, because it’s more or less inevitable in the context of social identity theory that if someone is negatively confronted on enough occasions with “persons who may happen to be Jews” then they will eventually be forced to make an evaluation of Jews as a group. Bond, however, is of course accurate in pointing out that it’s perfectly possible for anti-Jewish actions to occur without the “sinister thought-content” often theorized and expounded upon in Jewish apologetics. Reading between the lines, Bond clearly interprets small-scale violence against these particular Jews as reactions to local financial exploitation, an interpretive framework that by contrast has only been employed at the smallest of levels, and with the most minimum impact, when discussing anti-Jewish riots in the European past. Of further value is Bond’s doubting of the putative essence of anti-Semitism, “the classic emotional load of aggression” on the basis of race or religion, which again has only served to distance understandings of anti-Semitism from the realities of antagonistic Jewish group behaviors.



MONEY TO LOAN — On diamonds, watches, guns, revolvers, clothing, and all articles of value, also goods bought, sold or exchanged. R. COHEN, 1627 Eleventh avenue. oct 29-tf

A lot of what has been discussed above is clearly resource-oriented, and economic competition between Blacks and Jews, devastatingly one-sided to be sure, goes right back to the arrival of the African in the Americas. Writing in a 1977 edition of *Negro History Bulletin*, Oscar R. Williams comments,

> **The presence of the southern Jews complemented the system of slavery; their mercantilist interest made slavery a more effective labor system. While most Jews were not to be found on plantations, their activities made the plantation a self-sufficient unit. What was not produced on the plantation was delivered by Jewish merchants. The southern Jew has as much, if not more, to gain from the system of maintaining slavery as any other white segment within the South. During the Civil War Jews defended the system which insured them acceptance and success in the South. Neither the Civil War nor Reconstruction changed the southern Jews’ perception of Blacks as an animal to be used and exploited.[5]**

While some initial divergence of opinion on race could be found between northern and southern Jews, the advent of the New South, and then the mass migration of Jews to the United States from Eastern Europe in 1880s, provoked a coalescence of Jewish behaviors in relation to Blacks. Williams continues,

> **Often in the New South, success of Jewish merchants depended on winning Black trade. Jewish merchants appeared more courteous and obviously spent more time with Black customers than fellow white merchants. Blacks were often victims of sales pressure when Jews refused to accept no-sale for an answer. *No* became the signal for the ritual to begin. Merchants would insist that the potential buyer try-on the item. After this came what Blacks call "Jewing Down," in which naive Blacks were led to believe that Jewish merchant had allowed himself to be beaten on the price.**

The post-Civil War movement of Blacks to the northern cities coincided with the mass migration of East European Jews into the same urban centers. Boasting centuries of experience in the economic exploitation of the lowest classes, Jews quickly set about the establishment of pawn shops, credit sales, and other methods of lending small-to-medium amounts of cash at interest.

Such was the scale of Jewish exploitation of urban Blacks in some areas that W.E.B. Du Bois was moved in 1903 to declare "The Jew is heir to the slavebaron."[6] And yet, growing alongside this exploitation was something hinted at by Williams. The Jews did in fact *appear* more courteous than whites, even if their behavior didn't quite match the outward courtesy. And Jews did obviously spend more time with Black customers than with white merchants. The Black could be "Jewed Down" into believing he'd won himself a bargain, and he could also be "Jewed Down" into the belief that he had a friend and a helper in the form of the Jew, even if this illusion could last only for a short period, and all while the interest clock kept on ticking. Writing in *Commentary* in 1945, Kenneth B. Clark recounted how Blacks in Baltimore were pointing out that,

> **Jewish merchants own and control the major downtown department stores. … Some Negro domestics assert that Jewish housewives who employ them are unreasonable and brazenly exploitative. A Negro actor states in bitter terms that he is being flagrantly underpaid by a Jewish producer. A Negro entertainer is antagonistic to his Jewish agent who he is convinced is exploiting him. … Antagonism toward the "Jewish landlord" is so common as to have become almost an integral aspect of the folk culture of the northern urban Negro.[7]**

It is indeed a curious feature of American history that the growth of the Black-Jewish civil rights alliance should have coincided with the intensification of Jewish exploitation of Blacks. During the 1920s, the same decade that the mostly Jewish-run NAACP began a serious escalation in agitation for "civil rights," Jews were invading Black areas in northern cities, using their growing political influence to engage in the exploitation of Blacks and the suppression of their local businesses. In *Jews and Booze: Becoming American in the Age of Prohibition (2012)*, Marni Davis comments on the Harlem newspaper *The Age* which complained throughout the early 1920s about Jews who

> **had bought the police, fouled Harlem with their liquor, and were now poisoning the locals (sometimes literally) and siphoning away the neighbourhood's hard-earned capital. … The *Age* noted that many of the stores in question had the name "Hyman" attached to them. They all turned out to be owned by Hyman Kassel [other liquor traders in Harlem included Izzy Einstein, Connie Immerman, and Dutch Schultz], a well-known bootlegger and numbers runner. … "Hebrew Operators Control Lenox Avenue Places," blared one headline. … The accusations levelled by the Age resembled nativist claims that Jews were economic parasites and moral defilers.[8]**

Davis comments that Jews "regarded the anti-alcohol movement as politically wrong-headed — even repulsive — and certainly as inimical to the civil liberties guaranteed by the Constitution," but such explanations for Jewish opposition to the temperance movement (conservative, Christian, family-oriented) are glaring in their avoidance of the fact Jews possessed centuries of experience in exploiting the sale of liquor to the lowest classes in Eastern Europe in order to obtain and maintain political, social, and economic advancement and control (see Glenn Dynner's 2014 Princeton-published *Yankel's Tavern: Jews, Liquor, and Life in the Kingdom of Poland*). In other words, the argument that Jews pursued the often harmful sale of liquor purely out of abstract concern for "rights" and freedoms is a rather convenient way of side-stepping obvious, and often criminal, self-interest.

During the 1930s and 1940s, Jewish dominance of the trade in furniture, household items, and other essentials in the Black sections of northern cities led to the development of the idea among Blacks in several cities that Jews "only posed as friends." These decades witnessed "rent strikes, business boycotts, and other forms of economic pressure," as well as riots that were "tinged with anti-Semitic feeling," all of which very closely resembled actions in Eastern Europe around 50 years earlier that had been characterized in contemporary propaganda as irrational and barbaric pogroms.[9] In fact, the causes of both sets of actions are almost entirely identical, with Steven Gold remarking in his fascinating 2010 *The Store in the Hood: A Century of Ethnic Business and Conflict* that between the 1930s and 1960s Jews "owned many of the largest businesses in ghettos, including department stores, hardware stores, and furniture stores."[10] Even as Jews moved into the suburbs, unlike other ethnic groups they retained as much economic influence in Black areas as possible, resulting in their becoming "out-group entrepreneurs and absentee landlords."[11] John Bracey comments,

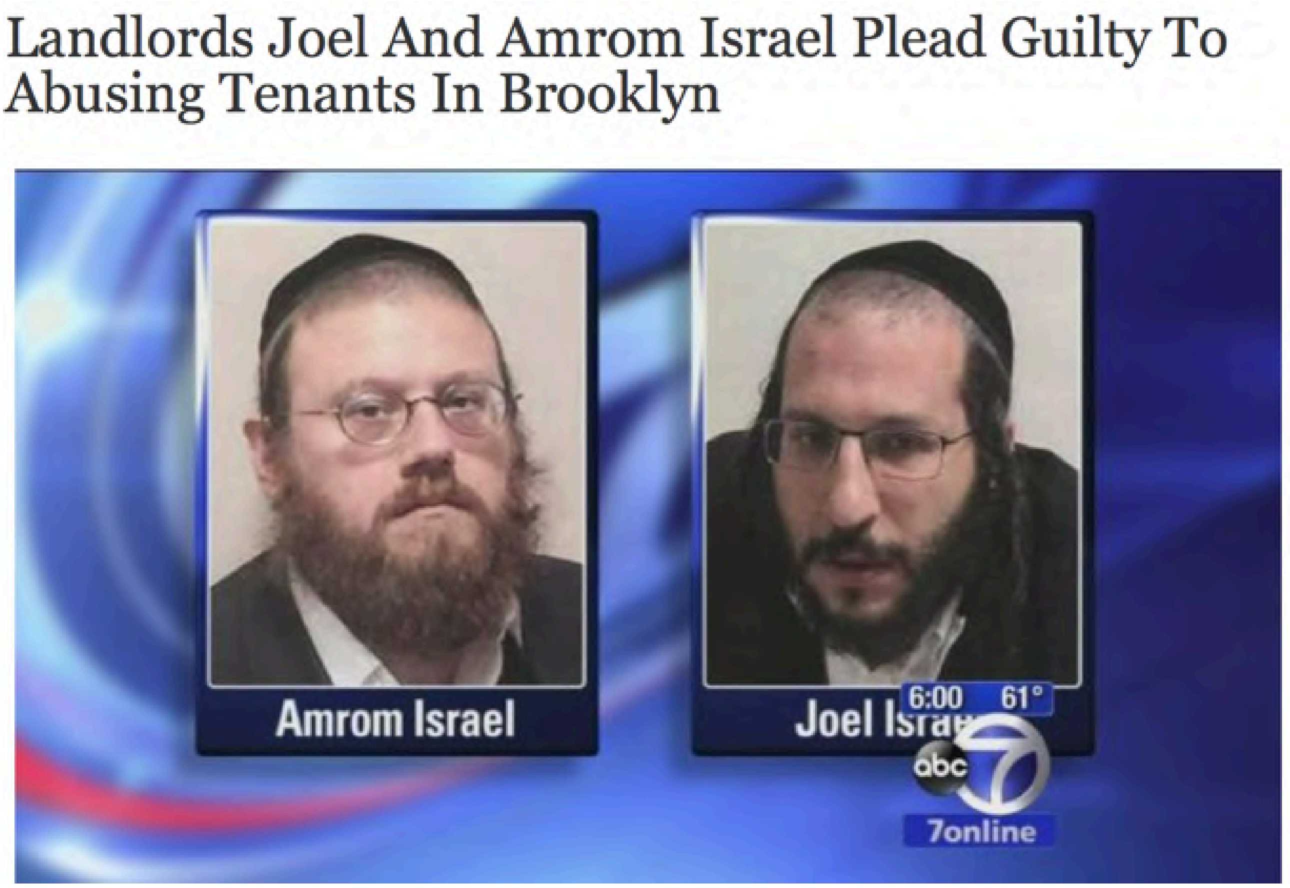
> **No other group paid [the Black] the slightest attention: not the Germans, nor the Irish, nor the Poles, nor the Italians, not the Hungarians, nor the Slovaks; only the Jew established a line of communication, albeit a line of communication in trade and credit merchandising. True, the Jew had an advantage. To him the American Negro was no different from the Gentile peasants among whom he lived and with whom he dealt in the towns and villages of Russia, Galicia, Hungary, and Poland.[12]**

Everywhere in these areas, remarks Gold, Jews and Blacks existed within a framework of "power and control," and "The context within which African American women were hired and then supervised in Jewish homes was especially humiliating. At least in New York, this practice came to be known as the "Bronx Slave Market." After public complaints, the La Guardia administration (1934-1945) created employment offices to provide black domestic workers with an additional measure of security and dignity."[13]

The period 1945–1960s is often presented in mainstream historiography and social science as involving a Black-Jewish alliance in the pursuit of civil rights for African-Americans. Kevin MacDonald's theory that this alliance was essentially an almost-entirely Jewish-operated venture in pursuit of Jewish goals and interests (the breaking up, via legislation and cultural change, of notions of America as a White country) has been maligned as itself anti-Semitic, despite the fact such interpretations are present even among Jewish scholars in the academic mainstream. Seymour Weisman, for example, writing in a 1980 edition of the Routledge journal *Patterns of Prejudice*, comments that "there was an obvious Jewish self-interest to promote legislation and initiate judicial actions" that would broaden the ethnic nature of the United States.[14]

The issue of Jewish self-interest is important because of the obvious implication of rhetorical insincerity. Much like apologetic narratives arguing that Jews traded in liquor, often via monopoly, because they believed in individual rights and freedoms, there are certainly grounds for doubting Jewish claims that they engage in "social justice" work out of sincere belief in the equality of Man. A particularly interesting case in this regard is related by Jeffrey Gurock in his *The Jews of Harlem: The Rise, Decline, and Revival of a Jewish Community*, where he recounts the great disillusionment of Blacks in the Bronx in the late 1950s on discovering that despite copious public Jewish rhetoric on racial equality, when a predominantly Jewish school in a predominantly Jewish neighborhood (and with a Jewish principal) "accepted five classes of Negroes" from a nearby school, they "isolated them on a separate floor."[15]

Seymour Weisman claimed in 1981 that it was something of a great mystery that "the breakdown of Black-Jewish relations" should have occurred "at that precise moment in history when the civil rights legislative battle had been won."[16] In truth, the breakdown only takes on a mysterious aspect if one firstly believes the Black-Jewish alliance to have been sincere in the first place, and, secondly, that if one believes that Jews were sincere in the putative concern for the welfare and well-being of Blacks as a matter of “social justice.” Historical data would instead suggest that Jews were prominent exploiters of Blacks who rather expertly and skillfully created an image of themselves as friends and allies of Blacks. It goes without saying that once Jewish goals in pursuing such a masquerade had been accomplished, the Jewish effort in sustaining the positive but illusory aspects of such a relationship would dramatically decline. In the absence of rhetorical smoke and mirrors, all that remained was the constant of mundane economic, social, and political exploitation in the Black heartlands. This is what has simmered since the 1960s, and this is what bubbled to the surface once again in November 2019.



Landlords Joel And Amrom Israel Plead Guilty To Abusing Tenants In Brooklyn

A fascinating feature of coverage of the Winter 2019/2020 attacks on Jews by Blacks in New York has been the total absence of media enquiry into *why* the assaults took place. Like so much historiography on European anti-Semitism, there is simply no room for the question *Why?* As in Kiev, or Odessa, or the Rhine Valley, or Lincoln, or Aragon, or Galicia, the assaults on Jews in Brooklyn apparently emerged from the ether, motivated by some miasmic combination of insanity and demonic aggression. NBC New York reported bluntly on a “spree of hate,” but had nothing in the way of analysis of context other than a condemnation of “possible hate-based attacks” — one of the most remarkably opaque pieces of analytical nomenclature I’ve ever come across. Former New York State Assemblyman Dov Hikind has said “The attacks against Jews are out of control, and we must have a concrete strategy to address the rise of these attacks,” but how he can develop a strategy to address something that apparently does not yet have an explanation is another question left unanswered.

What is clear is that Black anti-Semitism presents Jews with an objective problem in terms of their (publicly-expressed) self-concept as a people and the received wisdom regarding the nature of anti-Semitism (now given quasi-legal standing in many countries via the IHRA definition). The multiple ways in which Jews have sought to deal with this challenge will be addressed in a forthcoming follow-up essay, but it should suffice here to close with the remarks of Steven Gold on the Jewish response to growing Black anti-Semitism in 1940s Harlem:

> **Being well organized, Jewish communal associations took note when Jewish merchants were accused of inappropriate behavior. When African-American journalists or activists complained about the exploitative behavior of ghetto merchants, Jewish spokesmen often resisted accepting responsibility and instead labeled accusers as anti-Semites for referring to the merchants' religion. Contending that Jewish merchants treated Blacks no worse than other Whites did, they objected to being singled out.[17]**

An age-old pattern had thus been employed with a 20th century twist. Denials of responsibility and accusations of blind and unfair bigotry had been honed to perfection for centuries in Europe, but now came the masterful flourish of the pluralist culture — to dissolve into "Whiteness" at will and direct Black anger at that mask instead. After all, isn't the Jew the best friend a Black could ask for?

[1] H.M. Bond "Negro Attitudes Towards Jews," *Jewish Social Studies*, Vol. 27, No. 1, Papers and Proceedings of a Conference on Negro-Jewish Relations in the United States (Jan., 1965), 3-9.

[2] K. MacDonald, *Separation and Its Discontents: Toward and Evolutionary Theory of anti-Semitism* (1st Books, 2004), 87.

[3] Bond "Negro Attitudes Towards Jews," 5.

[4] *Ibid*,. 7.

[5] O. Williams (1977). "Historical Impressions of Black-Jewish Relations Prior to World War II". *Negro History Bulletin, 40*(4), 728-731.

[6] M. Adams (ed) *Strangers & Neighbors: Relations Between Blacks & Jews in the United States* (Amherst: University of Massachusetts Press, 1999), 18.

[7] K. B. Clark, "Candor about Jewish-Negro Relations," *Commentary*, Vol. 1, Dec. 1 1945, 8.

[8] M. Davis, *Jews and Booze: Becoming American in the Age of Prohibition* (New York: NYU Press, 2012), 163.

[9] C. Rottenberg, *Black Harlem and the Jewish Lower East Side: Narratives Out of Time* (New York: State University of New York Press, 2013), 128.

[10] S. Gold, *The Store in the Hood: A Century of Ethnic Business and Conflict* (New York: Rowman & Littlefield, 2010), 73.

[11] Ibid., 74.

[12] J. Bracey (ed), *Strangers & Neighbors: Relations Between Blacks & Jews in the United States* (Amherst: University of Massachusetts Press, 1999), 571.

[13] Ibid.

[14] S. S. Weisman (1980) “Black-Jewish relations in the USA—I: One year after the Andrew young affair,” *Patterns of Prejudice*, 14:4, 18-28.

[15] J. Gurock, *The Jews of Harlem: The Rise, Decline, and Revival of a Jewish Community* (New York: NYU Press, 2016), 213.

[16] S. S. Weisman (1981) “Black-Jewish relations in the USA—II,” *Patterns of Prejudice*, 15:1, 45-52.

[17] Gold, 75.

Jewish Reactions to Black anti-Semitism

theoccidentalobserver.net/2020/02/07/jewish-reactions-to-black-anti-semitism

Andrew Joyce, Ph.D. February 7, 2020

"Jews often become convenient stand-ins as the purveyors of the structures of systemic racism that continue to plague Black America."
Tema Smith, The Forward, 2019

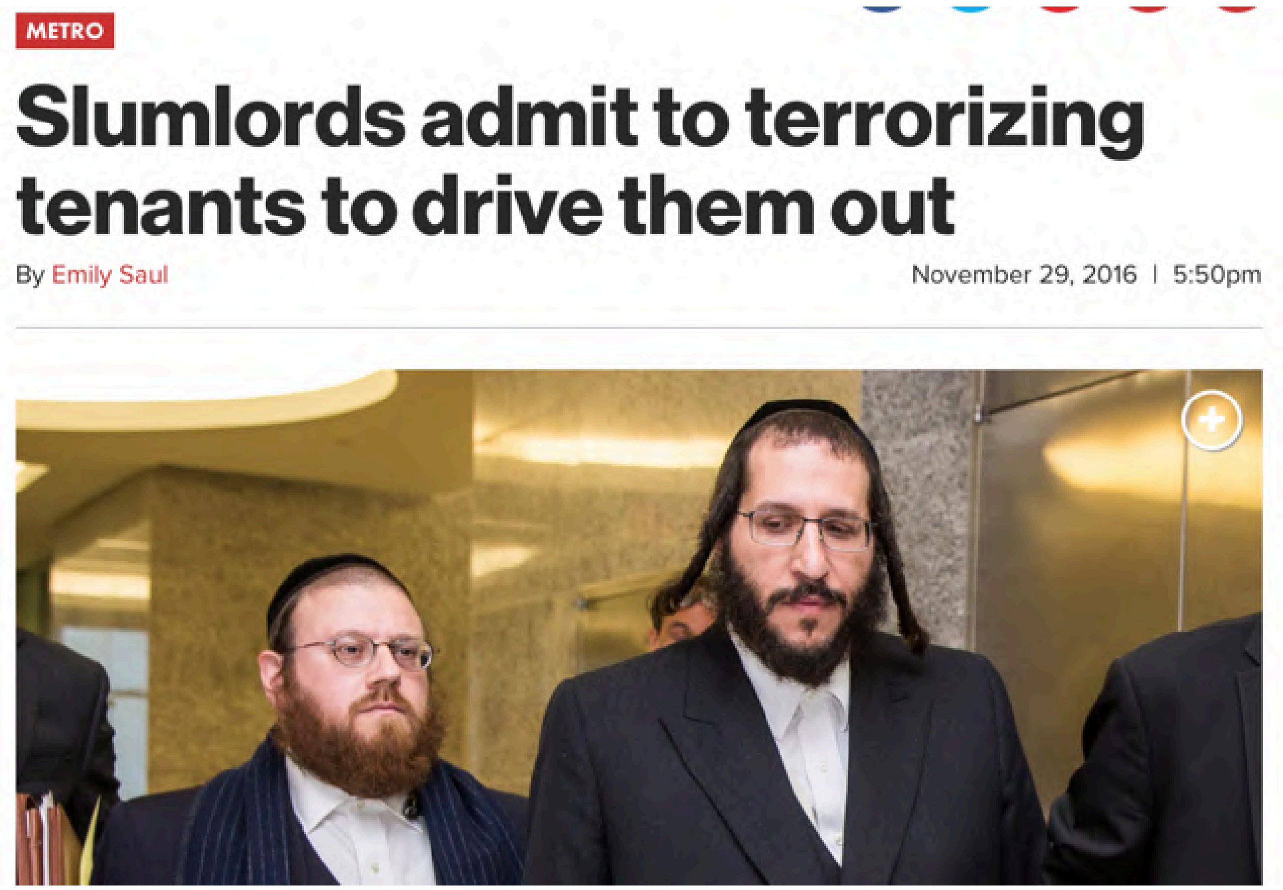
As remarked in "Aspects of Black anti-Semitism," it's clear that visible and occasionally violent Black hostility towards Jews presents the latter with an objective problem in terms of their (publicly expressed) self-concept as a people and the received wisdom regarding the nature of anti-Semitism (now given quasi-legal standing in many countries via the IHRA definition). In general terms, Jews have tended to avoid any sense of responsibility for anti-Semitism by creating and promoting narratives in which they are passive victims of a phenomenon that is the result of fundamentally irrational bigotry. This is often accompanied by the insistence that anti-Semitism has its origins in what are seen as pathological elements in European Christianity and that anti-Semitism is little more than a set of ideas that act as a viral psychosis among Whites.

Since the early twentieth century, this understanding has been augmented with a variety of modifications, many derived from Marxism and psychoanalysis, but the essential argument that anti-Semitism is a White pathology has survived, and has been very widely disseminated in Western cultural, political, and educational spheres. In fact, it has been challenged in significant terms only by the rise of anti-Jewish hostility in the Middle East, but even in that instance it has been characterized by Jewish historians like Bernard Lewis as being influenced by Europeans. Within the West, and omitting anti-Semitism among Muslim immigrants, the periodic spike in anti-Jewish hostility among American Blacks represents perhaps the only persistent Western challenge to the received wisdom that anti-Semitism is a White problem, rather than a problem that originates with Jewish behavior. Black anti-Semitism also problematizes notions that Jews have been selfless and valuable allies to Blacks and other minorities, something that has been a key aspect of Jewish propaganda campaigns for pluralism in Western nations. As such, Jewish rhetorical and legal responses to Black anti-Semitism are of interest to White advocates, and to all peoples concerned with Jewish/Zionist group influence and behavior.

Victims of White Systems

One of the most prominent Jewish strategies when discussing Black anti-Semitism is the attempt to preserve both Jewish and Black senses of victimhood, and thus preserve the idea of an alliance against an allegedly oppressive White society. On the most basic level, this strategy involves denying any specificity to Black complaints against Jews and essentially involves an entrenchment of the idea that anti-Semitism is a White pathology. Black socio-economic grievances are radically downplayed or even ignored entirely in this framework, and the locus of all discussion tends to be on vague, putative historical contexts of Jewish victimhood (e.g. "This is another sorry chapter in the history of the Longest Hatred"), rather than on serious thinking about perpetrator motivation.

An excellent example in this regard is Tema Smith's *Forward* article "How to talk about Black anti-Semitism." Smith attempts to preserve both Jewish and Black senses of victimhood by arguing that "Jews often become convenient stand-ins as the purveyors of the structures of systemic racism that continue to plague Black America." This is really a fascinating statement given that it comes in the aftermath of Black attacks on Jews involving everything from "fists and stones to machetes, automatic weapons, and explosive devices." Despite very clear dynamics of targeted hostility, the victimhood of both peoples is preserved and asserted since the putatively passive Jews are merely "convenient stand-ins," and Blacks are themselves "plagued" by "the structures of systemic racism." In other words, antagonistic Jewish behaviors are either non-existent or ultimately irrelevant, while Blacks can't be fully condemned for their attitudes and behavior because they've essentially been fooled by an exploitative racist system. Thus, in a context in which a disproportionately vast numbers of Hasidic Jews exploit their tenants and accumulate hundreds of building violations through sheer greed and disdain for those living in their properties, and in the process making life hell for many Blacks, the real villain of the story is somehow the White man — a figure, curiously enough, that is almost totally absent from all "Worst Landlord" lists.



METRO

Slumlords admit to terrorizing tenants to drive them out

By Emily Saul

November 29, 2016 | 5:50pm

In this reaction, therefore, Jews and their behaviors dissolve into the abstraction of imagined social systems—specifically “racist” systems that are part of a putative White power structure. Smith continues:

> **What is remarkable, though, is that a single factor underlies every attempt to diagnose a unique form of Black anti-Semitism: systemic racism. In analysis after analysis, antisemitism in the Black community is *shown to be the symptom of the structures of racism in the United States*—housing insecurity, lack of access to quality education, food deserts, access to political capital, discriminatory policing, and on and on. *Ultimately, the conversation about Black anti-Semitism is not actually about Blacks and Jews*. [emphasis added]**

This is a capable use of persuasive language, but what is truly remarkable is that Smith fails to identify the true “single factor” underlying attempts to diagnose Black anti-Semitism — the stunning avoidance of any significant confrontation with the worst aspects of Jewish behavior in Black districts. Whether or not housing insecurity, lack of access to quality education, food deserts, access to political capital, or discriminatory policing have anything to do with the specific issue of Black anti-Semitism is up for debate, but what is clearly contributing to Black anti-Semitism is the decades-old prevalence of Jews as the very worst of ghetto slumlords, pawn brokers, loan merchants, and political hypocrites. Smith doesn’t provide a single reference or footnote to any of the examples of “analysis after analysis” allegedly proving a thesis that conveniently absolves Jews of provoking Black aggression because these analyses are almost non-existent outside the ridiculous offerings of the Jewish power structure's own self-defense bodies. In fact, when serious unbiased scholarly studies are made of Black anti-Semitism they tend to overwhelmingly conclude, in the words of Ronald Tsukashima and Darrel Montero, that "economic mistreatment [by Jews] is strongly related to heightened antipathy toward Jews."[1]

One study that concedes economic mistreatment of Blacks by Jews, but insists that Whites and their "racist system" are still responsible for the situation, is the ADL-sponsored *Anti-Semitism in America* (1979) by Harold Quinley and Charles Glock. In the fourth chapter of this text, "Anti-Semitism Among Black Americans," the authors concede their findings "are consistent with a theory that black anti-Semitism is economically based," and that having business contacts with Jews "was associated with a sharp rise in anti-Semitic responses."[2] In particular, it was found that Jewish credit practices were one of the "principle areas in which blacks are exploited. They often end up paying exorbitant prices for inferior goods."[3] Remarkably, however, in summarising their conclusions the authors move away radically from the specificities of Black-Jewish interactions, instead abstracting into discussion of systems of racism. In essence, they replicate the process of Jews dissolving into Whiteness. For example, they assert that "it is largely as members of the oppressive white majority that blacks seem to react to Jews."[4] This is followed by what amounts to absolution of both Blacks and Jews, and a condemnation of Whites:

> **Prejudice should be deplored wherever it exists and for whatever reason. At the same time, prejudice toward the oppressor is not to be equated with prejudice toward the oppressed. The prejudice of blacks is in part a response to circumstances which white-dominated culture has imposed on them. The opposite does not apply with respect to the prejudice of whites.**

The rhetorical pattern is thus replicated that negative Jewish behavior is either non-existent or irrelevant, that, in a sense, Black violence is excusable, and that the real enemy of both is White people and their culture.

The Judeo-Bolshevik Inflection

Part of the "system's" apologetic, but worthy of analysis in its own right, is the Jewish-Marxist treatment of Black anti-Semitism. A good example of this approach was published last month at *Jacobin*, in the form of Aaron Freedman's article "To Defeat Antisemitism, We Must Defeat Capitalism." It's long been my opinion that a significant element of historical Jewish support for Marxism is that Marxism is itself a kind of "escape into systems." Jews have for centuries been noted as particularly negative forces within capitalism, and it would appear that Jews have much to gain by advancing the idea that it is the system of capitalism, rather than Judaism and Jewish approaches to capitalism, that is inherently bad. It is indeed a curio of history and contemporary economics that Jews have heavily accumulated, and often dominated, in those economic areas widely seen as exemplifying the worst of capitalism: usury/high interest loans, including the modern payday loan; sub-prime mortgages; tax farming; vulture funds; monopoly; fraud; Ponzi schemes; slumlordism; tax avoidance; internet gambling; and malicious bankruptcy. I've tackled the Marxist critique of anti-Semitism in great detail in relation to the ideas of Slavoj Zizek (who later referenced the "true anti-Semitism" of my essay at RT but—rather tellingly—offered no rebuttal, refusing even to answer the question he quotes). But here I want to discuss it specifically with reference to the issue of Black anti-Semitism.

Aaron Freedman, who lives in Brooklyn and should therefore know better, is quite unabashed in asserting that "Antisemitism endures because capitalist oppression needs a scapegoat," which is really no more than a rephrasing of Tema Smith's claim that Jews are merely "convenient stand-ins" for the real problem — the racist structure of White society. Freedman admits that there has been a sudden increase in Black attacks on Jews, but his first attempt at explanation can only be described as nothing less than remarkable: "A surge in white-nationalist activity since Donald Trump's election is surely the main part of the story."

Inserting "surely" into a sentence is a nice effort at persuasive writing, but the logical gap is so great in this instance that it resembles the rhetorical equivalent of putting a band-aid on the hull of a sinking ship. Freedman qualifies his astonishing claim only by adding "But Trump's victory alone does not explain the spate of incidents in New York, committed in many cases by black individuals in both planned assaults and apparently random street encounters." The confusion unfortunately escalates from there, with Freedman commenting "The Right obviously does not have an answer." The problem here is that we obviously do have an answer for the causes of Black anti-Semitism, and like all great theses it can be summed up in a single, short sentence: "Jews have been behaving badly again." Freedman dodges any hint at such an explanation, moving into his own breakdown of why Blacks have been attacking Jews: Capitalism.

Like all Marxist interpretations of anti-Semitism, Freedman asserts that "Its roots in the United States, by way of Europe, come from Christian discrimination against "Christ killers," dating as far back as the 2nd century CE." This is, quite frankly, a nonsensical oversimplification, and the dating of the origins of anti-Semitism from medieval Christendom, rather than the ancient world, is an depressingly common feature of Jewish apologetics, a tactic that typically owes much of its development to the convenience of placing the blame for anti-Semitism on early Christianity. Most significantly, it is based on the theories of Gavin Langmuir, a philosemitic scholar who by his own admission dated his discussion of the origins of anti-Semitism to the medieval period because, "I am respectably knowledgeable only about the history of the West since the fall of the Roman Empire and am most at home in the Middle Ages." Compounding Freedman's gross errors, the *Jacobin* journalist states with brazen duplicity that Jewish financial activities in the Middle Ages were "far less oppressive" than that of other peoples (again, see my commentary on the ideas of Slavoj Zizek for historical sources contradicting such assertions), and that they were only quaintly engaged in "petty bourgeois profit-seeking."

No mention of Jewish elite status. No discussion of Jewish tax-farming. No inclusion of peasant revolts against the unusually oppressive nature of Jewish finance. Jews appear in Freedman's narrative only as "a religious other," picked on because they were "also very vulnerable." So vulnerable they typically had royal protection? So vulnerable that most of the oldest residential houses in England were built for Jews, their thick stone standing the test of centuries and countless reactions from the goyim?

If by now, like me, you're wondering what Freedman has to say specifically on the matter of Black anti-Semitism, then also, like me, you'll be frustrated with the fact he finishes the piece without mentioning anything at all about Black anti-Jewish hostility in Brooklyn. In a grand piece of diversionary nonsense, he merely recounts the standard Judeo-Bolshevik narrative of anti-Semitism, declaring Black anti-Semitism to be inconsequential to the greater story: "the specific threat of white-nationalist organizations remains the paramount one," and "in any society in which the few rule over the many, racist and antisemitic victim-blaming will thrive." The message is therefore more or less identical to that offered by Tema Smith — when Blacks attack Jews it has nothing to do with either Blacks or Jews, and everything to do with Whites. The situation thus presents itself that Jewish slumlords abuse and exploit their Black tenants, Blacks react by assaulting Jews, and Whites are encouraged to chastise themselves for causing it all through their evil desire for private property.

Pleading Ignorance

In "Aspects of Black anti-Semitism," I noted that,

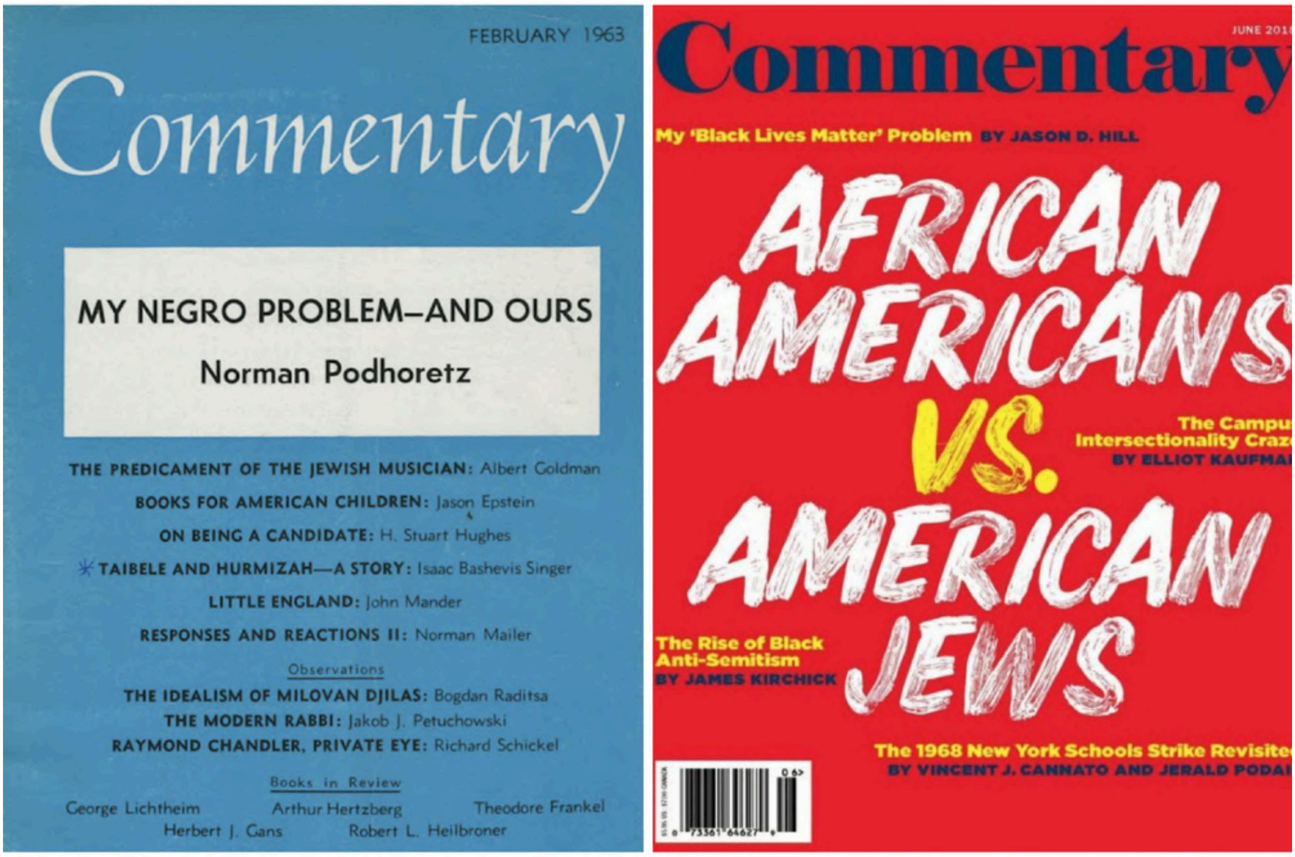
> **A fascinating feature of coverage of the Winter 2019/2020 attacks on Jews by Blacks in New York has been the total absence of media enquiry into *why* the assaults took place. Like so much historiography on European anti-Semitism, there is simply no room for the question *Why?* As in Kiev, or Odessa, or the Rhine Valley, or Lincoln, or Aragon, or Galicia, the assaults on Jews in Brooklyn apparently emerged from the ether, motivated by some miasmic combination of insanity and demonic aggression. NBC New York reported bluntly on a "spree of hate," but had nothing in the way of analysis of context other than a condemnation of "possible hate-based attacks" — one of the most remarkably opaque pieces of analytical nomenclature I've ever come across.**

Mirroring media neglect of context, some Jewish reactions have consisted of feigned ignorance and bafflement at what might have caused Black anti-Semitism. In a December 2019 article for the *Daily Beast*, Brooklyn-based Jay Michaelson attempts to explain "What's Behind the New Wave of Anti-Semitic Hate?" What his article in facts consists of is a series of mystifications of what is really a fairly straightforward story. For Michaelson, "speaking as a Jewish parent who lives in Brooklyn, I can tell you that it's terrifying. *It is* *also confusing*. [emphasis added]" The only thing Michaelson seems sure of is that "hate" is involved, but he courageously probes deeper by asking: "Hate, yes, but what kind of hate?" His conclusion? "The answer is not simple." Michaelson does concede that some of the anti-Jewish actions of recent decades contain "glimmers of ideology" — "the Crown Heights riot of 1991 was in part about city resources, housing, gentrification, policing and political power"—but he follows this by insisting that "These attacks say nothing about African-Americans or anti-Semitism in black communities. … To eradicate anti-Semitism, we must understand it—and right now, when it comes to this devastating new wave of attacks, we don't."

Other than blank confusion, then, does Michaelson suggest that anyone at all is blameworthy for the recent outbreaks of Black anti-Semitism? After much confusion, the fog settles and the real perpetrator comes into Michaelson's view: Donald Trump. Michaelson unveils the villain of the story as follows:

> **While conspiracy-mongering exists on the left and the right, there is no left-wing or African-American equivalent of President Trump, who has freely traded in anti-Semitic stereotypes, sometimes in a joking way. … Indeed, Trump's contribution to our conspiracy-fevered culture is broader than specifically anti-Semitic conspiracies. For example, regarding the 2016 election alone, Trump has claimed, baselessly, that it was rigged (even though he won anyway), that millions of people voted illegally in it, that Ukraine (not Russia) interfered with it, and that there are still important email servers floating around out there that we have to get our hands on. When you play with fire like this, vulnerable populations get burned. Especially Jews.**

The real reason for Black attacks on Jews is thus unveiled with crystal clarity. According to Michaelson, it all began when Donald Trump made some jokes that some Jews perceived to refer to "canards" about Jews and money. The situation was compounded further when Trump complained about Hillary Clinton keeping state business on a private email server. Unable to control themselves in light of Trump's jokes, and rendered paranoid by talk of Ukrainian meddling and the security protocols of email servers, the Blacks of Brooklyn rose up in violence against the "vulnerable population" in their midst—the entirely innocent, passive and wealthy Hasidic landlords who owned their slums and debts. Right.



FEBRUARY 1963

Commentary

MY NEGRO PROBLEM—AND OURS
Norman Podhoretz

THE PREDICAMENT OF THE JEWISH MUSICIAN: Albert Goldman
BOOKS FOR AMERICAN CHILDREN: Jason Epstein
ON BEING A CANDIDATE: H. Stuart Hughes
TAIBELE AND HURMIZAH—A STORY: Isaac Bashevis Singer
LITTLE ENGLAND: John Mander
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Observations
THE IDEALISM OF MILOVAN DJILAS: Bogdan Raditsa
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JUNE 201

Commentary

My 'Black Lives Matter' Problem BY JASON D. HILL

AFRICAN AMERICANS VS. AMERICAN JEWS

The Campu
Intersectionality Craz
BY ELLIOT KAUFMA

The Rise of Black Anti-Semitism
BY JAMES KIRCHICK

The 1968 New York Schools Strike Revisite
BY VINCENT J. CANNATO AND JERALD PODAI

Some things never change: Covers of Commentary from 1963 and 2018.

The Material Reaction

It often pays to observe what Jews do rather than what they say. Steven Gold, writing on the Jewish response to growing Black anti-Semitism in 1940s Harlem, comments:

> **Being well organized, Jewish communal associations took note when Jewish merchants were accused of inappropriate behavior. When African-American journalists or activists complained about the exploitative behavior of ghetto merchants, Jewish spokesmen often resisted accepting responsibility and instead labeled accusers as anti-Semites for referring to the merchants' religion. Contending that Jewish merchants treated Blacks no worse than other Whites did, they objected to being singled out.[5]**

Resisting accepting responsibility for exploitative and inappropriate behavior has long been the favored option of Jews, even when confronted with quite extreme and violent manifestations of anti-Semitism. In fact, one of the obvious themes of Jewish history is the persistence of negative behaviors amidst ever-intensifying efforts to entrench within the host society, often via radically increased security and associated privileges (e.g. restricted freedoms for non-Jews, harsh penalties for anti-Semitism). A constant of Jewish history is that in general Jews do not change behavior that is seen negatively by non-Jews; rather, they find ways to continue to engage in the behavior but avoid the consequences—a facet of aggression as a background trait of Jewish behavior (p. 26ff). As such, one would expect that Black anti-Semitism will not significantly change patterns of Jewish behavior in Black areas, and that we will instead witness Jewish communities enjoying very high levels of police protection and the promotion of the idea that Jews are a vulnerable, passive, and special people entirely deserving of special treatment. Additionally, despite Jewish rhetoric blaming Black anti-Semitism on Whites, one would expect a high level of suspicion of Blacks among Jews, and subtle attempts by Jews to punish Blacks for their aggressions.

Security for Jews has already vastly increased since December 2019, with the *Guardian* reporting that police have stepped up patrols in "Borough Park, Midwood, Crown Heights, Bedford-Stuyvesant and Williamsburg, as well as establishing community-based neighborhood safety coalitions overseen by the Office for the Prevention of Hate Crimes. In addition, the city announced an increased NYPD presence at houses of worship and during local events. Six new surveillance towers and additional security cameras will be installed throughout the neighborhoods." As well as increasing security on the ground, Jewish leaders last week successfully lobbied Attorney General William Barr to announce a "zero tolerance" policy for anti-Semitism at federal level. The new, harsher approach to crimes against Jews will get its first trial in the case of Tiffany Harris, a Brooklyn-based Black woman of dubious mental health who slapped three Jewish women and now, on the orders of Barr, will face federal hate crime charges which carry a maximum of 30 years in prison.

The issue of Jewish security has also called into question the putatively selfless Jewish interest in "social justice." Having previously backed New York's "no bail" criminal justice reforms, ostensibly intended to stop the injustice of those in poverty (mainly Blacks) spending more time in jail than those with the funds to bail their way out (mainly Whites), Jews are now rapidly turning on the policy change and demanding that "hate crime" exemptions be considered. In other words, Jews want subtle protections and subtle punishments. The *Forward* reports:

> **People are panicking, people feel frightened," said Chaim Deutsch, a New York City councilman who represents a Brooklyn district with a large Hasidic population. "When they see someone like Tiffany Harris is released on bail, and got released only to go assault someone again, it sends the wrong message." Deutsch is circulating an open letter to Cuomo criticizing the new criminal justice reforms. Simcha Eichenstein, a state assemblyman who also represents a Brooklyn district, plans to introduce legislation that would remove all hate crime charges from the list of crimes that judges cannot set bail for. Deutsch told the *Forward* he supports Eichenstein's legislation. Concern for the repercussions of the bail reforms is growing among politicians. Cuomo has said he wants to reconsider the rules. Even progressives like Andrea Stewart-Cousins, the New York State Senate majority leader, has signaled her willingness to look at the rules again.**

A policy change that has been the *cause célèbre* of liberal multiculturalists for years is thus forced into sharp revision solely because it has been deemed to negatively impact Jewish security.

This is the true Jewish reaction to Black anti-Semitism, devoid of rhetorical smoke and mirrors, and steeped in centuries of tradition: Deny Responsibility; Entrench in the Society; Continue and Intensify Existing Behaviors; Increase Privileges and Protections; Punish Opponents.

What a vicious and endless circle.

[1] Ronald Tadao Tsukashima, Darrel Montero, “The Contact Hypothesis: Social and Economic Contact and Generational Changes in the Study of Black Anti-Semitism,” *Social Forces*, Volume 55, Issue 1, September 1976, 149–165. Although more ambiguous in their representation of findings, see also, Gary T. Marx, *Protest and Prejudice: A Study of Belief in the Black Community* (New York: Harper and Row, 1967) and Harold Quinley and Charles Glock, *Antisemitism in America* (New York: Free Press, 1979).

[2] Harold Quinley and Charles Glock, *Antisemitism in America* (New York: Free Press, 1979), 57.

[3] Ibid., 66.

[4] Ibid., 72.

[5] S. Gold, *The Store in the Hood: A Century of Ethnic Business and Conflict* (New York: Rowman & Littlefield, 2010), 75.

Jewish Crypsis in American Buddhism

theoccidentalobserver.net/2020/02/29/jewish-crypsis-in-american-buddhism

Andrew Joyce, Ph.D.

February 29, 2020

The Karma of Slavery is Heavy.
I VOW TO WORK FOR RACIAL JUSTICE.

"From my conversations with many of these Buddhist leaders, they have spoken openly about how their commitments to social justice are shaped by their Jewish upbringings." Emily Sigalow, *American JewBu: Jews, Buddhists, and Religious Change*, 2019.

As mentioned in a 2017 review of *The Jesuit Order as a Synagogue of Jews* (2010) by Boston College's Robert Aleksander Maryks, I am especially fascinated by aspects of Jewish group behavior that involve crypsis, a phenomenon that is often facilitated by a combination of deception and self-deception on the part of Jews. To date, the most forthright and convincing theoretical framework for understanding cryptic forms of Judaism is found in Kevin MacDonald's groundbreaking *Separation and Its Discontents: Toward and Evolutionary Theory of Anti-Semitism.* A substantial portion of the fourth chapter of the text (1998/2004: 121–132) is devoted to 'Reactive Racism in the Period of the Iberian Inquisitions.' Here MacDonald puts forth the view that the blood purity struggles of the Spanish Inquisition during the 15th and 16th centuries should be seen as "an authoritarian, collectivist, and exclusionary movement that resulted from resource and reproductive competition with Jews, and particularly crypto-Jews posing as Christians." The historical context lies predominantly in the forced conversion of Jews in Spain in 1391, after which these 'New Christians' or *conversos* assumed (or indeed retained) a dominance in the areas of law, finance, diplomacy, public administration, and a wide range of economic activities. MacDonald argues that despite superficial religious conversions, the New Christians "must be considered a historical Jewish group" that acted in such a way as to continue the advance of its ethnic interests. An integral aspect of this was that Wealthy New Christians purchased and endowed ecclesiastical benefices for their children, with the result that many prelates were of Jewish descent." Much of MacDonald's theoretical framework is borne out in Maryks's text, which convincingly demonstrates that ethnically Jewish involvement in the early Society of Jesus followed the same pattern of ethnic nepotism and religious insincerity.

Jewish crypsis in Christianity never really ceased, and the story of Jewish involvement in **Vatican II**, and even the contemporary *activities* of even minor figures like Jewish Church of England minister Giles Fraser, has deservedly been the source of much discussion in our circles. For the last couple of years, however, I've been intrigued by the idea that multiculturalism would present Jews with a proliferation of identities through which the cryptic pursuit of Jewish interests could be pursued, and non-Christian religious identities, other than Judaism itself, are no exception. Then, beginning with my chance discovery of a series of "anti-racist" "Whiteness seminars" offered by a series of American Buddhist organizations, and especially my investigation of the background of Buddhists for Racial Justice (BRJ), I began to unravel precisely what I had previously only theorized — a massive Jewish presence in a non-Christian religion which had been adapted to serve Jewish interests via crypsis. My investigations would providentially coincide with the November 2019 publication, by Princeton University Press, of Emily Sigalow's *American JewBu: Jews, Buddhists, and Religious Change.* The remarkable findings of Sigalow's text, together with some of my own observations, are presented in the following essay.

The Jew in the Lotus

If I told you I'd been reading the teachings of Ram Dass, Puma Chodron, Krishna Das, Bhikkhu Bodhi, Surya Das, Zen Master Bon Seong, Thubten Chodron, and Zen Master Wu Kwang, it would probably bring to mind images of bald Tibetans, bearded Hindus, and inscrutable East Asians. Your mind would drift to exotic destinations, and dimly lit temples, far from the hustle and bustle of the American city. Such is the magic of names, and changing one's name really can be a form of intellectual and social sleight of hand. Just ask the real individuals behind these names — Richard Alpert, Deirdre Blomfield-Brown, Jeffrey Kagel, Jeffrey Block, Jeffrey Miller, Jeff Kitzes, Cheryl Greene, and Richard Shrobe — urban leftist Jews who reinvented themselves as the founders and leading sages of American Buddhism. These figures are just part of a story that began when, in Chicago in 1893, Charles T. Strauss, a Jewish hat maker, became the first non-Asian person in the United States to convert to Buddhism. Today, it is conservatively estimated that around 30 percent of non-Asian Buddhists in America are ethnically Jewish, and many of these are in leadership positions over the remaining 70%, composed mainly of Americans of European descent.[1]

Despite a small number of early converts like Strauss, the Jewish movement into Buddhism took on significance for the first time in the late 1950s, when it gained popularity in countercultural leftism. The influx began some time around the advent of the Beats, where one of the pioneering figures was the (non-Jewish) poet Gary Snyder. Snyder, whose later writings on nature I greatly admire, had worked a series of jobs in forestry and had a deep passion for ecology and the environment, factors that drew him to some of the Far East's traditional attitudes toward nature, especially those of Zen Buddhism. It was Snyder who introduced Zen Buddhism to Jack Kerouac (who would later immortalize the encounter in his 1958 novel *The Dharma Bums*) and to Allen Ginsberg. Snyder's Zen Buddhism was spartan, intellectual, and accompanied by a conviction that man needed to return to nature, facets that Kerouac and Ginsberg found intolerable. Both Kerouac and Ginsberg, however, spun off in different directions, finding forms of Buddhism they found more amenable to their personality types. For the degenerate homosexual Ginsberg, he found what he was looking for in Chögyam Trungpa, an alcoholic and sexually licentious Tibetan monk whose doctrine of "Crazy Wisdom" promoted "flamboyant disregard for conventional behavior." This style of Buddhism, later laced with LSD culture, would later proliferate in the leftist counterculture.

By the 1960s, strands of Buddhism perceived as permissive, or at least morally non-judgmental, were becoming increasingly popular on the countercultural Left, where the disruption of conventional behavior was the established *modus operandi*. Jews, disproportionately represented in this area of socio-political life, began to drift to Buddhism in significant numbers. The reasons for this drift have been debated in scholarship and media for decades (e.g. see here, here, and here). The most prominent of suggested reasons is that these Jewish converts are dissatisfied or unfulfilled with the spiritual aspects of Judaism but are resolutely hostile towards, or suspicious of, Christianity, which is seen by many Jews as the *fons et origo* of anti-Semitism. Sigalow, for example, quotes one young female American "JewBu" as saying, "Christianity in particular just gives me the heebie-jeebies."[2] Another, in his late 60s, told Sigalow:

> **It's hard for me to sit in a Buddhist meditation group in a Unitarian Universalist church. … Even though I appreciate it, and its philosophy is that all religions are fundamentally at some level the same, the word 'church' has been contaminated for me [from my Jewish upbringing].[3]**

There's a grain of truth in such interpretations. As will be demonstrated below, many of these Jews clearly, on some level, find the religious forms of Judaism insufficient, even if they obviously prize their Jewishness in other ways. There's also a lot of truth in the idea that Jews are likely to be extremely averse to conversion to Christianity, a stance derived primarily from very anti-Christian self-understandings in Judaism which posit Christianity as pathological and negatively obsessed with Jews. It really goes without saying that whereas all religions look negatively on apostasy, Jewish to Christian conversion ranks as especially noxious among Jews, with simple atheism likely to be held in much higher regard within the group. But these are really only "push" factors that don't really explore the pull of Buddhism. Here I posit the lack of doctrine and dogma in certain strands of Buddhism, and a lack of pressure to express certain beliefs, a fact which has enabled Jews to superficially adopt an entirely new religious and cultural identity without compromising ethnic relationships or even some of the fundamental principles of Judaism. Allen Ginsberg, for example, was not the last individual to describe himself as “both a Jew and a Buddhist.”[4] Crucially, Buddhism in 1950s and 1960s America was something very new; it could be steered, shaped, and directed in its infancy. Jews thus had a chance to fashion a new religion in their image. Indeed, one of the most remarkable aspects of Sigalow’s work is not just that it demonstrates how little Jews adapted to Buddhism, but how much they adapted it to their own identity.

Jewish Buddhist Activism

Sigalow remarks that not only have Jews “emerged as prominent teachers and leaders,”[5] in Zen, Insight Meditation, and Tibetan Buddhism, but that they have uniquely imbued American Buddhism with an “activist ethic”[6] that it has lacked elsewhere and at any time previous. Writing in *The Tablet*, Michelle Goldberg concedes that American Buddhism is a essentially Jewish creation that is “unlike anything seen in traditional Buddhism.” It’s interesting that non-Jewish contemporary Buddhists have noted, and argued against, a strong tendency towards “social justice” in American Buddhism. Brad Warner, a White Buddhist who trained in a Zen monastery in Japan, has observed in a number of blogs and YouTube videos (e.g. see here, here, and here) that whereas traditional Buddhism has insisted that there is no hierarchy in suffering (all people suffer, all races suffer, and none more so than others), modern American Buddhism is obsessed with liberal-left politics, social justice activism, and a negative preoccupation with White demography. Warner has also pointed out that while Buddhism encourages a focus on the present, and a letting go of the past, modern American Buddhism is bogged down in discussions of putative historical racial injustices that include trips to Auschwitz posturing as Zen meditation retreats to reflect on how we “should seek and welcome diversity.” Predictably, Warner has since been accused of being a Trump supporter (which he most definitely is not) and a neo-Nazi (which he most definitely is not).

The reason for the discrepancy between Warner’s Buddhism and that of most American Buddhists is that Warner was trained by spartan Japanese Buddhists and not, as is the case for most American Buddhists, by Jewish intellectual activists. Sigalow writes that many of the ethnically Jewish leaders and teachers of American Buddhism possessed “deep relationships with Judaism” and “brought ideas and concepts drawn from Judaism into Buddhism.”[7] Jews have been able to direct American Buddhism because they accumulated rapidly in its ranks during its first popularization in the late 1950s and early 1960s, and Jewish ethnic cliques were subsequently behind the foundation of most of the organizational structure of American Buddhism thereafter. Founded in 1975, the Insight Meditation Society, supposedly rooted in the Theravada tradition of Buddhism, is one of the largest independent centers for the study of Buddhism in America. Its founders were Jack Kornfield, Sharon Salzberg, and Joseph Goldstein. Shambhala Publications, the foremost publishing house for American Buddhism, was founded by Samuel Bercholz.

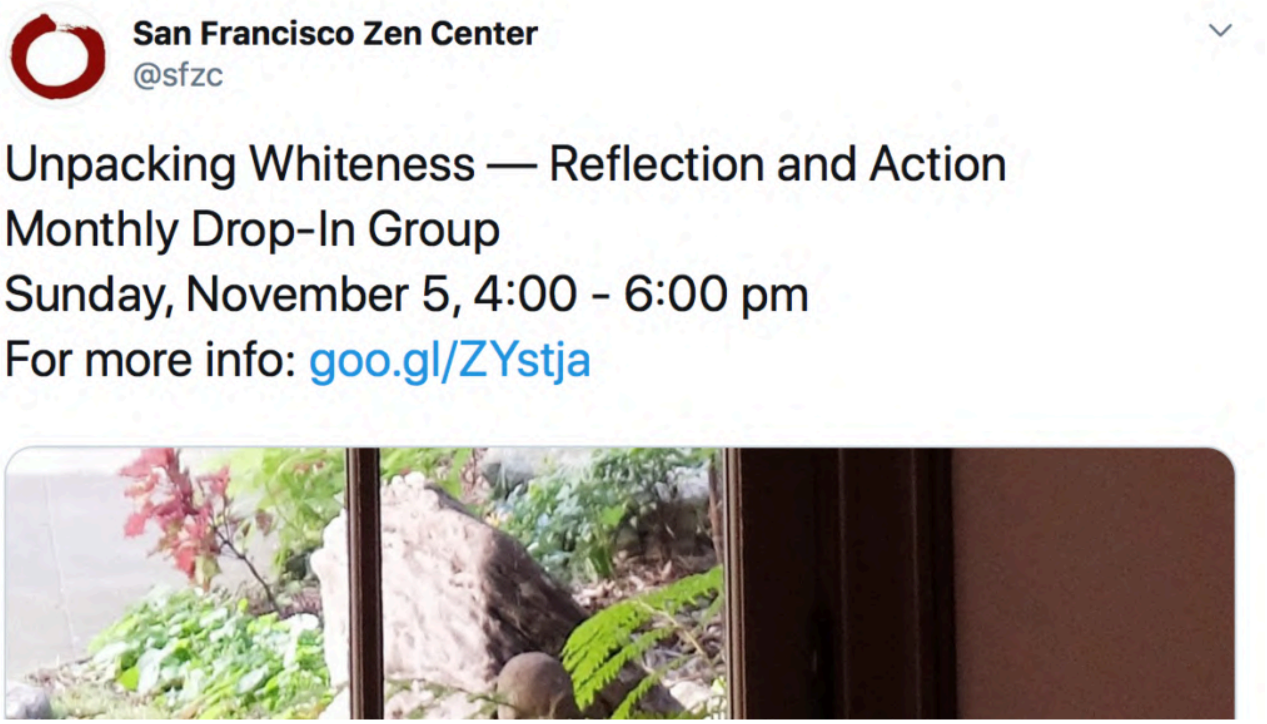
"Buddhist" Gurus: Sharon Salzberg and Joseph Goldstein

Another highly influential group, the Zen Community of New York, now known as Zen Peacemakers, was established in 1980 by Bernard Glassman. Glassman's group is the most prominent proponent of Auschwitz tours for American Buddhists, and his website description of these ventures is quite something:

> **We'll once again feel the razor wire fences of imprisonment, gather in barracks that once squeezed humans tighter than cattle, and pray by those deep rectangles in the ground that killed people because they were different on account of religion, country, ethnicity, and sexual preference. Or just because. Because we continue to have scapegoats, someone to blame, rather than accept the complex responsibility of living fully as human beings. … In Poland it is illegal to talk of Polish complicity in the murder of Jews in Poland. Democracy and diversity have become dirty words. Sectarianism and bigotry have reared their ugly heads, stoking fear of immigrants, refugees, poor families, and ethnic and religious minorities. … Today we witness the intersectionality of discrimination — individuals and groups are marginalized for being of a certain color, and of certain sexual orientation, and of certain class, and of certain religion, in complex and overlapping ways … What does diversity mean to you? Are we all in this together, or are a privileged few inside and everyone else out? Who is included, and who is excluded? Now more than ever it is crucial to bear witness to the results of xenophobia and bigotry. The 2020 retreat at Auschwitz-Birkenau will not only bear witness to the killing and torture of Jews, Gypsies, Gays, and Polish intellectuals and journalists, to a**

> **time when a non-Aryan life was deemed a worthless life. … We seek and welcome this diversity especially now, … How do we build bridges and alliances instead of walls?**

If this description strikes you as utterly devoid of Buddhist content—stripped bare of even the slightest relationship to the austere, reflective Zen of the Far East and something that could have been written by an ADL operative, you aren't alone. But this is, after all, the new "American Buddhism," and it has an overwhelmingly Hebrew flavor. After all, California's Spirit Rock Meditation Center was also founded by Jack Kornfield, with the assistance of fellow "Buddhist" Sylvia Boorstein. Today its key teaching staff include leading American "Buddhists" like Howard Cohn, Will Kabat-Zinn, Wes Nisker, and Donald Rothberg. Most, if not all, of the country's largest Zen Buddhist and meditation centers, including Empty Gate Zen Center (Jeff Kitzes), the Nashville Mindfulness Center (Skip Ewing), Chogye International Zen Center (Richard Shrobe), and San Francisco Zen Center (David Zimmerman), are directed by Jews, while Jews continue to dominate most mass-appeal aspects of modern American Buddhism, especially its literary scene. All of this is a mere reflection of the Jewish takeover of early American Buddhism in the 1960s, a massive presence that prompted Chogyam Trungpa, Ginsberg's guru, to remark in astonishment at the number of Jews among his students that they would start the "*oy vey* school of Buddhism."



San Francisco Zen Center
@sfzc

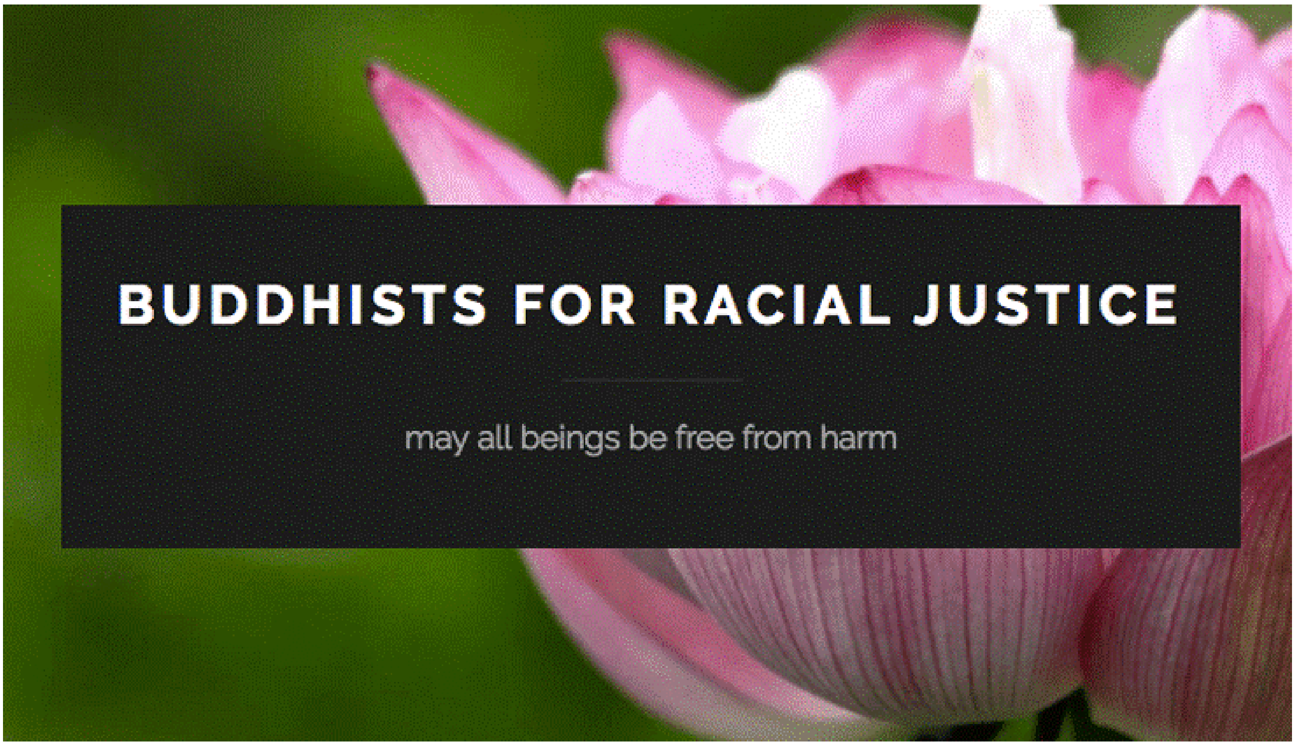
Unpacking Whiteness — Reflection and Action
Monthly Drop-In Group
Sunday, November 5, 4:00 - 6:00 pm
For more info: goo.gl/ZYstja

Analyzing the "JewBu" phenomenon from the perspective of crypsis, it is extremely interesting that there is a high level of ethnic cohesion and cooperation among Jewish converts to Buddhism. The vast majority of these individuals worked alongside each other to create the infrastructure of American Buddhism, and also married Jews. Many continued to espouse Jewish, or quasi-Jewish religious identities. Glassman, for example, employed "rabbinical tales in his dharma teachings," as well as leading his "Buddhist retreats" to Auschwitz.[8] Gary Laderman, meanwhile, has commented that Sylvia Boorstein "describes herself both as a faithful Jew and a practicing Buddhist. … Her books have focussed on synthesising Buddhism, Judaism, and psychotherapy."[9] Sigalow remarks that Goldstein and Kornfield were "exceedingly creative and innovative in their teachings,"[10] which is elsewhere explained as meaning that they ultimately "reconfigured Buddhism"[11] to suit their own pre-existing cultural, religious, and political tastes. It's been argued that Jews engaged in a "doctrinal reorganization"[12] of Buddhism which essentially involved removing elements that made Buddhism particularistic, monarchical, patriarchal, or spiritually troubling to Judaism. For example, Sigalow comments that Jewish teachers have basically "muted" any "dogmatic, doctrinal, and mythological elements of Buddhism," and cycles of reincarnation are "virtually absent in the teachings of Jewish Buddhist teachers." Rather than embracing Buddhism, these Jews have in fact "largely abandoned" key doctrines seen as "integral" to Tibetan Buddhism.[13]

Of equal interest to the aspects removed from Buddhism by Jewish converts are those elements that Jewish converts have added to it. Sigalow points out that Jews have imbued Buddhism with "psychological and psychotherapeutic qualities" that were previously unheard of, while Michelle Goldberg claims that Jews have been behind the "psychologization of Buddhism." This has manifested in an unusual emphasis in JewBu teachings on "tolerance" or "loving-kindness."[14] Sigalow adds that the most profound Jewish influence was that

> **beginning in the 1960s, a new movement within Buddhism emerged that focussed on applying Buddhist insights to social issues confronting contemporary society. … From my conversations with many of these Buddhist leaders, they have spoken openly about how their commitments to social justice are shaped by their Jewish upbringings.[15]**

These latter changes are particularly interesting because what we essentially witness is the redefinition of a religion that Jews co-opted, and the promotion by Jewish Buddhist *conversos* of a new quasi-Buddhism to White converts—Sigalow points out that Jews are almost entirely absent from Asian Buddhist communities—that involves intensive self-reflection, critical pseudo-analysis of Whiteness, very high levels of tolerance, pluralism, and pseudo-religious commands to fight for "racial justice." Since Jews pioneered psychoanalysis and **Whiteness Studies**, and remain key proponents of racial pluralism, it's difficult to avoid the possibility that Jewish involvement in Buddhism is at least in part a vehicle for the pursuit of the same Jewish interests but in more cryptic form. Buddhists for Racial Justice, for example, now known as North American Buddhist Alliance, is just one of the mechanisms for such activism in the United States, one of its key figures being a bald female-to-male transexual called Joshua Goldberg.


BUDDHISTS FOR RACIAL JUSTICE
may all beings be free from harm

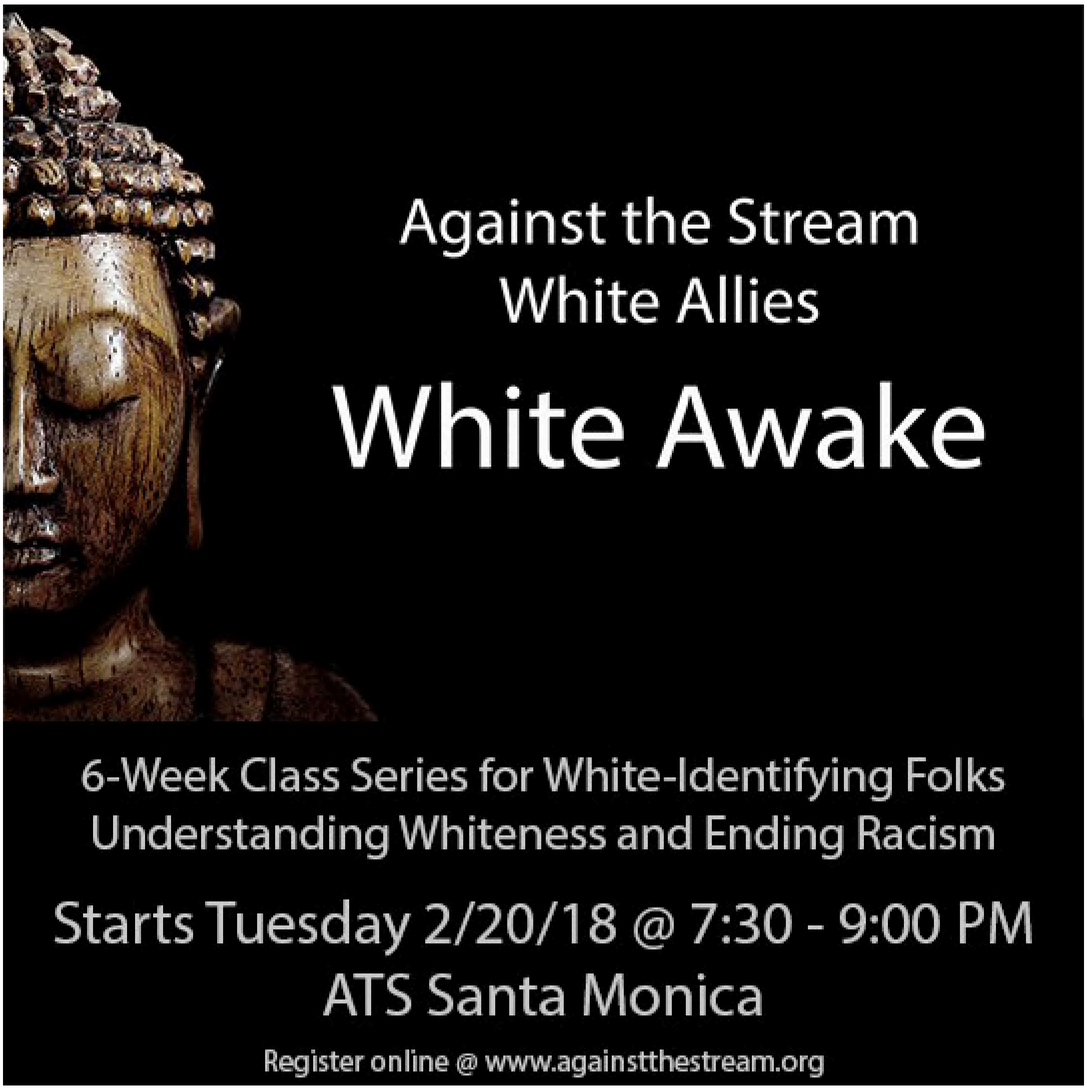
The promotion of a kind of psycho-therapeutic form of Neo-Buddhism among Whites could also be seen as an extension of the efforts of psychoanalysis and the Frankfurt School to treat putative cultural pathologies among Whites by addressing largely imagined repressions and anxieties. It's been claimed by *The Tablet* that Jews effectively created the modern "mindfulness" industry by stripping Buddhism of its mythological elements and radically increasing those elements of Buddhism that involve the cultivation of emotional passivity among adherents. In fact, American "JewBu" Buddhism is notable for its encouragement of tolerance and pluralism, as well as the neglect of one's own individual interests. This runs counter to the facts of historical Asian Buddhism, which has seen authoritarian and war-like forms, and also to contemporary examples like the situation in Myanmar, where Buddhist monks have demonstrated their awareness of individual and group interests by leading violent attacks on Muslims and their property.

The World is not only for Muslims
AFP

Literal Jewish Gurus

As “Buddhist” teachers and gurus, Jews can of course obtain very high levels of White convert obedience and commitment while obscuring the precise nature of their activities. Changes of name, common in conversions to Buddhism, further obscure links between the American “Buddhist” hierarchy, making Jewish ethnic nepotism, and Jewish dominance of the movement’s origins and leadership, less obvious. For example, a promotion by a Wu Kwang of a Surya Das will raise fewer eyebrows than a Joseph Goldstein promotion of a Joshua Goldberg. The end result is that Jews have been able to very rapidly obtain a large number of priest-like spiritual roles over Whites without any of the awkward hurdles in Christianity. Unlike the historical situation in the Catholic Church, Jews have been able to saturate leadership roles in Buddhism very quickly, without suspicions, without demanding studies and examinations of theology, and without making religious declarations that run counter to Judaism. Due to the decentralized nature of Buddhism and its reliance on a system of teaching “lineages” (spiritual authority is often passed down via “direct face-to-face Dharma transmission” between master and student) all Jews had to do was insert themselves into these lineages (under the right masters) at the right time (the “*oy vey* school” of the 1950s and 1960s) and they could direct the future of American Buddhism thereafter, both by establishing its infrastructure, by selecting its future co-ethnic gurus via “Dharma transmission” and by expelling dissenters from their anti-White activist agenda. Thus we see many stories like that of contemporary “Zen Master” Zoketsu Norman Fischer, who describes himself as a “Dharma heir” in the lineage of Sojun Mel Weitsman.

The White Buddhist convert scene has also been a rather putrid soil for cult-like behaviors and sexual misconduct and abuse. Even before Jews swamped early Western Buddhism, huge numbers of the early Asian gurus were involved in the sexual grooming of their White followers (e.g. see here, here, here, and here). Homosexuals have likewise used the White Buddhist convert scene for depraved purposes. Confirming a credo of mine that it's never a good idea to permit non-Whites, gays, and Jews to possess any position of authority, one of the most recent scandals has involved "American Buddhist" Noah Levine. Levine is the son of Stephen Levine, a Jewish associate of Ram Dass (Jewish psychologist Richard Alpert), and part of the same coterie as Kornfield, Goldstein, and Salzberg. Noah Levine was taught "Buddhism" by Kornfield, and subsequently went on to found the Against the Stream Meditation Center in Venice, California, as a distinct "American Buddhist lineage." Against the Stream, which describes itself as having been founded "on antisexist and antiracist principles" became known for its use of punk imagery, and it has played a significant role in the promotion of "woke" culture within American Buddhism via its courses on Whiteness, White privilege, and racism.



Against the Stream
White Allies

White Awake

6-Week Class Series for White-Identifying Folks
Understanding Whiteness and Ending Racism

Starts Tuesday 2/20/18 @ 7:30 - 9:00 PM
ATS Santa Monica

Register online @ www.againstthestream.org

Unfortunately for Levine, and despite his anti-sexism classes, allegations emerged in late 2019 that Levine had been sexually assaulting female followers, prompting the organization to expel him. Other Buddhist organizations have distanced themselves from him and revoked his teaching certifications. Enraged, Levine let the cat out of the bag when he complained that his father and colleagues "Kornfield, Ram Dass, Joseph

Goldstein, Sharon Salzberg" were essentially frauds anyway and that "these guys had no authorization to teach, they just gave it to themselves." Or to put it another way, they simply invented their own religion based on the promotion of passivity and the celebration of diversity, and called it Buddhism.

Conclusion

As someone profoundly influenced by the philosophy of Arthur Schopenhauer, I have a natural sympathy for authentic Buddhism and its ancient teachings on suffering. It has also been remarked by many scholars that Zen Buddhism has very close parallels in the philosophies of both Nietzsche and Heidegger, with the result that there is definitely something in Buddhism that is accessible, and even useful, to the European mind and soul. That being said, the increasing drift of White Americans into Buddhism (see here, here, and here) should be viewed with alarm given the above discussion. American Buddhism is, to a very significant extent, an artificial contrivance of Jewish intellectuals designed to pacify Whites, promote multiculturalism, and otherwise advance political goals oppositional to White interests—literally the same goals of the activist Jewish community in America generally.

[1] Sigalow, *American JewBu: Jews, Buddhists, and Religious* Change, 1.

[2] Ibid., 159.

[3] Ibid.

[4] Ibid., 59.

[5] Ibid., 57.

[6] Ibid., 58.

[7] Ibid.

[8] Ibid., 76.

[9] G. Laderman, *Religion and American Cultures: Tradition, Diversity, and Popular Expression: 2nd Edition* (Santa Barbara: ABC-CLIO), 57.

[10] Sigalow, 76.

[11] Ibid., 78.

[12] Ibid., 69.

[13] Ibid.

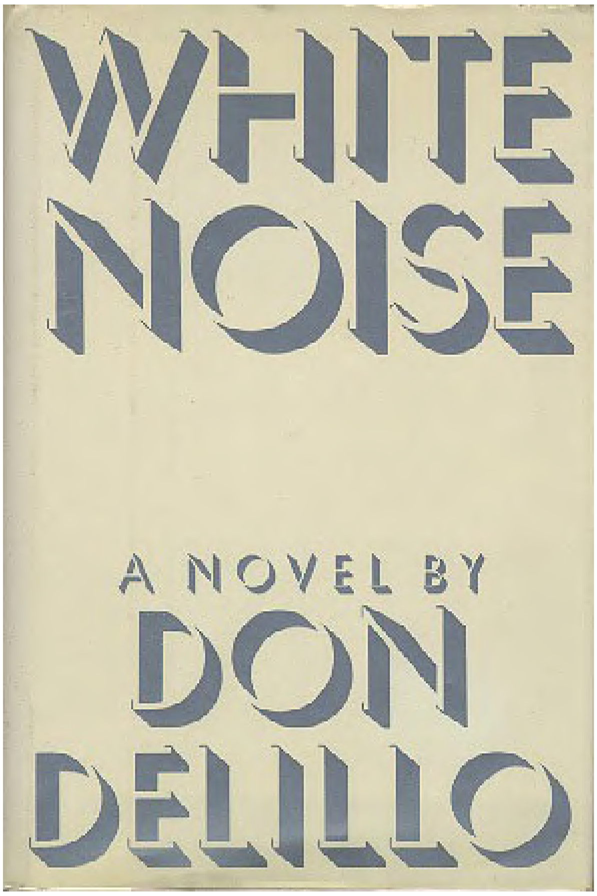
[14] Ibid., 70-71.

[15] Ibid., 73 & 76.

Prophetic Satire in Don DeLillo's White Noise (1985)

theoccidentalobserver.net/2020/03/12/prophetic-satire-in-don-delillos-white-noise-1985

Andrew Joyce, Ph.D. March 12, 2020



"They were all Hitler majors, members of the only class I still taught, Advanced Nazism."
Don DeLillo, *White Noise*

Along with Thomas Pynchon and Cormac McCarthy, Don DeLillo is commonly regarded as one of the finest living writers in American fiction. As well as winning the National Book Award for *White Noise* in 1985, DeLillo has twice been a finalist for the Pulitzer Prize for Fiction (1992 and 1998), and he was also awarded the Library of Congress Prize for Fiction in 2013. DeLillo's work is, in the author's own description, concerned with "power, corporations, the state, and the whole system of consumption and of debilitating entertainments." As such, his work is relevant to most sections of the political spectrum, including our own, and no work is more bitterly appropriate, prophetic, and caustic than *White Noise*, his 1985 postmodernist satirical masterpiece. Pathological consumerism, insanity in academia, pandemic panics, social decay and fragmented families, the nihilism and anonymity of urban living, obesity, alienated youth, Western modernity's terror of death, and the manifold abuses of Big Pharma are all foretold and satirized. Added ingredients include a sneaky and oversexed Jewish character, and a protagonist who is founder and director of the discipline of Hitler Studies. What results from this combination is a novel at once terrifying and hilarious, prescient and unforgettable.

The book begins with the start of a new semester at College-on-the-Hill, the work place of the novel's protagonist, Jack Gladney. Gladney and his wife Babette both suffer from a pathological phobia of death, something that's exacerbated when a chemical spill from a rail car releases a black toxic cloud over the town. Following a mass evacuation, Gladney discovers that Babette has been secretly taking a new experimental drug named Dylar, which is supposedly capable of treating intense fear of death. He also finds out that Babette has been obtaining her supply of Dylar from a man she's been having an affair with. Consumed with his own fears, Gladney sets out to obtain his own illicit supply but the drug not only fails to achieve its stated purpose, at least in Babette's case, but leads to addiction and a number of psychosis-like side-effects. Gladney spirals deeper into his fear of, and obsession with, death. He eventually decides to murder Willie Mink, the man with whom Babette has been having an affair. Gladney then shoots Mink, but the immediacy of another man's death brings his own obsession with mortality into realignment. He decides to save Mink's life, and takes him to a nearby hospital where Mink survives.

The baseline plot of *White Noise* is quite offbeat and simple, but the novel is intensively interwoven with a thorough social critique almost unheard of in contemporary fiction. I have to admit to some negative first reactions to the text, simply because I'm not particularly fond of novels that are "weird" or rely on certain cartoonish exaggerations to make their point. My first reaction to *White Noise*, based on the plot alone, was therefore much like my first reaction to Bret Easton Ellis's *American Psycho* (1991), another work of postmodernist satire with which it has much in common in a stylistic and thematic sense. *White Noise* is, however, worth pursuing through its various literary devices, because at its heart is one of the most profound and cutting indictments of modern culture. It's a text with much to say to the Dissident Right, despite the moderate leftism of its author, and the social critique within the book is best discussed thematically rather than from the perspective of the chronological plot.

Academia

In *White Noise*, DeLillo satirizes the decline of academic standards, and the degradation of universities into a plurality of microscopic pseudo-disciplines taught by hubristic charlatans. DeLillo's literary device in this regard involves a protagonist, Jack Gladney, who acts as founder and director of "Hitler studies." This is an interesting choice to say the least. Of all areas of ideology, only two are totally unable to be commodified, absorbed, and assimilated by the current system — National Socialism and radical Islam. As such, the idea of universities operating courses of study involving the objective analysis of the life and career of Adolf Hitler is obviously inconceivable. One gets the impression, however, that DeLillo knows this, and that he chose "Hitler studies" precisely because of its extreme nature, as well as its darkly comic potential. DeLillo is also concerned with the impact of "celebrity culture" on modern society and intellectual standards, and while Hitler is anathema in the contemporary West, he at least remains ever-present — a kind of notorious *anti-celebrity*. In DeLillo's words, "Some people are larger than life. Hitler is larger than death.” As such, for DeLillo, Hitler is the perfect candidate for a micro-discipline within his satire of academia, and Hitler studies takes its place among such real-life disciplines as women’s studies, chicano studies, comic book studies, and celebrity studies.

Most of the novel’s early laughs come from the jarring effect on the reader of the celebration of Hitler studies. Jack Gladney, for example, introduces himself with gusto:

> **I am chairman of the department of Hitler studies at the College-on-the-Hill. I invented Hitler studies in North America in March of 1968. It was a cold bright day with intermittent winds out of the east. When I suggested to the chancellor that we might build a whole department around Hitler’s life and work, he was quick to see the possibilities. It was an immediate and electrifying success.**

Gladney is never far from his dog-eared and heavily annotated copy of *Mein Kampf*, and he informs us that it’s his custom on Fridays, “after an evening in front of the TV set, to read deeply in Hitler well into the night.” Gladney is told by a colleague that he’s done “a wonderful thing here with Hitler,” and when asked later “How’s Hitler?,” he responds enthusiastically: “Fine, solid, dependable.” When Babette informs Jack that “[Hitler] was on [TV] again last night,” Jack replies, “He’s always on. We couldn’t have television without him.” DeLillo presents Gladney as an intellectual opportunist who merely capitalized on, and in a sense commodified, Hitler. This image is complicated only twice in the novel. In the first instance, we learn that Gladney named his son Heinrich, an act that he later explains is because “I thought it had an authority that might cling to him. I thought it was forceful and impressive and I still do.” The second point where Gladney’s ideological foundations might be regarded as deeper than surface level come when Babette asks him why Hitler is on TV so much. Gladney responds ambiguously that “It’s not a question of good and evil. I don’t know what it is.”

Overall, however, Gladney is depicted as a quintessential example of academic hubris and fraud. He is obsessed with the pretentious aspects of academic posturing, wearing black academic robes and rejoicing in “clearing my arm from the folds of the garment to look at my watch. The simple act of checking the time is transformed by this flourish.” He invents a middle initial so that he can style himself “J.A.K. Gladney.” Although secure in his position as the celebrated founder of Hitler studies, Gladney’s department is “composed almost solely of New York émigrés, smart, thuggish, movie-mad” and the overall academic atmosphere is “one of pervasive bitterness, suspicion and intrigue.” Ultimately, Gladney is self-conscious as an academic fraud, remarking that he had

> **long tried to conceal the fact that I did not know German. I could not speak or read it, could not understand the spoken word or begin to put the simplest sentence on paper. The least of my Hitler colleagues knew some German; others were either fluent in the language or reasonably conversant. No one could major in Hitler studies at the College-on-the-Hill without a minimum of**

> **one year of German. I was living, in short, on the edge of a landscape of vast shame.**

DeLillo thus satirizes the creation of academic disciplines by figures who are themselves intellectually average or lacking in suitable insights or skills, something reinforced when Gladney admits early in the book that in regards to the illustrious posturing of J.A.K. Gladney, he is merely "the false character that follows the name around." Gladney's success with Hitler studies, despite the fact he's something of an imposter, is obvious to other academics. One tells Gladney he wants "to do the same thing with Elvis," and later explains he's been asked to "teach a course in the cinema of car crashes." DeLillo probably never appreciated just how much his speculative jesting would become reality.

Just Your Average Academics: Faculty from the Center for Interdisciplinary Gender Studies, University of Leeds

Jews

White Noise is an unusual example of modern fiction in that it presents, as one of its main characters, a rather negative portrayal of a Jew. One of Gladney's colleagues at College-on-the-Hill is Murray Jay Siskind, an ex-sportswriter. Siskind, who is described as "a stoop-shouldered man with little round glasses and an Amish beard," is a sex-obsessed urbanite who is totally out of place in small town America. He is also acutely aware of his Jewishness. Siskind informs Gladney that he's staying in a rooming house, and proceeds to describe the other inhabitants in abstract ways like "A woman who harbors a terrible secret. A man with a haunted look. A man who never comes out of his room." When Gladney asks him, "Which one are you?", Siskind responds, "I'm the Jew. What else would I be?" Siskind obsesses with awe over the mundane behaviors of regular townspeople, taking notes about them almost as if he is observing a different species. He is also irrationally suspicious of rural people and manual laborers—reflecting the normative fear and loathing of Jewish intellectuals toward populism and the White working class. When discussing a dripping faucet in his bathroom, Siskind tells Gladney his landlord will fix it before adding "Too bad he's such a bigot." The exchange continues:

> **“How do you know he’s such a bigot?”**
> **“People who can fix things are usually bigots.”**
> **“What do you mean?”**
> **“Think of all the people who’ve ever come to your house to fix things. They were all bigots weren’t they?**
> **“I don’t know.”**
> **“They drove panel trucks, didn’t they, with an extension ladder on the roof and some kind of plastic charm dangling from the rearview mirror?”**
> **“I don’t know, Murray.”**
> **“It’s obvious,” he said.**

The humor of the exchange resides in the fact it isn’t at all obvious that manual workers are inevitably bigots. The link between the two exists only in Murray Siskind’s mind, which in fact evidences its own form of bigotry. Even aside from this incident, DeLillo leaves us in no doubt that his Jewish character is altogether unpleasant. Siskind is a lecherous pervert, described several times as having a “sneaky” smile, who reads a magazine called *American Transvestite*, solicits unusual acts from prostitutes, and leers constantly at Babette, his colleague’s wife, smelling her hair as well as things she’s touched. In fact, elsewhere in the novel he is described in quite animalistic terms, sniffing utensils in the canteen before eating with them. Most ominously, he is also the Mephistophelian influence who persuades Jack Gladney that committing a murder will relieve Gladney’s fear of death.

DeLillo grew up in the Bronx in the 1940s, a time when Jews were accelerating their move into the professions and other areas of economic, social, and political influence. It’s worth pondering whether Siskind was based on real characters encountered by the author, or whether Siskind emerges instead from the unstated, and in many cases unconscious, cultural knowledge that most White people still possess about Jews, despite all politically correct conditioning. Siskind, the quick-talking, psychologically-intense, leering, and predatory bigot, who in turn accuses others of bigotry, is all-too-reminiscent of so many Jewish cultural figures who go on to enter the popular consciousness. Harvey Weinstein, donor to the Simon Wiesenthal Center and the ADL’s campaigns against “bigotry,” is a prime example. And there is little the ADL can do to stop such figures causing speculation, to use their terminology, on “Jewish sexual degeneracy and perversion.” For this reason alone, I found DeLillo’s portrayal of Siskind, the urban Jew in small-town America, to be less grounded in satire than in a rather uncomfortable social reality.

Fear of Death

At time of this writing, much media attention remains focused on the outbreak of novel coronavirus in Wuhan, as well as new outbreaks in Iran and Italy. This panic follows on from previous feverish (pardon the pun) media coverage of Ebola, swine flu (H1N1), and SARS, as well as increasingly vocal and violent protests about putative ecological and environmental disasters such as climate change and the mass extinction of species. In short, we live in a civilization that is in terror of death, and pathologically so. I say pathologically, because our civilization is in fact dying, but not from the causes currently distracting and fixating the masses. Our civilization is not dying from a disease epidemic, global tsunamis, or an asteroid strike, but from its willful and ignorant abdication (via self-hate and industrialized abortion) of a future in favor of mass immigration, consumerism, and instant gratification. We panic about old people dying from flu, but barely blink when millions of Muslims migrate to our countries, utterly transforming the nation and its future. Indeed, we might say that just as one has to confront death in order to truly live (or to become "authentic" in Heidegger's philosophy), our society is in constant flight from death and thus inevitably collapses into inauthentic decay.

This is the paradox of our age. Fear of death everywhere coexists with a cult of death. Social media and celebrity culture, especially among women, is fixated on fighting ageing and extending youth perpetually. Trying to look younger for longer has long been a human preoccupation in eras of decadence, but our current age would appear to have taken matters to new lows. We live in the period of FOMO, Fear of Missing Out, where individuals collapse into pathological social anxiety if they can't keep up with events in other people's lives. Death, once seen as an inevitable part of life itself, and perhaps, for the religious, even of something greater than life, is now reduced for many to a terrifying obstacle to what "might have been." Death becomes an awful, and extremely personal thing. In their classic essay, "Modernity, Self-Identity, and the Sequestration of Death," Philip Mellor and Chris Shilling contrast the role of death in modern and pre-modern societies:

> **[In the past] when death occurred, its significance denoted a disruption to the *social body* more than it did the passing of an *individual body*. When identity is rooted more in the group than it is in the individual, death does not threaten the individual as it does in the modern world. Death meant that society had lost part of itself, not that an individual had lost society.**

The collapse of group identity in the West has led to a radical change in approaches to death. Death in modernity is lonely, is utterly individualized and lacks deep meaning beyond personal loss. As such, many lives lack meaning also. The elusive search for meaning has translated into an $800 million dollar industry in "self-help" literature, and a series of diet and fitness crazes apparently designed in desperation to ensure one's body conforms to youthful and sexual standards. The elderly, uncomfortable reminders of an unavoidable future fate, are increasingly segregated from the young. The result is a society, to use the words of Mellor and Shilling, consumed by "intense confusion, anxiety, and even terror," in the face of mortality. Paradoxically, it does this while condoning abortion on an industrial scale, and the celebration of non-reproductive sexual behaviors that are known to produce their own forms of contagious and fatal illness. In short, the West's fear of death is as selfish as it is pathological.

To my mind, there are no rivals to DeLillo's *White Noise* in terms of the way it tackles fear of death in modernity. Death is a constant topic of discussion for Jack and Babette Gladney. They obsess over who will die first. Jack wakes "in the grip of a death sweat," while Babette "thinks nothing can happen to us while there are dependent children in the house. The kids are a guarantee of our relative longevity. We're safe as long as they're around." As well as fixations on personal mortality, and much like the postmodern West as a whole, the Gladneys and their children have a nihilistic fascination with natural catastrophes, which provide a kind of entertainment—a mediated version of death too large-scale and "cinematic" to be a genuine disturbance to the real death phobia. Jack describes a night with his family:

> **That night, a Friday, we gathered in front of the set, as was the custom and the rule, with take-out Chinese. There were floods, earthquakes, mud slides, erupting volcanoes. We'd never before been more attentive to our duty, our Friday assembly. Heinrich was not sullen, I was not bored. Steffie … appeared totally absorbed in these documentary clips of calamity and death. Babette tried to switch to a comedy series about a group of racially mixed kids who build their own communications satellite. She was startled by the force of our objection. We were otherwise silent, watching houses slide into the ocean, whole villages crackle and ignite in the mass of advancing lava. Every disaster made us wish for more, for something bigger, grander, more sweeping.**

Consumerism

In *White Noise*, death and consumerism are intimately bound up together. Faced with death and disaster, everyone in the book responds by shopping. In fact, every negative feeling is assuaged by consumption. In Gladney's narration, this is reinforced by periodic unexplained insertions into the text (and therefore of Gladney's consciousness) of marketing data, or phrases from TV ads. While discussing his fear of death, for example, Gladney suddenly spouts "Visa, Mastercard, American Express," before returning to the topic at hand. His wife mutters the various models of Toyota cars in her sleep. After an altercation with a colleague, Jack Gladney explains that it "put me in the mood to shop." Ventriloquizing via Gladney, DeLillo's meandering reflection on irrational postmodern therapeutic consumption is masterful:

> **I shopped with reckless abandon. I shopped for immediate needs and distant contingencies. I shopped for its own sake, looking and touching, inspecting merchandise I had no intention of buying, then buying it. I sent clerks into their fabric books and pattern books to search for elusive designs. I began to grow in value and self-regard. I filled myself out, found new aspects of myself, located a person I'd forgotten existed. Brightness settled around me. We crossed from furniture to men's wear, walking through cosmetics. Our images appeared on mirrored columns, in glassware and chrome, on TV monitors in**

> **security rooms. I traded money for goods. The more I spent, the less important it seemed. I was bigger than these sums. These sums poured off my skin like so much rain. These sums in fact came back to me in the form of existential credit.**

A similar process is enacted in Gladney's experience of withdrawing cash from an ATM:

> **I inserted my card, entered my secret code, tapped out my request. The figure on the screen roughly corresponded to my independent estimate, feebly arrived at after long searches through documents, tormented arithmetic. Waves of relief and gratitude flowed over me. The system had blessed my life. I felt its support and approval … What a pleasing interaction. I sense that something of deep personal value, but not money, not that at all, had been authenticated and confirmed.**

When news reports suggest a coming snowstorm, Gladney observes swarms of old people engaged in media induced panic-buying:

> **The old people shopped in a panic. When TV didn't fill them with rage, it scared them half to death. They whispered to each other in the checkout lines. Traveler's advisory, zero visibility. When does it hit? How many inches? How many days? They became secretive, appeared to withhold the latest and worst news from others, appeared to blend a cunning with their haste, tried to hurry out before someone questioned the extent of their purchases. Hoarders in a war. Greedy, guilty.**

DeLillo also links the broader social malaise to that other form of postmodern mass consumption — eating:

> **When times are bad, people feel compelled to overeat. Blacksmith is full of obese adults and children, baggy-pantsed, short-legged, waddling. They struggle to emerge from compact cars; they don sweatsuits and run in families across the landscape; they walk down the street with food in their faces; they eat in stores, cars, parkinglots, on bus lines and movie lines, under the stately trees.**

For DeLillo, postmodernity is typified by an economy built on induced, quasi-therapeutic panic-buying and eating where the majority consumers are reduced to the status of greedy and guilty hoarders. Fear is thus a commodity of sorts, since it is a stimulant to sales, and, to use DeLillo's words, "Terrifying data is now an industry in itself. Different firms compete to see how badly they can scare us." This reality can be observed not only in the media, which exaggerates and commodifies bad news in order to sell otherwise superfluous products to concerned buyers, but also in all aspects of marketing. Here a guiding principle is that people should be convinced of an ever-increasing number of artificial "needs" so they can be sold a proffered, and profit-making, "solution."

Society

DeLillo's scathing treatment of consumerism is part of a broader critique of society. Most obviously, DeLillo satirizes the decline of stable, married families. While our contemporary education and cultural systems increasingly laud the various types of "new families" (single-parent, homosexual, etc.), DeLillo bases his novel around the fact the Gladneys are a "blended family" that results from two divorces, two sets of children from prior marriages, and all of the emotional baggage and childhood dysfunction resulting from that. Heinrich, in particular, is a 14-year-old metaphor for the confused, alienated, and emotionally-abandoned children that result from such environments, and it really is remarkable that DeLillo appeared to predict both the pattern and notoriety of mass school shooters like those involved in the Columbine massacre. The boy has morbid obsessions, plays chess via mail with an incarcerated mass killer, often wears camouflage, and Babette worries "he will end up in a barricaded room, spraying hundreds of rounds of automatic fire across an empty mall before the SWAT teams come for him with their heavy-barreled weapons, their bull-horns, and body armor."

Another of DeLillo’s substantial social predictions is his anticipation of vacuous Instagram culture. In the novel, this takes the form of heavy satire on things that are “famous for being famous” and focuses on a trip undertaken by Siskind and Gladney to “the most photographed barn in America.” The barn is entirely nondescript, and its fame is artificial—the result of signs that merely proclaim it to be famous. Siskind and Gladney arrive to find more than forty cars and a tour bus in the makeshift lot beside the barn, and become aware that people are more interested in taking photos of the accumulation of people, cameras, and tripods than they are in the barn itself. They come to the realization that, in postmodernity, fame itself has become famous; that celebrity itself has become the focus of celebrity. Or, in DeLillo’s words:

> **“They are taking pictures of taking pictures,” he said.**
>
> **He did not speak for a while. We listened to the incessant clicking of shutter release buttons, the rustling crank of levers that advanced the film.**
>
> **“What was the barn like before it was photographed?” he said.**
>
> **“What did it look like, how was it different from other barns, how was it similar to other barns? We can’t answer these questions because we’ve read the signs, seen the people snapping the pictures. We can’t get outside the aura. We’re part of the**
> **aura. We’re here. We’re now.”**

Like the throngs taking photographs of DeLillo’s barn, the cultural life of the West has descended into a celebrity cult where the objects of adoration are largely non-entities whose individual qualities are of lesser importance to the simple fact that they are famous. In this sense, the Kardashians and other focuses of mass media attention are little more than our “barns,” inanimate and unimportant objects that attract attention because we’ve been convinced that they attract attention. We photograph them being photographed, and in doing so “become part of the aura.”

Conclusion

Don DeLillo’s *White Noise* is one of the best and most intelligent socio-political satires of the last 50 years, and deserves a careful “reading from the Right.” There are certainly themes in the book that will resonate with dissidents, and this review is intended only to cover some of them within a thematic structure. The plot and style of the novel won’t be to everyone’s taste. *White Noise* is itself, after all, an example of postmodernist literature. It is quirky, sometimes unbearably so, and is occasionally needlessly abstruse. DeLillo is also much better at descriptive writing than he is at writing dialogue. However, I believe the novel is worth the effort of a slow reading and re-reading, and *White Noise* is perhaps both the kind of art that the present age needs and deserves. It’s an awful mirror in which our contemporary society is morbidly, strangely, and yet accurately reflected. If you’ve felt like we’ve been living out some kind of dystopian novel, maybe it’s because we have.

How COVID-19 Will Test the West

theoccidentalobserver.net/2020/03/21/how-covid-19-will-test-the-west

Andrew Joyce, Ph.D. March 21, 2020

"If trouble comes when you least expect it, then maybe the thing to do is to always expect it." **Cormac McCarthy, *The Road***

Writing anything about COVID-19 at this moment is a daunting task since the situation is evolving so rapidly, and in so many different locations. Information contained in this piece could be thoroughly outpaced by transformative events by the time it reaches publication, or even by the time I finish up and click "save." There is also a glut of information online right now, some of it reliable and fascinating, and some of it misleading and counterproductive. Everywhere there is a mixture of growing apprehension, clashing opinion, and outright confusion. If the Johns Hopkins Coronavirus Resource Center's interactive map is accurate, there are currently 284,566 cases of COVID-19 worldwide, a figure that is growing. The "true" number of infections, that includes asymptomatic carriers, will be much higher. Beginning on February 24th, an accelerating number of new transmissions emerged outside China, primarily in Italy which currently has over 47,021 cases. At time of writing, France and Germany are also experiencing rapid increases in affected persons, together totaling over 33,000 cases, and Spain is on the brink of a national lockdown with over 25,374. Almost every European country has now been affected, and COVID-19 is now spreading in the United States, Canada, South Africa, New Zealand, and Australia. How will it test the West?

Relations with China

Early speculation on COVID-19, especially in dissident circles, orbited conspiracy theories that the virus was engineered, and that it was either deployed by the United States or was an accidental leak from Wuhan's Institute of Virology. In recent days, the former theory has been eagerly taken up by the Chinese themselves, with the added detail that COVID-19 may have been unleashed by visiting American soldiers during the Military World Games, which were staged in Wuhan in October 19-27, 2019. According to epidemiologist Michael Osterholm, in the course of a very interesting interview with Joe Rogan, it's possible to date the origins of human COVID-19 through a process much like carbon dating, and scientists now have data suggesting COVID-19 became active in humans for the first time in mid-November 2019. Ron Unz has asked:

> **How would Americans react if 300 PRC officers had visited Chicago, and immediately afterwards, a deadly new plague broke out in that city, with a major risk of spreading throughout the country? Isn't it also rather suspicious that Iran has been hit so hard? So the two countries in the world most subject to current American hostility just tend to be especially "unlucky." It hit China just before Lunar New Year, the absolutely worst possible time, and the epicenter was Wuhan, a key transport hub. It really seems an *astonishing* coincidence that 300 American military servicemen had been visiting Wuhan just prior to the outbreak, at a peak of international tension.**

Other than timing of course, there seems to be little or no evidence that this was a bioweapon attack. Most obviously, one would assume that any attempted bioweapon attack by the United States on China would be much more covert than what has been suggested (a deliberate release by a very public group of soldiers). Also, while we know that SARS-like viruses based on bat coronavirus can be developed in the lab, the genome of COVID-19 has also been examined countless times with the result that there are now over 300 papers on MedRXiv concerning the structure, nature, and origins of the virus. None of these papers have highlighted anything suggesting an artificial origin of any aspect of COVID-19.

Conspiracy theories on the origins of COVID-19 are of course a very convenient and useful tool for the Chinese government, because they deflect attention from the fact the outbreak can easily be attributed to bad government, and to Communism itself. I find the idea that the virus originated in a Wuhan "wild food" market to be utterly compelling (see this documentary by 60 Minutes Australia, and this short piece by Vox), and this has direct consequences for perceptions of Chinese Communism. The consumption of "exotic" foods is itself a legacy of the Great Chinese Famine 1959–1961, after which the government permitted private farming but failed to prevent the monopoly by big companies of the rearing of conventional livestock. The peasantry, priced out of the market, resorted in large numbers to the farming of wild animals, especially, in the initial stages, the farming of turtles. Since this curbed starvation to some extent, the government backed these initiatives, and then in 1988 made the encouragement of domestication and breeding of wildlife an explicit aspect of law. Wildlife farming became an industry overnight. Bears, snakes, rodents, lizards, and bats began to be mass-produced for human consumption, and sold in mass markets in many of the country's largest cities. In these markets, multiple species, alive and dead, are stacked in cages on top of one another, with the animals soaked in cocktails of urine and excrement—each cage a petri dish for the development new diseases, especially respiratory diseases, with the potential to jump to humans from myriad mammals. Together with its failure to take decisive preventative action in January 2020, and absent conspiracy theory speculation, the origin tale of COVID-19 is ultimately an indictment of Chinese politics and culture.

How that indictment will impact relations between the West and China remains to be seen. The Carnegie Endowment for International Peace have speculated that while mutual suspicion between the Chinese and the United States will remain high, the coronavirus outbreak will have no meaningful impact on trade between the two countries, and may in fact help de-escalate some prior economic tensions and involve the suspension of tariffs. In the longer term, however, COVID-19 has accelerated discussion about the need to become more independent from China in the production of goods. Several multinational corporations with supply chains based in China, having already considered diversifying their supply chains because of the U.S.-China trade war, are now likely to further their plans. Apple, for example, intends to move some manufacturing of its products (including AirPods and Apple Watches) to Taiwan due to the coronavirus. In Washington, members of Congress have used the outbreak to call for scaling back U.S. reliance on China, especially for prescription drugs, medical supplies, and other critical resources. Since Europe (Germany in particular) is the world's largest manufacturer of drugs and medicines, we are likely to see a gradual decoupling of the United States from Chinese production, and a greater integration of European-American trade. Brexit Britain, until recently seen by the Chinese as having great potential for a lucrative trade and investment deal, may now present more of a cold house than previously thought. The EU, already resistant to increased Chinese economic influence, is also likely to dig its heels even deeper in the face of Chinese approaches. Some of the lasting challenges of COVID-19 will be how the West can distance itself from economic dependence on Chinese manufacturing, what impact this will have in both the shorter and longer term, and how the Chinese will respond.

Migrant Pressures

The first European outbreaks of COVID-19 fatefully coincided with an aggressive two-week operation by Turkey on its border with Greece, involving the movement of thousands of Syrian and African migrants. Beginning in late February, the Turkish government announced it would no longer stop migrants trying to reach Europe, and then drove thousands to the Greek border, live-streaming the process to encourage more to follow.

The move was widely understood as an attempt to force European support for Turkey's military campaign in northern Syria, and also as an attempt to extort more money from the EU. Although the effort now appears to have concluded with Turkey backtracking in the face of Greek resilience, Europe continues to have this metaphorical human "pistol" pressed to the side of its head.

COVID-19 is going to aggravate the broader migrant problem. Already the clamor is growing that migrant camps on Europe's borders should be evacuated on health grounds, with the migrants permitted to enter Europe. Doctors Without Borders (MSF) have argued that unhygienic and cramped living conditions mean COVID-19 can spread very fast, and that social distancing and hand washing are more difficult. While Europe bans mass gatherings, it's been said that people in these camps have nowhere to go. Even within European countries, the outbreak has been associated with calls for amnesties and the opening of migrant detention centers. In the UK, lawyers and campaigners have called for hundreds immigration centers detainees to be released "because of fears they will contract coronavirus while locked up."

The problem with such calls is that they all appear to present COVID-19 as a deadly plague slaughtering all in its path, rather than as something that afflicts the most seriously ill among the old and infirm. As is well known, the average age of Europe's would-be migrants, particularly those from Syria, is somewhere around the late 20s. Given the known progression of COVID-19 in people in this age category, calls to permit mass influxes of masses of migrants purely because of the outbreak is tantamount to calling for open borders because potential immigrants might otherwise catch the common cold. Such calls are likely to ride the crest of a media-induced wave of panic, however, and the resolve of the West to resist further migrant flows will indeed be tested by twisted forms of moral blackmail in the weeks and months to come.

Life and Death under Liberalism

As stated in my review of Don DeLillo's *White Noise* (1985), we live in a decaying society that is in terror of death, and pathologically so. This pathology is rooted in mistaken beliefs that our civilization is dying from, or could imminently die from, disease epidemics, climate catastrophes etc., in the midst of willful and ignorant abdication of a future (via self-hate and industrialized abortion) in favor of mass immigration, consumerism, and instant gratification. Just as one has to confront death in order to truly live (or to become "authentic" in Heidegger's philosophy), our society is in constant flight from death and thus inevitably collapses into inauthentic decay. COVID-19, while not as lethal as media coverage would suggest, is a reminder of our mortality and human fragility and will necessarily have a jarring effect on a Western liberalism that has become increasingly distant from the confrontation with death.

Life under liberal finance capitalism is largely one of illusion, in which the prospect of real death is pushed far into the distance, both psychologically and culturally. Postmodern Western liberal culture is largely one of perpetual adolescence, in which the primary virtues are acting according to one's individual will, identifying oneself in a hyper-individualistic manner, and expressing these identities via conspicuous consumption and behavior. We do not "live towards" Death, with a sense of purpose and a feeling that we are part of a much grander civilizational trajectory. We do not understand that Death has shaped our historical path, and that it hangs over us in ways that should direct our actions in the present.

COVID-19, regardless of current confusion over its true mortality rate, is a corrective to illusions that "progressive" Man has overcome Nature and can shape the world according to the human image, and without consequences. Certainly throughout my own lifetime, I've grown accustomed to assertions that life expectancy will continue to increase, and that there will be an endless supply of innovations and social projects that will make the mechanics of life easier and more productive. One increasingly expects that one will live a long life, mostly in very good health. Such a sense of security can breed all kinds of arrogance and fantasies, including the recent perverse luxury of the delusion that one can simply decide to be this or that gender. This new virus, however, presents the possibility, both in itself and its inevitable heirs, that Death is much closer than we ever thought, and that for all our technological advancement and self-congratulation, Nature need only tweak one molecule, so small our naked eyes could never perceive it, and the grave opens before us. The Age of Fantasy is confronted with the ultimate reality.

How the West responds to this realization will be a further cultural challenge. We have grown equally accustomed to the idea that we have "advanced" morally as a society, and that we have overcome some of the more "brutish" aspects of human existence that we perceive in the past. But in a world of apparently increasing plenty, such notions can be hard to test. It's always easy for a man with a full stomach to condemn the actions of the starving. The conceit of the full-bellied West that it has overcome and surpassed itself and its past will now be tested. I, of course, arise from a political and philosophical tradition that insists there is no shame in the past. I see little or no place for morality in the struggle for survival. And I also see the cracks already forming in the Western conceit. This society that is against "hate" and prides itself on "coming together" is already struggling to stop people rioting over toilet paper and bottled water. If civil order breaks down, will the proud feminists be seeking their own resources, or hoping for a strong man to protect them? If the death toll does rise dramatically, and if curfews and lockdowns are imposed and intensified, I ask: How well will your beloved multicultural societies respond? If resources become scarce and tensions rise, who will you trust? These tests are coming.

Economic and Political Fallout

Just days ago, JPMorgan projected that a recession will hit the US and European economies by July, with US GDP to shrink by 2% in the first quarter and 3% in the second, and Eurozone GDP to contract by 1.8% and 3.3% over the same periods. Sudden cessation of economic activity through quarantines, event cancellations, social distancing, and the almost complete shutdown of the tourist industry will have both immediate and longer term consequences for national economies and broader trade patterns. The mass closing of schools will expose pre-existing weaknesses in a modern system that sees women funneled en masse into the work place while their children are left in day cares or schools. According to numbers from the Bureau of Labor Statistics, more than 70 percent of American mothers with children under 18 work. Through the closing of schools alone, the impact of COVID-19 will almost certainly have the greatest impact on the role of women in the workplace since World War Two, with many forced to leave work and return to the home for an as yet undetermined amount of time. How this will impact the businesses or public entities employing these women remains to be seen, but it will undoubtedly cause significant difficulties and necessitate some level of infrastructural change.

The outbreak of COVID-19 is also projected to test Western healthcare provision to the limit. It’s been particularly interesting that the outbreak in Italy effectively broke the health system in Lombardy, widely regarded as one of the best in the world. Before the outbreak, it was remarked that:

> **The Lombardy healthcare system, characterised by quality and efficiency, is a model of reference both in Italy and worldwide. With the benefit of private partnerships in fact, it ensures its citizens and those who live in other regions or abroad have access to prime level health care with all the advantages of a public system. Lombardy has 56 University Departments of Medicine, 19 IRCCS (IRCCS means an institution devoted to excellence in clinical care and research) which represent 42% of the national total, 47 Institutes and 32 Research Centres. As a result, Lombardy and in particular Milan have always attracted the most renowned physicians in every field of expertise.**

It took COVID-19 just four weeks to exhaust every hospital bed in Lombardy, force doctors out of retirement and medical students to graduate early, and provoke the creation of 500 triage tents outside hospitals nationwide. The different, and ever-politicized, healthcare systems of the United States and Great Britain are about to experience the most intensive test in their respective histories. One of the most outspoken figures from the medical profession on social media in recent days is Eugene Gu, who has made a point of attacking the profit-seeking nature of much of the American medical establishment. Gu has argued that American medicine is essentially a pyramid scheme that profits those at the top by artificially restricting the number of doctors produced by the system:

> **The medical school and residency system in the United States is completely broken compared to other countries. Now that we are in the middle of the coronavirus pandemic, we need to reflect upon an abusive system that hurts patients and seeks to make a few specialists filthy rich. Even before the coronavirus, we created a huge physician shortage by limiting spots in medical schools to inflate doctors' salaries the same way De Beers fixes the diamond market. And we gutted primary care so that specialists like plastic surgeons and dermatologists can get rich. I took an oath to "first, do no harm." I cannot just stand by and watch as the corrupt cesspool we call our American medical system fails our patients while a few doctors, insurance executives, and Big Pharma get filthy rich. Medicine should not be a for-profit industry.**

Whether or not one agrees with Dr Gu's perspective, the coming weeks and months will test both American for-profit medicine and Britain's nationalized health system, and perhaps leave long term political legacies for both.

Political consequences will also inevitably result from the approaches of individual leaders to the crisis. Boris Johnson is risking his political future on a "herd immunity" strategy that is radically different from the course of action pursued by other leaders. It's been criticized as involving the sacrifice of the older generation for a slightly prolonged period of economic normalcy and an entirely assumed future immunity among the young. Donald Trump, meanwhile, is quickly trying to move on from a highly dismissive initial response to the outbreak. In both cases, and throughout the West, moderately "conservative" populism based on the celebration of finance capitalism and token gestures on borders will be tested to the limit by increasing strains on all aspects of social, political, and economic life. Trump, in particular, has managed to squeeze a lot of political mileage out of the performance of the stock market. With stocks tumbling, and the American healthcare system pushed to the limit, it remains to be seen whether Trump's drive to make gay sex legal in Africa will be enough to keep his voters happy.

In another return of the Real, of course, COVID-19 is doing more to close borders than any expression of political populism ever has. It was all well and good that "the world is a village" when this involved cheap and cheerful vacations, but all it took was a few houses in the throes of sickness for the rest of the villagers to wish there was somewhere they could escape to. The global village is in shutdown. All humans might be equally susceptible to this virus, but national borders, so often scorned until recently, now reveal they might have some uses after all – just one of them being the invaluable opportunity to seal and control a limited territory. How people grow accustomed to this renewed emphasis on border control may leave a lasting political legacy for the West also. In any case, we can only hope it will.

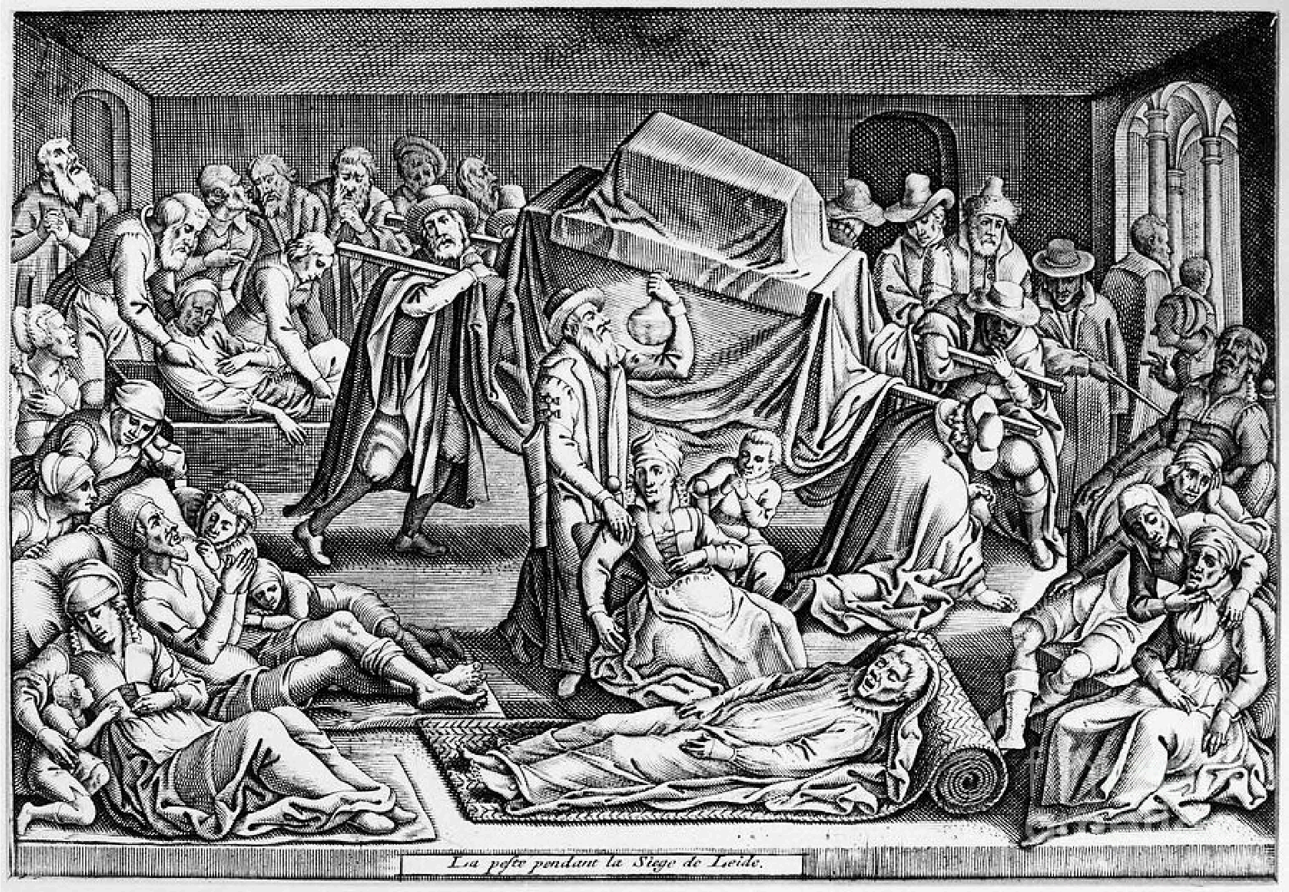
Conclusion

With events moving so quickly, I conclude with the oppressive sensation that I’ve written both too much and too little. The figures presented at the outset of this essay will be superfluous by the time this piece is published, but I do think some of the suggestions in the body will remain relevant for some time to come. I wish all our readers the best of luck and the best of health in the weeks and months to come. May globalism’s difficulty be the dissident’s opportunity.

On Jews and Plagues: Adventures in Jewish Historiography

theoccidentalobserver.net/2020/03/28/on-jews-and-plagues

Andrew Joyce, Ph.D. March 28, 2020


La peſte pendant la Siege de Leide.

“The libel that Jews were continually plotting to poison the world had particularly tragic results during the Black Death of 1348–49.
Dennis Prager & Joseph Telushkin *Why the Jews? The Reason for Antisemitism*[1]

“There is no direct link between the massacres and the plague.” Iris Ritzmann, “The Black Death as a cause of the massacres of Jews: A Myth of Medical History?”[2]

I’ve been fascinated in recent days by Jewish commentary on COVID-19, which ranges from paranoid conspiracy theories about white nationalists to blunt admissions of intense Jewish ethnocentrism. In the first instance, the FBI’s apparently permanent and unironic surveillance of teenage chat sites has resulted in a stern but ludicrous warning that “extreme right-wing groups in the US are telling their members to deliberately spread the deadly new coronavirus to police officers and Jewish people.” Aside from conjuring mental images of ultra-orthodox Jews being chased by coughing skinheads, the ADL has taken to shaking its begging bowl in regards to rumors that Jews created the novel coronavirus in order to sell vaccines and “take advantage of the markets collapse through insider trading.”

This petri dish of paranoia coexists with awkward Jewish discussions of the fact that Jewish communities are ideal incubators of disease because, in the words of *The Forward*, "the density of Jewish social networks across all denominations is almost twice as thick as that of the average American." Less than a year after New York's orthodox Jewish communities became epicenters for a resurgence of measles, concerns are already growing that the same communities are going to be a devil's playground for COVID-19, which has already claimed the lives of two ultra-orthodox Jews in London.

Both inspired and disgusted by this mixture of contemporary disease and paranoia, I thought I'd revisit some historiographical material I prepared several years ago that concerns the same themes. The following essay concerns the putative allegation that Jews caused the Black Death, Jewish apologetic narratives in historiography, and the broader role of myth in Jewish self-understanding.

Accusations of Accusations

Anyone confronting mainstream Jewish historiography for the first time is overwhelmed by the victim paradigm inherent in most scholarship, a key part of which is the idea that Jews have been irrationally scapegoated countless times over many centuries. I've previously described the victim paradigm:

> **Jewish historiography is saturated with allusions to the "unique" status of Jews, who have suffered a "unique" hatred at the hands of successive generations of Europeans. In essence, it is the notion that Jews stand alone in the world as the quintessential "blameless victim." To allow for any sense of Jewish agency — any argument that Jews may have in some way contributed to anti-Jewish sentiment — is to harm the perpetuation of this paradigm. In this sense, the 'victim paradigm' also contributes heavily to the claim for Jewish uniqueness and, as Norman Finkelstein has pointed out, one can clearly see in many examples of Jewish historiography the tendency to focus not so much on the "suffering of Jews" but rather on the simple fact that "Jews suffered."[3] As a result, the paradigm offers no place to non-Jewish suffering. … The omission of the Jewish contribution to the development of anti-Semitism (be it in a village setting or a national setting), leaves the spotlight burning all the more ferociously on the 'aggressor.' Within this context, the blameless victim is free to make the most ghastly accusations, basking in the assurance that his own role, and by extension his own character, is unimpeachable. The word of this untainted, unique, blameless victim is taken as fact — to doubt his account is to be in league with the 'aggressor.'**

Jewish historiography can be interpreted in some ways as little more than a catalog of "accusations of accusations," to the extent that such works invariably explain historical

European behavior, often exaggerated, by positing Europeans as acting on a number of irrational and fanatical beliefs about Jews. This is true of historiographical accounts of almost every historical outbreak of violence against Jews, in which Europeans are presented as indulging in pogroms because of religious fanaticism during the Crusades or putative panics about alleged Jewish ritual murder. Certain fringe elements of European folklore about Jews, such as the idea that male Jews menstruate or that Jews buried their dead with rocks so that they could throw them at Christ in the afterlife, are brought front and center in mainstream historiography and used to explain very complex situations that certainly require a more nuanced understanding.

Arguably, similar results are achieved in more contemporary history through a mainstream scholarship that argues that mass Jewish casualties during World War Two were the result of another alleged European fantasy—that of race science. The actual role of Jews in European society prior to the war can be discarded, and in fact largely has been discarded, in favor of an approach that attributes Jewish deaths to just another manifestation of European irrationality and fanaticism. As stated above, however, making the case that perhaps race science wasn't irrational, or a fantasy, is tantamount to an admission to being in league with the 'aggressor' — something that few or no mainstream academics are willing to do.

The result is a body of historiography that implicitly, and sometimes explicitly, bases its argument on the idea that historical Europeans were profoundly ignorant and superstitious. Such perceptions, of course, live on in the Jewish mind, and one can only interpret aspects of Sacha Baron Cohen's *Borat* (2006), especially its depictions of Eastern Europeans who believe that Jews hatch from eggs and can shape-shift into cockroaches (and can be persuaded to leave by having cash thrown at them), as a reinforcement of Jewish conceptions of their history. A scene depicting Cohen lying in bed, in terror at finding himself in the home of two old Jews, and clutching a cross and a fistful of cash, is intended as the ultimate parody of the historical Christian and his alleged fantasies about Jews — both religious and economic. We are encouraged to laugh alongside Jews at the apparent stupidity of our ancestors.

I'm in nest of Jews, they have cleverly taken shape of old people you can barely see their horns.

The Black Death in Jewish Historiography

One of the most oft-repeated of these putatively parody-worthy historical European "canards" is the idea that Jews in some way caused the Black Death (Great Bubonic Plague), an epidemiological disaster that claimed the lives of somewhere between 30% and 60% of the European population in the middle of the fourteenth century. In mainstream Jewish historiography, the most politically useful, and therefore most prominent, aspect of this particular "canard" is the notion that Jews caused the plague by poisoning the wells of Europeans. Thus we are encouraged to see such a belief as a variant on the "Blood Libel" that Jews perform ritual murder of Christians. Added to this basic framework are multiple allusions to Christian suspicions that Jews engaged in well-poisoning out of a desire to wipe out or subjugate Christians and pave the way for Jewish world domination. The underlying message of the focus on such beliefs is therefore the idea that historical Europeans were ignorant (scientifically and morally) and paranoid about Jews to the point of irrationality. Because significant numbers of Jews were set upon and killed during the years when the Black Death was active, such narratives about Europeans contain the additional message that Europeans are dangerous fantasists, and that Jews are their unfortunate and blameless victims.

The problem with historiography like this is that it's yet another example of taking what were really just fringe beliefs and placing them as the primary motivation for complex and deep-rooted inter-ethnic hostility. The result is a wholesale condemnation of European society. For example, Robert Wistrich, now deceased, was a prominent producer of anti-European histories of anti-Semitism and claimed in one of his most famous works that "The Black Death which raged in Europe between 1347 and 1360 added yet another deadly accusation against the Jews — that of poisoning wells in order to wipe out Christians and establish their domination of the world. *There is no doubt that the masses believed this charge*."**[4]** [emphasis added] The Israeli historian Mordechai Breuer (1918–2007) wrote in one of his seminal essays on "The Black Death and antisemitism" that "the destruction of the Jews in the days of the plague was associated with the well-poisoning libel … *There is no doubt that the masses believed all the stories of the atrocities attributed to the Jews*."**[5]** [emphasis added] The similarity between these phrases, together with certain other textual "coincidences" have always suggested to me that Wistrich basically engaged in a quasi-plagiarism of the volume in which Breuer's essay appeared (*Antisemitism Through the Ages*, 1988) for his own *Antisemitism: The Longest Hatred*, which appeared a few years later (1991). Regardless of such finer points, patterns of mutual reliance, often devoid of reference to verifiable contemporary primary material, are endemic in the Jewish writing of histories of antisemitism. Breuer simply had to assert that it was beyond doubt that "the masses" were beholden to irrational myths, and this was sufficient in itself for Wistrich to repeat.

Mutual referencing over time led to a situation in which the idea that Europeans irrationally blamed Jews for the Black Death is now ubiquitous. Frederic Cople Jaher writes that "Already deemed lethal foes of Christianity, Jews were blamed for causing the Plague by poisoning wells. … Another delusion about Jews that intensified at the time of the Black Death was the charge of a world Jewish conspiracy against Christianity."[6] An entire chapter of Norman Cantor's *In the Wake of the Plague: The Black Death and the World It Made* (2001) is devoted to an attempted deconstruction of claims of "The Jewish Conspiracy," with Cantor arguing that Christians "made scapegoats of the Jews, charged them with spreading the plague by poisoning wells, and unleashed horrific pogroms on them."[7] Mark Cohen has written that the Black Death "witnessed massive pogroms against the Jews, who were believed to have poisoned wells in an attempt to destroy Christian civilization."[8] Perhaps the most savage character assassination of the European peoples, however, was carried out by the highly-incentivized non-Jewish historian Gavin Langmuir, who was for obvious reasons a firm favorite in the Jewish establishment. In his extravagantly-praised *History, Religion, and Antisemitism* (1990), Langmuir opined in relation to the Black Death that:

> **It would be hard to find a clearer example of irrational scapegoating. … By the late Middle Ages, in order to dispel doubts about their religion and themselves, many Christians were suppressing their capacity for rational empirical thought and irrationally attributing to the realities they denoted as "Jews" unobservable characteristics.**[9]

But is any of this true?

The Myth of Irrational European Pogroms

Some of the most recent, cutting-edge historiography from non-Jewish academics continues to chip away at some of the Jewish-led consensus that formed between the 1960s and early 2000s.[10] For example, as the scholar Cordelia Hess has touched upon in her Berghahn-published *The Absent Jews* (2017), at least some of the historiographical accounts of anti-Jewish massacres alleged to have occurred during the Black Death are now acknowledged as being based on little more than hearsay, unreliable sources, misreadings of verifiable sources, and, to use Hess's words, "no actual evidence of anti-Jewish pogroms."[11] In fact, it has now been discovered that some alleged pogroms have been attributed to German towns where there had never been Jewish settlements.[12]

Of course, some violence against Jew did occur, and it occurred right across Europe. But was it motivated by "irrational" ideas about well-poisoning based on little more than fanatical religious bigotry? Contrary to the assertions of the Jewish academics named above, due to a scarcity of contemporary primary sources there is actually no definitive methodology for ascertaining how widespread certain beliefs were among "the masses" in this instance, and certainly nothing that would justify such claims as "there is no doubt the masses believed this charge." What we do have are a relatively small number of accounts of attacks on Jews from contemporary chroniclers that paint a rather nuanced picture of what really occurred. Take, for example, the following extract from the records of the chronicler Conrad von Megenburg:

> **In many wells, bags filled with poison were found, and a countless number of Jews were massacred in the Rhineland, in Franconia, and in all the German countries. In truth, I do not know whether certain Jews had done this. Had it been thus, assuredly the evil would have been worse. But I know, on the other hand, that no German city had so many Jews as Vienna, and so many of them there succumbed to the plague that they were obliged to enlarge their cemetery greatly and to buy two more buildings. They would have been very stupid to poison themselves. … But I do not wish to whitewash the wickedness of the Jews.**

What stands out here is von Megenburg's scepticism. My own interpretation of the third sentence, assuming "the evil" to be the massacres and not the act of poisoning, is that if definitive proof had been found against certain Jews in regards to the bags of poison that had in fact been found in “many wells,” then the violence would “have been much worse,” and this would indicate the violence itself was at least not solely rooted in the accusation of well-poisoning, since some doubt was evidently present among those who carried out the killings. Alternately, if “the evil” being referred to was the act of poisoning, this account would suggest the author believed there was a possibility of two different events occurring — both a plague of undetermined cause, and a mass poisoning campaign orchestrated by Jews.[13] Whether Jews did or did not place bags of poison in European wells strikes me as entirely beside the point. If they did not, the question remains as to why someone would accuse them of it, or frame them for it, and *Borat*-like ignorance and religious hostility is simply insufficient to contextualize and explain this behavior. If some Jews did engage in the poisoning of wells, and we certainly know that it was not uncommon for medieval Jewish communities to possess their own private wells and water supply within their walled districts, this doesn’t detract from our current knowledge about the origins, nature, and spread of bubonic plague, and we would be left with certain other questions about the nature of this inter-ethnic hostility.

The question remaining is why some Jews were attacked and killed during the Black Death. Here, again, modern scholarship is reversing some of the received wisdoms of older Jewish historiography and casting doubt on some long-held assumptions. The German scholar Iris Ritzmann, for example, has argued that “there is no direct link between the massacres and the plague,” and has suggested that a much deeper undercurrent of socio-economic friction between Jews and Christians merely found expression during a time of heightened social anxiety. Ritzmann has gone as far as to argue that relations were so bad that massacres may have occurred even without the plague as a trigger event.[14] Mordechai Breuer concedes that “none of the traditional motifs” of religious anti-Semitism feature in the minutes of the interrogations of the Jews accused during the Black Death, adding “at most, they came up in connection with distant rumors about the matter.”[15] There were almost no attempts to convert the Jews, and Breuer further adds, quite contrary to some of his other assertions, that “the attackers had no intention whatever of forcing the Jews to change their faith and this was not the focus of what was happening.”

What, then, was happening?

Again, in contrast to his overall conclusion and blanket accusations against the historical European masses, Breuer is forced to concede in the middle of his own study that “an analysis of what occurred during the days of the plague indicates that social, economic, and political factors were of much greater import in fanning the flame of antisemitism than is generally understood.” Most of the aggressors during the Black Death were craftsmen and artisans who had been lent money by Jews “at usurious rates of interest.”[16] These craftsmen, essentially the middle class of their day, resented the formation of a mercantile alliance between the aristocracy and the merchant class that exploited their labor and suppressed the prices of their goods. Moreover, underpinning this alliance was a system of Jewish loans that upset the natural order they were used to. Rather predictably, anti-Jewish violence was ruthlessly suppressed by urban elites everywhere because these elites were tightly connected to Jewish finance. Documents still survive from Cologne, Freiburg, Basel, Heilbronn, Strasbourg, and Erfurt showing that city councils interpreted all anti-Jewish actions as a more general attack upon the elite status quo. Breuer comments that "by the beginning of 1349 it was clear that a number of city councils wished to suppress the popular uprising from fear that the mobs might oust them." The European "masses" described in Jewish historiography were in fact divided into factions, each with its own particular interests, and genuine adherence to "irrational" notions of well-poisoning was of minimal import. The bottom line was that Jews were regarded as having a negative effect on the social, economic, and political fabric of the nation, and not without cause.

Conclusion

One wonders if, decades or centuries from now, Jewish historians will lament the persistence of antisemitism by explaining that Europeans once "irrationally" blamed the Jews for COVID-19. As evidence, perhaps they'll point to some excerpts from 8chan and argue that this was the belief of "the masses." Here I'm employing a caricature of sorts, but one not totally detached from precedent. Many decades of Jewish effort have gone into pushing the idea that our ancestors were unsophisticated *Borat*-like brutes who subjected the Jews to countless irrational massacres. And, although modern scholarship is chipping at the edges of this edifice, new discoveries and arguments remain far from the mainstream. One persists in seeking immunity to the contrivances of Jews and plagues.

[1] Prager, D. & Telushkin, J, *Why the Jews? The Reason for Antisemitism* (New York: Simon & Schuster, 2003), 85.

[2] Ritzmann I. [The Black Death as a cause of the massacres of Jews: A Myth of Medical History?] *Medizin, Gesellschaft, und Geschichte : Jahrbuch des Instituts fur Geschichte der Medizin der Robert Bosch Stiftung*. 1998 ;17:101-130.

[3] Finkelstein, N. 'The Holocaust Industry,' *Index on Censorship*, 29:2, 120-130, p.124

[4] Wistrich, R. *Antisemitism: The Longest Hatred* (London: Thames Methuen, 1991), 32

[5] Breuer, M. "The Black Death and antisemitism," in Almog, S. 1988. *Antisemitism through the ages*. Oxford, England: Published for the Vidal Sassoon International Center for the Study of Antisemitism, the Hebrew University of Jerusalem, by Pergamon Press, 140-1.

[6] Jaher, F. *A Scapegoat in the New Wilderness: The Origins and Rise of Antisemitism in America* (Harvard: Harvard University Press, 1994), 68.

[7] Cantor, N. *In the Wake of the Plague: The Black Death and the World It Made* (New York: Simon & Schuster, 2015), 152.

[8] Cohen, M. R. *Under Crescent and Cross: The Jews in the Middle Ages* (Princeton: Princeton University Press, 1994), 169.

[9] Langmuir, G. I. (1990). *History, Religion, and Antisemitism*. Berkeley: University of California Press, 301-2.

[10] The work of the late John Doyle Klier on the mythic elements of the Russian pogroms is almost certainly without peer in this regard.

[11] Hess, C. *The Absent Jews: Kurt Forstreuter and the Historiography of Medieval Prussia* (New York: Berghahn, 2007, 204.

[12] Ibid.

[13] For a more contemporary parallel one might point to the post-war plot by Israelis to poison the German water supply that was only abandoned when it was disrupted by British authorities.

[14] Ritzmann I. [The Black Death as a cause of the massacres of Jews: A Myth of Medical History?] *Medizin, Gesellschaft, und Geschichte : Jahrbuch des Instituts fur Geschichte der Medizin der Robert Bosch Stiftung*. 1998 ;17:101-130.

[15] Breuer, “The Black Death and antisemitism,” 144.

[16] *Ibid*., 145.

Multiculturalism in the Age of Coronavirus

theoccidentalobserver.net/2020/04/14/multiculturalism-in-the-age-of-coronavirus

Andrew Joyce, Ph.D. April 14, 2020

"Promote a sense of collectivism: All messaging should reinforce a sense of community, that 'we are all in this together.' This will avoid increasing tensions between different groups." Scientific Advisory Group for Emergencies (SAGE)

The above advice was given to the British government in late March, and represents a propaganda strategy designed to stop the flimsy fantasy of multicultural harmony coming apart at its threadbare seams. From a purely strategic point of view, of course, it makes perfect sense. Whether readers believe that the COVID-19 pandemic is a real health crisis or a contrived one, the fact remains that a crisis scenario has been fully realized. Millions are now unemployed, with no immediate prospect of finding new jobs. Many thousands are being taken into hospitals with rapidly diminishing capabilities to treat them. Resources, in terms of jobs, material goods, and services, are becoming scarce. Entire populations have been placed under a kind of house arrest, with some losing their minds and adding their own families to a "string of domestic killings." A state of emergency now prevails, and the "normal" that we knew isn't coming back any time soon, and perhaps never will. Multiculturalism, built on the hitherto monolithic foundations of global liberal finance capitalism, and "normalised" by an equally monolithic academic-media complex, is thus subjected to its first "earthquake" from outside the system. One would naturally expect this system to respond by shoring up its more vulnerable structures. And so, I'd been waiting for advice on protecting multiculturalism, like that from SAGE, for about two weeks before it finally arrived. We can be sure it's been repeated, more or less verbatim, in the halls of every Western government.

In all genuine crises, the superfluous and the artificial within one's ecology are abandoned quickly. Consult with any survival expert and he will tell you that the core strategy in any survival situation is to strip all activity back to extreme basics — fire, shelter, water, and food. Anything else, any attempt to divert energy into unnecessary rest or leisure, could prove fatal. When societies encounter genuine crises, the same philosophy prevails. Central infrastructure is protected, and superfluous entertainments and distractions are either repurposed as propaganda for the maintenance of morale or dispensed with entirely. The flow of information, outside propaganda, is streamlined to the essential and the relevant. When was the last time you heard about a “Drag Queen Story Hour” or tranny bathrooms? These things were part of our civilisational decline, but they were also merely a form of cultural ephemera produced by a corrupt, rootless cosmopolitanism. To put it in the new language of our times, these things were examples of viral shedding rather than the virus itself. They were the means by which the ideological virus reproduced itself in impressionable or vulgar minds. It may be some time before we are exposed to this kind of ephemera again, which we can applaud and self-congratulate ourselves about, but what about the real virus at the heart of it? What about multiculturalism under coronavirus?

All dissident circles and political outliers have explained lack of success in recent decades by arguing that the false consciousness of the masses, induced by materialism and the saturation of culture with the prevailing ideology, can only be broken by a crisis of global proportions. For the Far Left, this has involved speculation about identifying “emancipatory opportunities” in events such as the migrant crisis, the 2008 financial crash, and the putative future collapse of capitalism itself. Those on the Far Right have equally made gains through crises such as ethnic riots, Muslim terrorism, and wars in Afghanistan and Iraq. It would therefore appear natural, to some extent, to assume that the bigger the crisis, the bigger the possible gains for those outside the mainstream. The assumption would be that a global health emergency ushering in a new Great Depression, would be just what dissidents are looking for. The difficultly thus far, however, is that coronavirus doesn't seem to be delivering. Why?

Multiculturalism in stasis

Although we are still in the relatively early stages of this outbreak, and a long way from the mass production of a vaccine, the system has taken extremely good care of itself and has demonstrated an extraordinary capacity to absorb and deflect damage. I'm not referring here to medical systems, or to the production and distribution of supplies and equipment, which has been problematic and haphazard. I'm talking about the fundamental governmental and financial structure of how we live our lives. My initial impression is that the tensions induced by multiculturalism and mass migration are now under a kind of situational permafrost. Quite simply, just like its manifestations of viral shedding, multiculturalism has itself been quarantined. If multiculturalism was sustained in the past by a vast network of creeping legal, educational, social, and cultural controls, then it shouldn't be surprising that it should be held firmly in place at a time when government controls are expanding rapidly.

Multiculturalism is a political and economic problem, but it is primarily social in that it involves direct competition and negative interpersonal interactions between races (social groups). With the introduction of social distancing and forms of mass house arrest, there would be a predictable decline in flashpoints and confrontations. Of course, people still need to exercise, and to procure food and medicines. And, unfortunately, even these meagre opportunities have already provided ample opportunities for Whites to be targeted. In England there have been examples of Muslims and Africans harassing elderly Whites by coughing on them, but the butchering of a seven-year-old English girl, who had been taken on a bike ride through a park by her father, by a Somali immigrant is probably the most horrific recent example. Overall, however, with streets emptying and social gatherings all but eliminated, multiculturalism, along with its symptoms, has been largely sidelined by immediate medical and financial concerns.

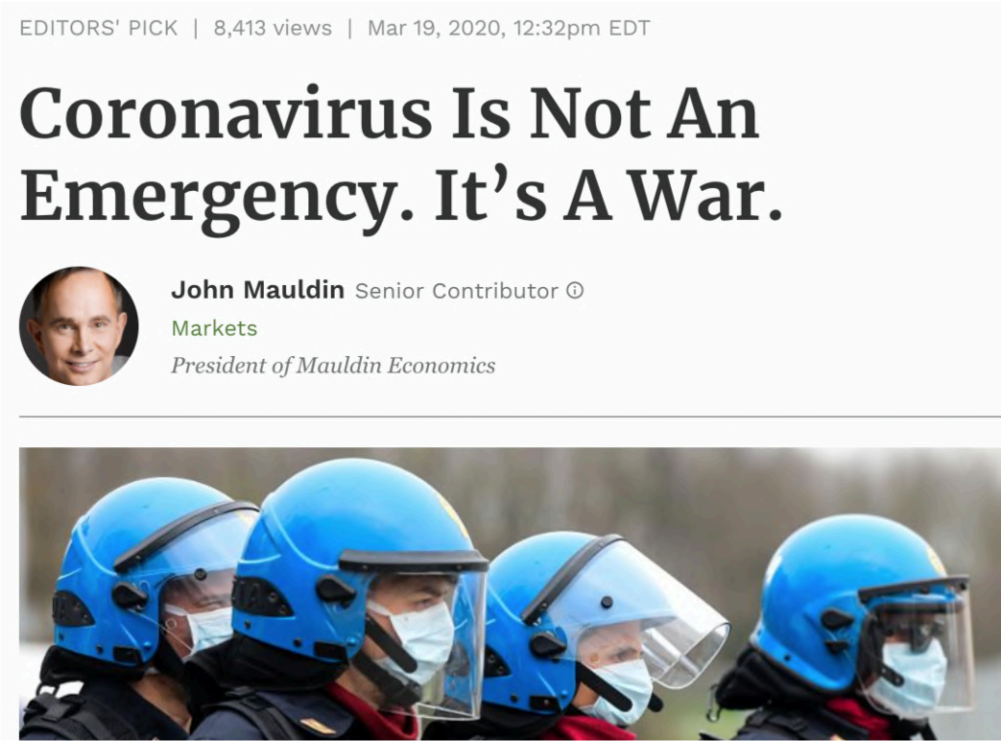
This is a valuable lesson for those of us, myself included, who had been convinced in recent years that any kind of serious crisis would prove to be a tipping point in Western consciousness about multiculturalism. Certainly I did not foresee a situation in which multiculturalism could be sequestered within a crisis. And yet it has been. Since the imposition of social distancing measures, crime has plummeted throughout the West. In some areas of the UK, crime has dropped by 20% thanks to the almost complete elimination of snatch-thefts and assaults in public spaces, crimes in which non-Whites feature disproportionately as perpetrators. New York, Chicago, and Los Angeles have witnessed falls in crime of around 25%, with the most marked declines in burglary and assault. Sex crimes have in some areas declined by almost 50%. These falls are almost entirely due to the dramatic reduction, even elimination, of opportunities for such crimes to take place. Whites are safer in their homes than they are in a public saturated with ethnic hostility and criminality. What prevails now is an uneasy peace, a kind of phoney war. Ethnic crime and other forms of interpersonal hostility between the races, something we should unashamedly acknowledge as a propaganda advantage in our confrontation with the broader phenomenon of multiculturalism, is for the time being more or less neutered.

A New False Consciousness

The advice given to the British government by SAGE quite bluntly argues for the manufacturing of a "a sense of collectivism: All messaging should reinforce a sense of community, that 'we are all in this together.'" This is something that we should all have expected when something like "the crisis" we'd been waiting for finally arrived. That being said, I never imagined it would work. What I have instead observed in the last few weeks is something like the creation of a new false consciousness to mask the cracks in the old one. Yes, economic uncertainty and a daily drumbeat of morbid fear is being disseminated by the mass media. But, for me personally, the more unsettling aspect of what has occurred is the development of a sense of collectivism bred on social media and rooted entirely in fantasy, self-congratulation, and a cloying, ad hoc, insincere, and entirely temporary sentimentality about health workers.

Quite frankly, we aren't all in this together. Regardless of the insane bathtub ranting of Madonna, the mega-rich have absconded from their city dwellings en masse, in search of private islands replete with "Covid-19 tests abroad, personal medics and subterranean hideouts." Otherwise normal people have engaged in riotous behavior against one another in order to obtain vast quantities of toilet paper. Competition and tension between nations has increased over access to supplies from China. The old and infirm are more or less at the mercy of younger generations who've either failed to take the virus seriously or openly celebrated it as a "Boomer Remover." Muslims and ultra-Orthodox Jews have proven themselves to be especially prone to spreading infection (see here and here) and dying from COVID-19 (so far, Jews are over-represented in UK deaths by a factor of eight), due to their large families, sometimes with three generations under one roof, and other social habits. Blacks and the disabled have each made the case that they are being uniquely discriminated against in government responses to coronavirus. It's a psychological free-for-all, and fertile ground for physical disquiet, disguised only by the fact we're barely allowed out of our homes.

Part of the conditioning of false collectivism is the easily observed widespread employment of the language of warfare. I've lost count of the number of times I've heard politicians and media figures talk about the "battle" against "the enemy." Donald Trump has declared he is a "wartime president" against "an invisible enemy." Emmanuel Macron announced that his country is at war with an "invisible, elusive" enemy. Italy's special commissioner said the country must equip itself for a "war economy." Prior to becoming infected and entering intensive care, Boris Johnson announced to his fellow Britons that theirs was a fight in which each and every citizen was "directly enlisted." Doctors and nurses are said to be on the "front line." One intention of this nomenclature is probably to reinforce the seriousness of the situation, and to encourage a sense of sacrifice. On the other hand, and more subversively, it's designed to pacify aggression (by encouraging people to accept their losses as part of a "war effort"), to normalise the expansion of emergency powers and the national security state, and to try to manufacture popular unity by positing a common enemy upon which we are supposed to vent our anxieties and psychological aggression.

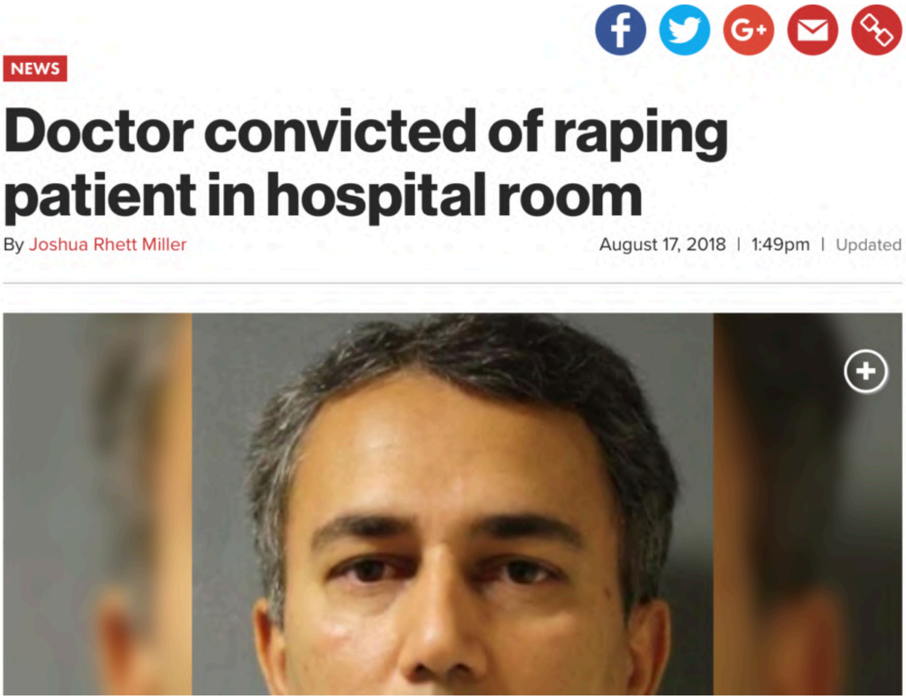

EDITORS' PICK | 8,413 views | Mar 19, 2020, 12:32pm EDT

Coronavirus Is Not An Emergency. It's A War.

John Mauldin Senior Contributor ⓘ
Markets
President of Mauldin Economics

The problem is that coronavirus is no more an "enemy" than a bushfire, tornado, or flood. In fact, it's difficult to imagine an enemy that's more of a non-entity than a virus, which is really a kind of nonliving, parasitic, reproducing combination of chemicals than a living organism. A virus is a medical puzzle and a clinical complication; it is nothing more. We therefore find ourselves in the grotesque scenario in which Europe's politicians have dismissed decades of mass migration, casualty-strewn Muslim terrorism, and annual escalations in ethnic crime with mawkish appeals to sentimentality and "coming together," only to later mobilize the language of war and national defense in a feeble attempt to get us to band together with our new "fellow citizens" on the "front line" against a collection of molecules. They think us fools, and the most tragic aspect of all this is that they are correct.

Mainstream news is awash with propaganda stories (for example, see here, here, and here) of migrant or refugee workers doing "heroic" work in the health system. The *Guardian* has reported that New Jersey recently became the second state, after New York, "to invoke emergency powers to temporarily relax restrictions on foreign-born medical professionals. … In Germany, hundreds of foreign doctors and nurses who don't yet have licences to practice signed up to work, following callouts from local authorities who promised training." Conveniently forgotten is the fact that, for years, foreign medics have been sexually assaulting and abusing their patients in vastly disproportionate numbers. The American Medical Association has called for opening visa processing at embassies and consulates worldwide for physicians seeking to join U.S. residency programs starting in July, meaning sick Americans can very soon look forward to many thousands more examples of the best medical care that Nigeria, Pakistan, and the Middle East have to offer.



NEWS

Doctor convicted of raping patient in hospital room

By Joshua Rhett Miller

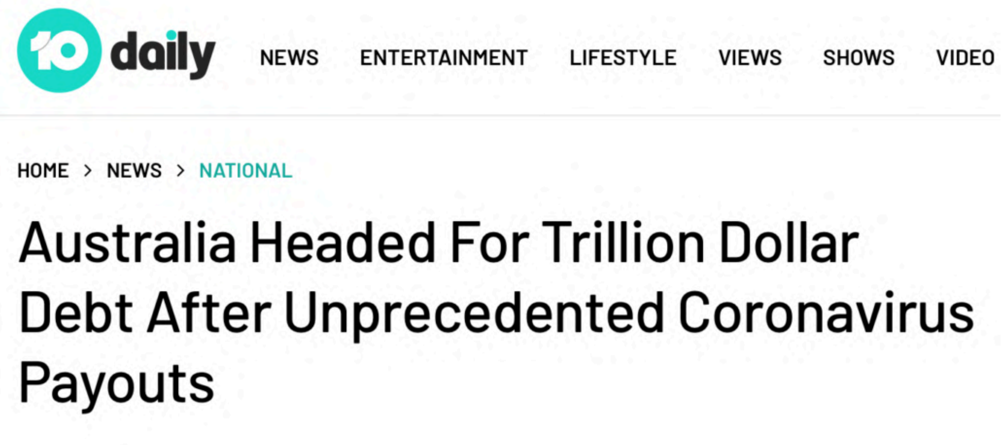
August 17, 2018 | 1:49pm | Updated

You struggle to absorb the sheer stupidity and tragicomedy of the situation, until you recall we are the generation that made *Harry Potter* and *Fifty Shades of Grey* the cultural touchstones of our time, simultaneously reflecting our civilization's newfound penchant for infantile magical thinking and sadomasochism. Faced with a succession of crises, we have perfected our capacity to bewitch ourselves and make them worse.

The Changing Rules of the Game

If the true nature of multiculturalism involves racial competition then we might say, as discussed above, that coronavirus has brought about a pause in play. With quarantine and social distancing, the various teams are locked down in their respective dressing rooms, awaiting further instructions. But what rules will we play under when competition resumes? Already the system has shredded the existing rule book. Every Western nation has introduced massive stimulus packages, some more socialistic than others, in an effort to ensure the corporations can continue to suck profits from a debt-based feeding tube stretching far into the distant future, and to create the illusion that the basic income expectations of their populations are going to be met. Unemployment is soaring, but it remains too early to gauge the level of social disquiet this might give rise to. The point here is that resource competition is being artificially numbed by the debt-based financial system. For now, these measures might help a little. Many people will still be able to make their mortgage payments, buy food, stockpile toilet paper until their instinctive fear is assuaged even a little, and even absorb everything that Netflix and the rest of the entertainment-industrial complex wants to throw at them. They can be made to feel that everything might just work out alright, just like it did in *Harry Potter*. This infantile sense of hope and expectation is fatal to every revolution, and essential to the maintenance of every status quo. Our people are obedient servants of the state not because they are physically locked down, but because they're mentally locked down, and have been for decades.

All financial assistance for the average man is being offered on the basis of massive future debt. Everything handed to us now will eventually need to be paid back, and if the sums become high enough, and I believe they already have, that debt will remain for our children and grandchildren. The system is coming to the rescue of itself, even enriching itself, while posturing as saving us. Post-coronavirus, we will once more emerge into the sunshine land of mass migration, low wages, cheap foreign labor, and the meaningless gluttony of consumerism, only this time our taxes will be higher, our children will be poorer, and our governments, staffed with hostile elites, will have more powers of surveillance and coercion than at any time in history. It is here, I think, in the dismal aftermath rather than in the eye of the coronavirus storm, that resource competition will intensify. I hesitate to offer such a theory, for fear that it might be construed as yet another instance of kicking the can of revolution down the road, making of it an event of religious expectation always on the horizon but never coming to fruition. And yet I can't escape the feeling that no matter what rule changes are brought into the game, when we once more emerge from our homes to resume play there will be less to lose and we will be against an opponent that, if not staggered, will be weakened by having had to redraw its game plan during half-time.



Australia Headed For Trillion Dollar Debt After Unprecedented Coronavirus Payouts

Silver Linings?

Coronavirus may subliminally contribute to a rise in White consciousness, as part of a broader phenomenon in which ethnocentric attitudes increase as a function of perceived disease vulnerability. In its coarser form, it's fodder for those running on instinct rather than intellect. We saw it in Donald Trump's reference to the "China virus," a small number of random assaults of East Asians in several countries, and other examples of anti-Chinese actions. From my own perspective, I've found such baiting of the Chinese to be crass and ultimately counter-productive. On a personal level, I feel a sense of revulsion for much of East Asian culture, and I can think of many reasons for an anti-Chinese, anti-Asian stance among Whites that do not involve viewing these people as harbingers of a plague. I view the East Asians as no less a negative force within multiculturalism than any other foreign group, with the exception of the Jews, who are probably finding all of the recent events very unsettling indeed — especially when it emerged that Italian crematoria, with the most modern equipment available, were struggling to cremate any more than 25 bodies a day. But I digress.

The East Asians are a largely silent problem, who bring with them a more subtle form of criminality, and who allow themselves to be used as models of multicultural success. They have no contribution to make to our culture, and have made little or none in the past. Their ethnocentrism is strong but understated, less flamboyant than that of the Jews and the Arabs but carrying ominous potential when combined with international power. Much of their psychology is totally alien to ours, and their treatment of animals is shocking to the European soul. I have seen videos of dogs in Chinese markets that have made my skin scrawl and my blood boil. The East Asians are a rival to the Europeans; we have never been friends. There should have been a mass ban on the entry of all East Asians at the very moment it became known that there had been an outbreak of a novel disease in a Chinese city, and I view any later political rhetoric on the Chinese as a rather late and pathetic attempt at damage-limitation. In other words, I have little patience for GOP lip-service ethnocentrism that begins and ends with mere rhetoric. Hate the Chinese all you want, but if you hate them, hate them with a pure and genuine hatred that is backed with a consideration of all facts on the table.

It's my sincere and wishful hope that this outbreak contributes to White ethnocentrism by focusing attention on the broader vulnerabilities of porous borders to globalised infection, terrorism, mass migration, and the much deeper transformation of our way of life. I might believe, to borrow the words of Ezra Pound, that our civilization is now little more than an "old bitch gone in the teeth," but I'm not yet prepared to write it off. When this quarantine ends, we will have to dust ourselves off and once more enter the fray, perhaps with more intensity than ever before. We will have to be adaptive and flexible. In this regard, I find it extremely heartening that Italy has very recently decided to use the coronavirus outbreak to close its ports to all migrant ships, declaring that they "cannot guarantee the requisites needed to be classified and defined as a place of safety." Genuine concern or exquisite statecraft? Who knows, and who cares? By taking this action, they have turned the very concept of asylum on its head. "Why come to Europe? Europe isn't safe. Go home." "Why come to Europe? Europe has no jobs. Go home." This is the kind of flexible and subtle thinking that will be required moving forward. Opportunities should be sought in every misfortune.

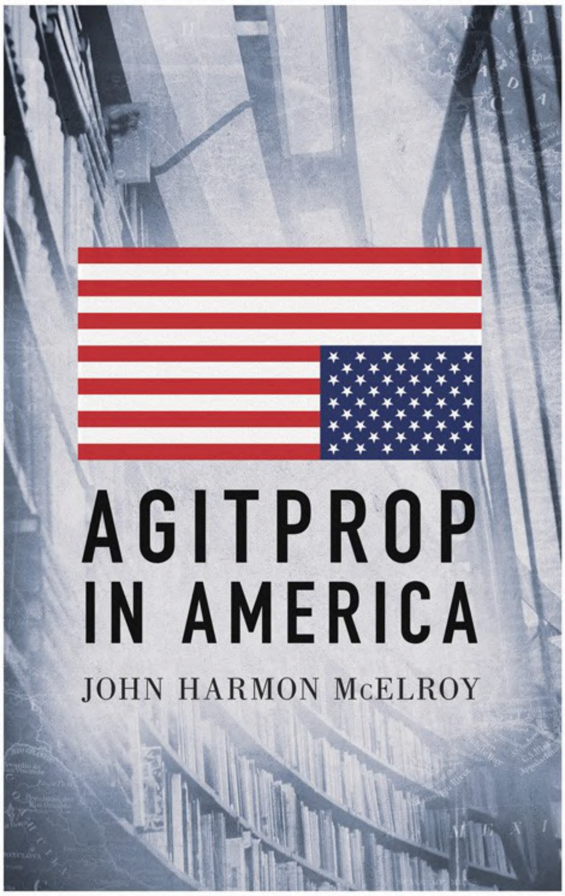
Everything in our nations will become less comfortable in the months and years to come, and some illusions will be dissolved as the situation worsens. Multiculturalism, one of the biggest illusions of our political culture, will eventually suffer. Not right now. Not while social distancing has us all under lockdown. And perhaps not in the immediate aftermath. But it will suffer. The system won't be able to offer false hopes and false expectations forever. The "sense of collectivism" offered by coronavirus propaganda is a cynical and exploitative ruse that will dissipate as soon as immediate trouble passes. The sense of collectivism we offer is built on tradition, history, blood, and a radical vision of what the future can and must be. It will endure.

Review: Agitprop in America

theoccidentalobserver.net/2020/04/24/review-agitprop-in-america

Andrew Joyce, Ph.D.

April 24, 2020



"Agitprop has been the method for destroying America's culture and rebuilding it as Cultural Marxism."
John Harmon McElroy, Agitprop in America

Agitprop in America
John Harmon McElroy
Arktos, 2020

"You can live with the loss of certainty, but not of belief." So begins John Harmon McElroy's recently-published *Agitprop in America*, an almost 400-page book on America's increasing distance from former beliefs, wholesale adoption of new ones, and the methods by which this transformation was brought about. A cultural historian, McElroy is a professor emeritus of the University of Arizona and was a Fulbright scholar at universities in Spain and Brazil. I suspect *Agitprop in America* is an exercise in catharsis for the author. During the course of the volume McElroy is clearly, to borrow Melville's famous words, "driving off the spleen," by which I mean that he is dispensing with many years of excess feelings of irritation, built up over a career in decaying academia. In *Agitprop in America*, McElroy takes aim at a succession of modern academia's sacred cows, with chapters covering Marxist history and propaganda techniques, "social justice" activism, mandatory diversity, political correctness, free speech, snowflake culture, government spending, and the dominance of Cultural Marxism in the American education system. One of the book's more unique features is a 107-page lexicon of 234 terms (from Ableism to Xenophobia) explaining the invention and employment of language as a method of cultural transformation via agitprop. The book is written in a terse, urgent style reminiscent of Hillaire Belloc, and McElroy comes across confident, bullish, and confrontational, all of which contributes character to what is one of the more original and interesting books I've read thus far in 2020.

My first impression of *Agitprop in America* was that it was a kind of throwback to older anti-Communist texts. I mean this in neither a strictly positive nor strictly negative sense, but an understanding and appreciation of the overall intellectual trajectory of the book will demand that this is acknowledged. In the absence of biographical details, I would estimate McElroy to be in his 80s. He comes across as a thoroughly committed Christian and capitalist, and the book itself is dedicated to "Cuba's Escambray guerrillas who died fighting Fidel Castro's Marxist tyranny in the 1960s." As such, the psychology of the book is underpinned by tensions and memories that are either unknown or significantly faded among younger generations, such as McCarthyism, the Bay of Pigs incident, and the Cuban Missile Crisis. That being said, the book is still incredibly contemporary and relevant. This is in large part due to McElroy's keen ear for contemporary society and politics, as well as the evolving lexicon of Cultural Marxism, which enables him to discuss "woke" culture with the same accuracy and vigor as "class struggle." I also think that, in an age where it's becoming commonplace among Rightist millennials to dismiss "Boomers" and throw themselves headlong into a "NazBol" Third Positionism that in some respects rehabilitates or repurposes aspects of Marxism and even the Frankfurt School, it's beneficial to listen to those with decades of experience in the culture wars. Although I don't agree with everything McElroy has to say, he is one such individual and he has produced a very useful text.

The book opens with the contention that "since the 1960s Marxists and their sympathizers in America have been using agitprop (an integration of intense agitation and propaganda invented by Lenin) to destroy America's culture and build Cultural Marxism. To do this, agitprop has changed American speech and manipulated cultural values and beliefs." American history has been rewritten "to make it into a Marxian tale of unmitigated oppression." American contemporary society has been reinterpreted as the story of "one biologically defined ruling class (straight White males) "victimizing" all other biologically defined classes." These Marxist dogmas "are causing the destruction of America's exceptional culture."

Part I of the book consists of a brief sketch of the historical context of agitprop in America. McElroy does a very capable job of following political correctness from its Soviet and Maoist origins, through the campus agitations of the 1960s, to the "woke" culture warriors of today. Early in the chapter he indulges in some of the “antifa are the real fascists” fluff that one unfortunately expects from older anti-Communists, and he makes one positive reference to the tainted writings of the Jewish neoconservative academic Richard Pipes. But these are brief divergences from an otherwise steady and interesting invective against the corruption of language and the introduction of politically correct culture in the United States. McElroy is at his best when he focuses on the methodology of Culture Marxism, writing:

> **Instead of overturning the U.S government by force and taking comprehensive control of the United States all at once, the Counter Culture/Political Correctness Movement has been engaged for the last fifty years in gradually but relentlessly transforming the United States from within little by little, by co-opting its institutions and destroying existing cultural beliefs slowly and methodically, and replacing them with the dogmas of Marxism. (8)**

In our current age of declining optimism and rising nihilism, I found McElroy’s persistent belief in American exceptionalism to be somewhat heartening. Although the America of today has thickened and bubbled into a globalist empire, it was indeed founded, as McElroy reminds us “on belief in man’s unalienable birthright to life, liberty, the pursuit of happiness, and government by consent of the governed.” The author is both saddened and angered to see the promise of the “American Dream” come under sustained attack from both internal and external enemies, and while we can make the argument for a more critical or nuanced interrogation of such concepts as the “American Dream” (Tom Sunic’s excellent *Homo Americanus* is probably unsurpassed in this area), it’s difficult to argue that something special and precious hasn’t been lost in America since the 1950s. Where Sunic and McElroy might agree, with radically different implications, is in their assessment of the nature of American culture through history. Both assert the European origins of American culture, and both assert that it later became essentially non-European. For McElroy, this transition (c. 1800–1950) represents a triumph, with America defining itself against “the aristocratic cultures of Europe based on belief in ruling classes constituted by “noble” and “royal” blood.” For Sunic, the drift away from European culture resulted in hostility to European traditions, and an obsession with “rights” and individualistic consumerism, that has dogged America for over a century and has contributed heavily to its current cultural malaise. Both scholars would find agreement again in the fact America post-1950 has been in the throes of a cultural catastrophe in which Marxism has been pivotal.

The latter section of the first chapter concerns Marxist dogma from Soviet times to the present. McElroy is quite right to point out that historically Marxists argued that deviation from their worldview could represent a “symptom of mental derangement requiring treatment in a psychiatric clinic,” and he places this alongside commentary on how today’s dissidents are presented as “enemies of humanity.” In each case, agitprop develops an environment in which dissent is viewed and portrayed as “a kind of irrational, anti-science behavior." The key to the success of Cultural Marxist agitprop is its "intrinsic deceptiveness." McElroy writes,

> **Political correctness represents itself as a champion of fundamental American values. That brazen pretense, that Marxism is identical to American liberalism and progressivism, is why the Counter Culture/Political Correctness movement has had so much success in the United States. (22)**

Drawing on Saul Alinsky's infamous *Rules for Radicals*, McElroy explains how Cultural Marxists provoke their opponents into reacting (e.g. threatening to take down historical monuments, ordering "gay cakes") and then denounce them as irrational "reactionaries." Another tactic is to create problems, or interpret problems, in such a manner that permits the proposal of Marxist "solutions." I thought that an analysis of Alinsky's works might provoke a deeper reading from McElroy, who writes that Alinsky was "an atheist." In fact, Alinsky was an agnostic who, when asked specifically about religion, would always reply that he was Jewish. This error is indicative of a broader blind spot in the text — the ethnic component of anti-American activism. This blind spot manifests more subtly throughout the lexicon of Cultural Marxist terms that comprises the middle of the book. Quite frankly, when one actually looks at the individuals who have coined or popularized many of these genuinely novel agitprop terms (e.g. 'homophobia' by George Weinberg, 'deconstructionism' by Jacques Derrida, 'racism' by Magnus Hirschfeld and Leon Trotsky, 'transgender' by Magnus Hirschfeld and later Harry Benjamin, 'sex work" and 'sex worker' by Carol Leigh, 'cultural pluralism' by Horace Kallen), they emerge almost exclusively as Jews. It's a simple and unavoidable fact that Jews have been at the forefront of changing "ways of seeing" by first changing "ways of describing." I agree with McElroy that we shouldn't call anti-American agitators "liberals," and that "Leftists" also leaves a lot unsaid. McElroy, however, proposes "PC Marxists," which I feel doesn't get any closer to the mark.

The question presenting itself is: Does this blind spot hinder the usefulness of the text? I don't think so. *Agitprop in America* can be read by the well-informed, such as readers of this website, who can fill in certain blanks (as I have above) from their own extensive reading and derive a great deal of knowledge and pleasure from the book. McElroy opines that the two greatest identifying attitudinal markers of "PC Marxism" are hypocrisy and paranoia. He writes that they vigorously enforce "separation of church and state," and fully embrace "crony capitalism." Rather than being genuine Americans, they merely "go about in the guise" of the everyday man, while looking down on those who dissent from their thinking in the belief they're "stupid." They "relentlessly insist on social justice." Who does this sound like? And, so you see, specifics of nomenclature aside, the book lends itself to an open and usable reading.

The second chapter of the book contains some interesting autobiographical material on McElroy's early academic career. In 1966, the same year our own Kevin MacDonald graduated from the University of Wisconsin-Madison, McElroy, a newly minted PhD, arrived at the college. McElroy writes, “Without knowing it, I was going to one of the two epicenters of the Counter Culture movement in the Midwest, the other being the University of Michigan.” McElroy became especially fascinated with the chants of student protestors, seeing in their uniformity certain indications of “planning for a nationwide campaign of agitation and propaganda against U.S. military involvement in Vietnam and against America’s cultural beliefs.” The chapter proceeds with a discussion of the mindset and tactics of this early agitprop campaign, with McElroy commenting:

> **Normal minds of course find it difficult to believe in a “culture war” that has gone on for half a century and that aims to transform the world’s oldest, most successful republic into a center for Cultural Marxism. Because the project is so audacious, it has taken many middle-class Americans a long time to believe such a movement exists; and many middle-class Americans apparently still refuse to believe a systematic assault is underway on American culture and has been going on in America for fifty years. But whether you believe it or not, a culture war is in progress in America, as evidenced by the fact that many Americans now prefer the dogmas of Marxism to the beliefs of American culture.**

The second part of the book consists of the above-mentioned 107-page lexicon of 234 terms explaining the invention and employment of language as a method of cultural transformation via agitprop. The lexicon itself is preceded by two brief explanatory chapters on “Politically Correct Language as a Means of Revolution,” and “Terms Related to and Used by the Counter Culture/Political Correctness Movement.” The first of these chapters is very heavily focused on McElroy’s belief that we should once more refer to Blacks as “Negroes” or “Negro Americans.” For McElroy, the term “African-American” is an “agitprop substitute” designed to make Whites and Blacks constantly aware “that most Negro Americans have remote ancestors brought to America from Africa in chains as slaves.” The author spends several pages thrashing out this issue, which left me quite unsure that this particular issue would be the metaphorical hill I’d personally choose to die on. McElroy comes from a generation in which the term “Negro” probably retained a semblance of tradition and even charm about it, whereas it’s now fallen so completely out of use that a resurrection of the term could only be perceived by all sides as something negative. Again, I actually do sympathize with the central thrust of McElroy’s *meaning* here. I’m just not convinced I’d base my war on agitprop so strongly in this particular issue.

My misgivings on this point carried through somewhat to the lexicon itself, which is overwhelmingly good but contains some dubious entries. McElroy must first be commended for compiling such an extension list of terms, which is, as far as I’m aware, the only ‘Rightist” lexicon of Cultural Marxist agitprop in existence. Each term comes with commentary, with some only a few sentences in length and others a few pages. A few examples should suffice in order to give a flavor of the style:

Ableism
A faux bias cooked up by PC agitprop, ableism is an alleged prejudice against a person with a disability as, for instance, refusing to hire someone with a stutter or substandard comprehension of spoken English as an office receptionist. Not hiring a person with a patently disqualifying deficiency constitutes the prejudice of “ableism,” according to PC Marxists. See entry on “Sizeism.”

Person of Size
Someone who is extremely obese is a “person of size” in PC talk. The euphemism was invented as part of agitprop’s insistence on the need for sensitive, inoffensive diction.

Relationship
The expression “having a relationship” means in PC parlance having sex with the same partner for a significant length of time without getting married. To a PC Marxist, “having a relationship” is preferable to having a marriage because it forestalls family formation.

Right-Wing Extremism
“Right-wing extremism” is one of the labels PC Marxists use to criticize their opponents, whom they regard as “extreme” because they put the interests of their nation above the revolutionary dogmas of global Marxism.

Sexual Orientation
This is the PC euphemism for homosexuality. The euphemism was coined to avoid the use of the words “homosexual” and “homosexuality.” The phrase “sexual orientation” allows persons who are politically correct to praise and promote homosexual behavior without having to use the terms “homosexual” or “homosexuality,” which are loaded with a historical burden of moral disapproval. The term “sexual orientation,” however, has a scientific ring to it implying that homosexuality is merely one of various “orientations” toward sexual activity, so that no one should object to it. Homosexual practices ought to be considered as any other erotic activity. This is the argument agitprop in America is making in its revolutionary assault.

With over 230 terms covered, many of them very current in contemporary internet culture, McElroy is to be applauded for his effort in both compiling the list and keeping his finger on the agitprop pulse. The few dubious entries emerge from McElroy’s apparently fundamentalist Christian beliefs, which lead him to a few scathing remarks on evolution, the Big Bang theory, etc. This is McElroy’s book, and it’s his right to wax lyrical on some matters that are clearly close to his heart. I’m certainly not disparaging his approach, but I do think that this might alienate readers who are of a more scientific and less spiritual mindset. That being said, he has produced a great piece of work in this lexicon.

The third section of the book is probably my favorite, and McElroy demonstrates the best of his reading and understanding here. The section consists of commentaries/chapters covering “seven related revolutionary concepts that PC agitprop has imposed on America.”

These are “Biological Class Consciousness,” “Social Justice,” “Mandatory Diversity,” a politics of double standards, mass indoctrination on “sensitivity,” censorship and the policing of speech, and the promotion of a sterile and self-obsessed atheism. Of these, the first is one of the best, with McElroy remarking:

> **Now, after five decades of relentless Marxist agitation and propaganda promoting biological class consciousness in America, courses on U.S. history and Western civilization have dwindled and all but disappeared at American colleges and universities while courses on biological class consciousness have proliferated. Everywhere today in U.S. institutions of higher education, one finds courses and degree programs in Women’s Studies, African-American Studies, Mexican-American Studies, and LGBT studies. And as college and university faculties have become more uniform in their Political Correctness, the courses on U.S. history and Western civilization which remain in the curriculum are almost invariably taught from the point of view of Marxian class struggle, which is to say from the standpoint that straight “Euro-American” males (SEAMs) comprise a ruling class which has “victimized” women, negro Americans, Hispanics, Asian-Americans, homosexuals, and other biologically defined classes. College students today are being taught to hate SEAMs as a class for the “victimisation” they have allegedly inflicted on all other biological classes in America.(180)**

McElroy is equally on point when it comes to “social justice,” suggesting that the term really refers to “the idea of preferential treatment for members of allegedly oppressed classes. It is justice dispensed according to class history … “Social justice” is political justice. It expresses political favoritism that will advance the revolution.” The author is also good on the subject of “Mandatory Diversity,” pointing out just how incentivized this has become in our culture and economy:

> **A reputation for being “diverse” is something institutions throughout America today are eager to acquire. Being “diverse” has become a political, economic, and academic requirement, a much-coveted accolade, a shibboleth attesting to one’s Political Correctness. (220)**

On “sensitivity” agitprop, McElroy observes that “the real purpose of the sensitivity game is intimidation.” Enforced “soft language” for protected groups creates an atmosphere in which deviation into normal speech can be chastized as hateful, unfair, and bigoted. The wider the sensitivity net (e.g. embracing the fat, the ugly, etc.) then the more successful will be the broader cultural strategy. It is an offensive built on “not offending.” The same themes are evident in censorship and the policing of speech.

The final section of the book consists of five short chapters on differing subjects. The first is a commentary on “The Failure of Marxism in the USSR and Successes of PC Marxism in

America” which combines an interesting historical overview with a quite strident attack on the Obama years. The next chapter is a brief but lucid essay on how agitprop and PC Marxism has influenced U.S. government spending. The third, and shortest chapter in this section is an attempted rebuttal of the idea that America has become an imperialist nation. I tend to disagree with McElroy somewhat here, not because I believe America has an empire in the conventional sense, but because I believe it’s self-evident that elements of the U.S. government, most notably the neocons, have increasingly steered the country into a foreign interventionist position built around the idea of sustaining global finance capitalism and the state of Israel. Since McElroy’s musings on this topic are limited to a few pages, I was, however, spared any lasting distaste.

—The book then nears its end with a very good chapter on “PC Marxist Dominance in U.S. Public Schools,” before closing with a very pro-Trump chapter on “The Significance of the 2016 Presidential Election.” I was ambivalent about this last chapter because it lacks the nuanced and qualified approach to Trump’s 2016 win that is surely now, in light of a succession of policy failures and absences, much-deserved. Part of me wishes I could share McElroy’s optimism, and I laud any man of his advanced age for avoiding the temptation of observing it all with jaded distance. But I cannot, having considered all available evidence and precedence, share his persistent belief in the MAGA phenomenon.

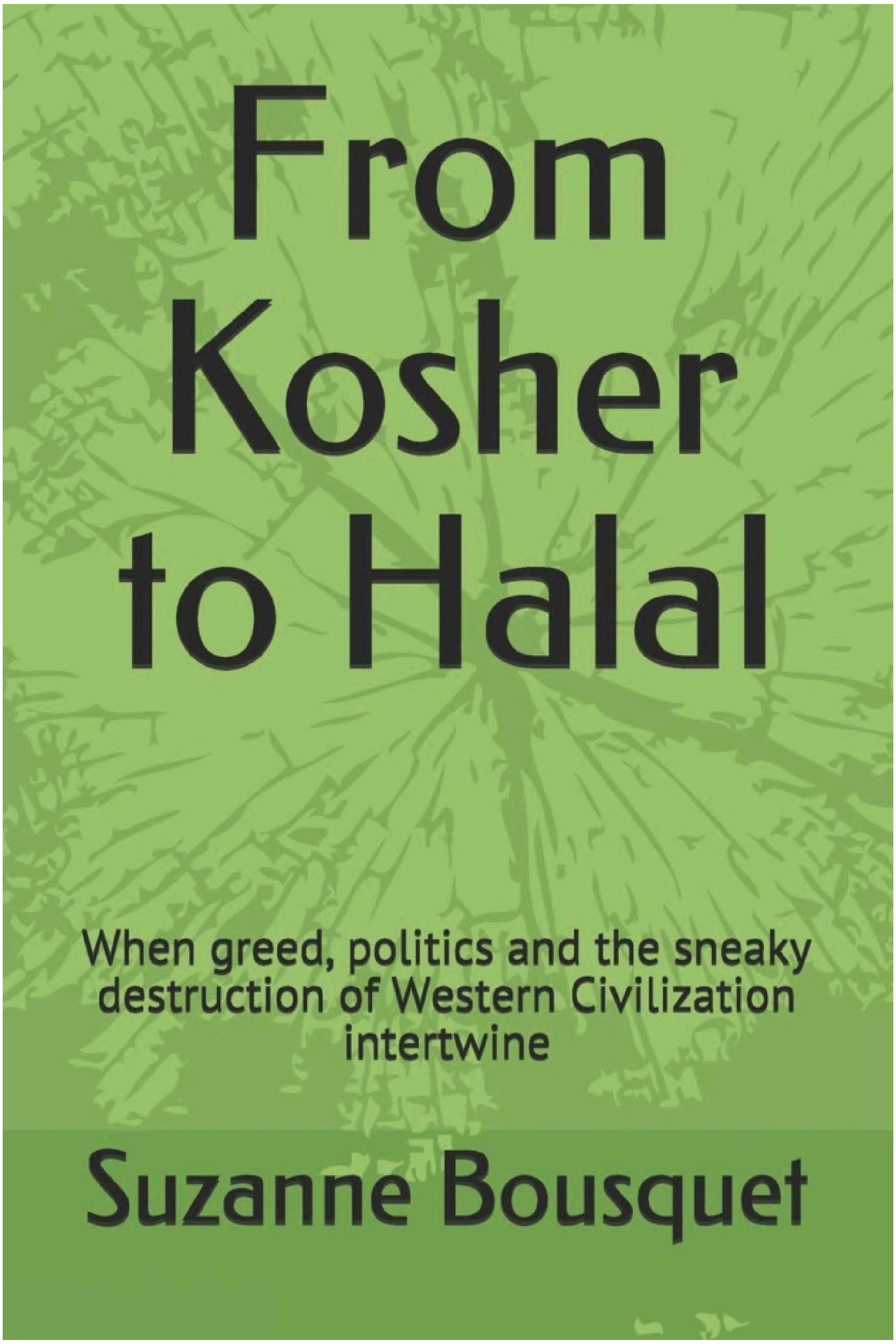
Final Reflection on *Agitprop in America*

John Harmon McElroy’s work of catharsis is a worthy addition to the Arktos library, and offers an original and multifaceted new approach to the subject of America’s undeniable and ongoing decay. At almost 400 pages of commentaries on numerous subjects, including a large lexicon of Cultural Marxist terms, the book certainly represents value for money and will consume many hours of study. Of course, it doesn’t have “all the answers,” something it has in common with the vast majority of political texts on the market, but it does approach a normally pessimistic subject with intellectual vigor, aggression, confidence, and even optimism. It’s a book worthy of being “balanced out” by the later reading of another text like Sunic’s *Homo Americanus*, and I think readers can gain much from such an exercise. Readers could also benefit by conducting some of their own research into the origins of certain agitprop terms. McElroy includes several blank pages at the end of his book for “notes,” which could be put to use in this manner. As hinted at earlier in this review, I guarantee that readers will find some predictable but useful information in the process.

Review: From Kosher to Halal

theoccidentalobserver.net/2020/05/05/review-from-kosher-to-halal

Andrew Joyce, Ph.D. May 5, 2020


From Kosher to Halal
When greed, politics and the sneaky destruction of Western Civilization intertwine
Suzanne Bousquet

[From Kosher to Halal: When Greed, Politics, and the Sneaky Destruction of Western Civilization Intertwine]

Suzanne Bousquet Translated from French by David Smith, 2020.

Four years ago, I was asked by a Jew on social media why I thought myself an expert on the Jewish people. The question was obviously intended as the prelude to an argument or abuse, and I'd gotten used to such approaches. "I don't think any such thing," I replied. "There are large swathes of information about Jews, their religion and history, that I'm not even remotely interested in. The Talmud, for example, would bore me to read in full. But I do consider myself to possess some expertise on the subject of anti-Semitism. I'm interested in Jews only insofar as they affect, and have affected, Europeans. You can start with the cumulative bibliography of my essays, spanning hundreds of texts, if you wish to argue otherwise." My Jewish correspondent had no reply to this, and I never heard from him again.

The Jewish Question is, of course, vast in terms of its historical and geographical spread, and my claims of expertise were somewhat tongue-in-cheek. Yes, I've read a great deal of the historical literature. I've even spent 12,000 words in reviewing much of the best of it, and I've written over 200 essays of original material on aspects of the subject. But there are always areas in which it is best to defer to others. I was reminded of this when reading Suzanne Bousquet's recently-published *From Kosher to Halal* which, more than any other book I've read in recent years, confirmed for me just how much I don't know about the Jewish Question. Much of my pre-existing opinion on kosher slaughter had been informed by the 1920s pamphlet "The Legalised Cruelty of Schechita" by the eccentric British veterinarian, and avowed Fascist, Arnold Spencer Leese. But this pamphlet, although retaining remarkable relevance, is now a century old, and has nothing to say about the modern mass-certification industry. Bousquet's extremely well-researched, well-written, and tightly argued book brings an entirely different, and infinitely more professional, level of detail and context to this quite convoluted subject, and she connects dots I barely knew existed. In the following review I want to offer a summary of what I now regard as an essential text in the study of Jewish influence on Western modernity.

Bousquet's *From Kosher to Halal* is a fascinating combination of religious study, history, and contemporary political commentary. In the words of the Quebec-born author,

> **This book seeks to fill a remarkable gap, viz., the absence from any Canadian publisher's catalogue of any rigorous explanation of the business of kosher and halal certification from an outsiders's point of view. This absence can be explained in several ways, including a certain sensitivity about dealing with a subject whose mere mention causes controversy — as if there were domains that must remain taboo from the mere fact of their religious connotations.**

Bousquet is the granddaughter of the former owner of one of Canada's largest industrial bakeries, and, in *From Kosher to Halal*, she combines some inherited instincts from the Agri-Food industry with editorial and communications experience gained in her professional life. Bousquet's concern is primarily that, although we live in an age of “enlightened consumerism,” kosher and halal certification is shrouded in almost complete secrecy and is declared off-limits politically. The author comments that although

> **there are discreet kosher logos on nearly 80% of products at the grocery, and subtle pressures are increasingly felt by producers to acquire halal certification as well, these two labels are not publicized: they remain a mystery for many people. And meat from animals slaughtered in kosher or halal fashion are still not subject to systematic, strict identification and labelling even now.**

The agencies which sell religious certification services, and the companies which profit from products labelled kosher or halal, have never been subject to an objective or critical scholarly examination of their practices. We soon learn just how necessary such an examination is. Bousquet argues that these agencies push companies to adopt high certification costs that are then passed on to the consumer, a kind of “kosher tax,” with the acquired funds funnelled into the Jewish and Muslim communities. Bousquet proposes to analyze the practices of the agencies, and follow the money trail, “modestly putting down a first milestone toward a better understanding of a reality unknown to the public.”

CERTIFIED
KOSHER
CERTIFIED

The book’s first chapter “From Kashrut to Kosher Industry,” begins with an historical overview of the development of kashrut, the set of dietary laws dealing with the foods that Jews are permitted to eat and how those foods must be prepared according to Jewish law. Bousquet points out that dietary laws were a means by which Jews could accentuate ethnic particularism, arguing that “the ‘chosen people’ distinguish themselves in particular by the way they eat.” Bousquet demonstrates a comprehensive reading of Jewish religious texts in this area, including the Mishnah, and is very clear in their implications:

> **Rabbi David Bar-Hayim of the Merkaz HaRav Yeshiva confirms in a study that Judaism establishes a distinction between individuals based on religion. Meat designated “kosher,” and by extension the absolute obligation that the slaughter be carried out only by a believing Jew, comes from a conception which figures in the Hebrew Law (the *halakha*), whereby non-Jews (goyim) are considered animals. The terrestrial soul of non-Jews has the same type of anima as that of impure animals (such as pigs or apes): the goyim are**

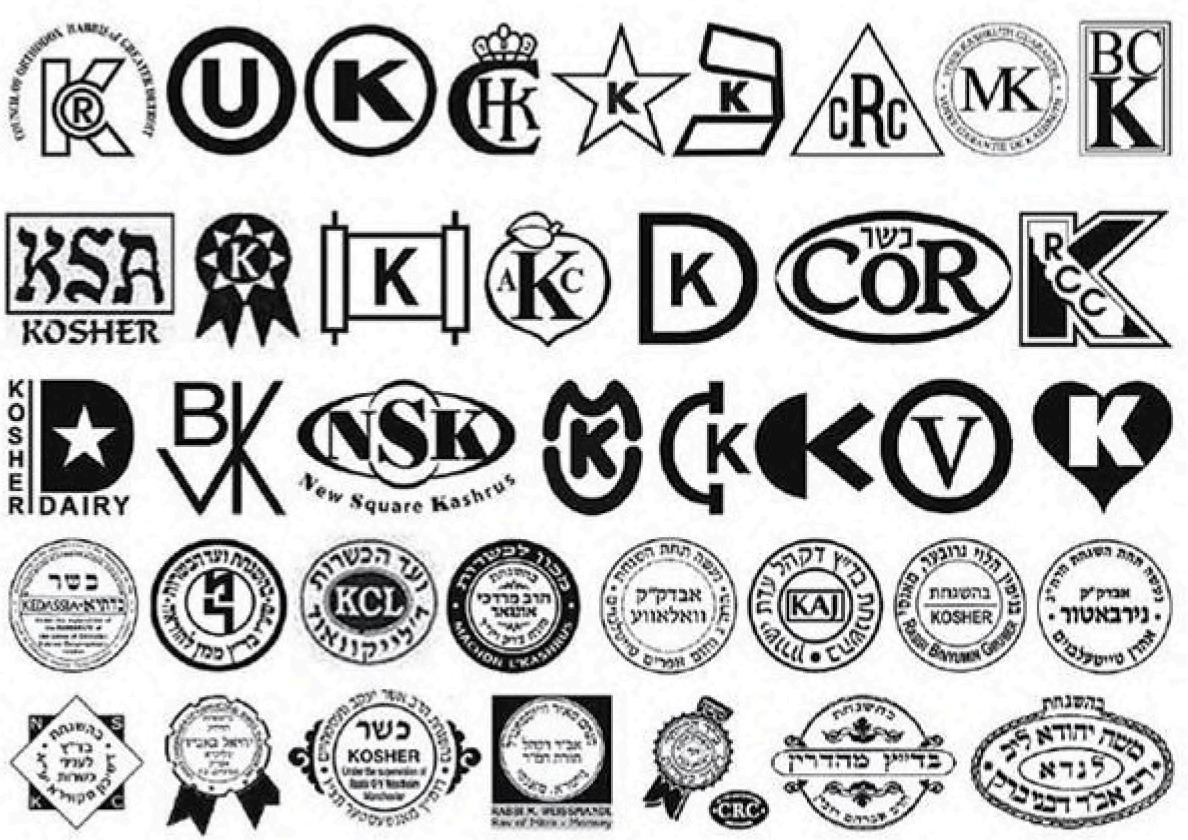
> **creatures judged very inferior, and this is why meat from an animal slaughtered by them cannot be kosher.**

nutella
FERRERO
ⓊD
Hazelnut Spread with Skim Milk & Cocoa
FERRE
ⓊD

The text then moves to an analysis of the essential rules of kashrut before providing a very interesting, and for me entirely novel, account of the origins of kosher certification in North America. Kosher certification is, we learn, an invention of early twentieth-century New York, having no real precedent in history. The practice, revealed here as little more than an elaborate scam, was created in 1919 by a New York Jew named Joseph Jacobs. Jacobs had been a school teacher in the Bronx until a failed attempt to obtain a promotion resulted in a move to the advertising industry. Taking up a position at the Yiddish-language *Daily Forward* (*Forverts*), Jacobs "got the idea of offering his services to facilitate the sale of certain products to the Yiddish-speaking community of New York, at that time 1.5 million strong and unable to understand English." In 1919, Jacobs founded the Joseph Jacobs Advertising Agency, Inc., which still exists. In the early days of the company, kosher certification was more or less limited to kosher marketing — convincing Yiddish-speaking Jews that foods they thought were prohibited were in fact permitted under kashrut. Bousquet uses the example of coffee:

> **To illustrate how Jacobs worked, let us take the example of coffee. At the time, religious Jews considered this vegetable matter, a bean, and thus not kosher**

> **for Passover. Jewish grocers classed coffee with *hamets* (forbidden for Passover) under the erroneous belief that coffee beans were *kitniyot*, when they are in fact the seeds of a fruit — and not beans. So Jacobs launched a publicity campaign to explain that coffee beans are not leguminous vegetables but fruits, and consequently kosher. He found a cooperative Rabbi to confirm his point of view and published announcements in the Yiddish papers. This is how Maxwell House became kosher: without inspection or blessing.**



Jacobs soon merged this kind of kosher marketing campaign with a more formal style of kosher certification rooted in Jewish communal meat regulation. This latter context is explored in detail by Bousquet, who reveals the entire subject to be rooted in Jewish gangsterism, violence, and attempted murder. The violence had its origins in the desire of the rabbis to boost their income by overseeing *shechita*, or kosher slaughter. Rabbis would form small kosher certification boards and, if a town or city had two or more rabbis, violent rivalry would break out between factions as each sought a monopoly on *shechita* funds. As part of this rivalry, each faction would place its own brand on kosher products (e.g. “U” for Union of Orthodox Jewish Congregations), and encourage the boycott of products marked with a rival brand.

Joseph Jacobs saw an opportunity to bring this branding into play in his own marketing efforts, and convinced an increasing number of non-Jewish businesses to mark their products with “K” for kosher and, later, any one of the expansive range of other logos or initials that represented the various kosher certification factions. Competition between Jews persisted to some extent but, since the target was now the more lucrative outgroup market, the violence eased. Maxwell House (1923) and Coca-Cola (1937) were among the first mass market products to obtain kosher certification, but the pace didn't really begin to pick up until the 1960s, alongside Jewish advertising campaigns that marketed kosher hot dogs and rye to non-Jews as "healthier, superior foods." [Bousquet skewers this later in the book.] Despite the relatively minuscule numbers of observant Jewish consumers, over the next six decades the kosher certification industry has expanded in the West to cover everything from toilet paper, household soap and diapers, to pet food and suppositories. In America, up to 50% of grocery products are now kosher certified, for an estimated annual sales of 500 billion dollars.

THIS PASSOVER
Don't Forget Your Pets
photo courtesy of barker & meowsky, barkerandmeowsky.com

Evanger's is the only pet food plant that is endorsed by the cRc for Passover – to make feeding your dogs, cats and ferrets during the holidays simple and convenient.

When you want your ferret to have a better diet than the goyim

At this point, Bousquet's book really comes into its own. The most contentious aspect of kosher certification, aside from methods of slaughter, is the question of cost. What expenses are incurred by certification, and what impact do they have on retail prices? Here Bousquet employs detective work and penetrating logic. The author notes the mafia-like silence on this issue, pointing to a "sort of omertà regarding how much money certifiers earn from their activities, going as far as denying all profitability." The Center for Israel and Jewish Affairs, for example, decries "mistaken beliefs" that kosher certification is a for-profit industry, arguing that costs merely cover inspection and that certification only profits the companies certified. Other interested parties have argued that "the additional costs assumed by consumers are quite minimal," and that "rabbis make no profit from certification." Bousquet, by contrast, points to a number of studies, including a 2011 PhD thesis, demonstrating that kosher certification brings in enough profits to be dispersed not only within certification bodies, but also Jewish schools, cultural institutions, and other Jewish communal organizations. In short, it's quite easy to deduce that kosher certification is not only highly profitable, but that it involves a significant transfer of wealth from the general population to the Jewish population.

Bousquet describes in detail this “lucrative racket,” which involves the mass certification even of products already regarded as intrinsically kosher (e.g. virgin olive oil, frozen blueberries, coffee, detergent, dishwashing soap, toilet paper, salt, and pepper). In Bousquet’s native Canada, the kosher-certified market has expanded 64% since 2003. We learn that the situation reached such ridiculous proportions in Canada that Paul Lungen, an investigative journalist with *Canadian Jewish News,* conducted an eight-month investigation into kosher certification practices at the Kashrut Council of Canada (COR) that exposed numerous irregularities and abuses. These included arbitrary pricing and false declarations of what is and isn’t kosher. It was also revealed that COR reported annual revenues of over $5 million, but, despite being a registered charity, dispensed only $2,500 to charitable causes. One vegetable oil company reported that it had to cancel its kosher certification after learning that COR would charge $45,000 just to have a rabbi, possessing no meaningful qualifications in food production, attend an annual inspection of their manufacturing processes. For his efforts in reporting these facts, Lungen was quickly denounced by his co-ethnics for committing the sin of *chillul HaShem*, which translates as “profanation of the name of God” but actually means that a Jew has informed non-Jews of Jewish misdeeds. In other words, Lungen was declared a race traitor.

KOSHER INNOVATIONS
The KosherLamp™ People
Shabbos Bathroom Tissue™
Easy and convenient for use on Shabbos!
Real toilet paper in a unique pull-up box!
• No need to pre-tear toilet paper
• No perforations, no tearing
• Will not clog toilets like some facial tissue
• No awkward reaching for tissue on back of tank
• Hangs from any toilet roll holder
• Why waste money on expensive facial tissue?

The scam runs deep, and often has links to Jewish influence in government. At least one Canadian kosher certification business, the Canadian Kosher Food Safety Initiative (CKFSI), was started thanks to a $763,650 funding grant from government minister

Christian Paradis, the latter having a history of bribery allegations. The government has also permitted rabbis from organizations like CKFSI to profit from conducting general health inspections at food production sites, despite their overwhelming lack of professional or educational qualifications in the area. This has prompted economist David MacDonald from the Canadian Centre for Policy Alternatives to declare: “It is not the responsibility of a religious organization to determine the safety of the food you eat. … We cannot have the same level of confidence. … We will have less well-trained, less experience personnel.” Because Jews are combining their dubious “health inspections” with expensive kosher certification, production costs are expected to increase 5-7%, with the additional costs then passed on to consumers.

At less than 1% of the population in Canada and the United States, with similar representation throughout the West, it’s clear that Jews aren’t assuming the costs of the vast kosher certification enterprise, which takes up 60% to 80% of the grocery trade and has “kosherized” entire production chains. Jewish apologists for the kosher certification industry have claimed that non-Jews have come to the conclusion that kosher foods are of superior quality and that kosher means “good food” to many consumers. They argue that kosher certification is sought after by the general consumer, and that the various kosher logos are therefore an attractive attribute for any product. Bousquet points out that such claims stand in sharp contrast to university studies that have found these kosher labels “pass almost unnoticed by the general population,” many of whom have absolutely no idea what the logos actually mean.

Warburtons Family Bakers
KLBD
NOW KOSHER CERTIFIED
Toastie White (800g)
White Farmhouse (800g)
Wholemeal (800g and 400g)
Crumpets (6, 8 and 9pk plus 2pk Giants)
White Rolls (4,6,8 and 12pk)
6 White Sandwich Thins
Seeded Batch (800g and 400g)
Medium White (800g)
Half & Half (800g) Medium and Toastie
Selected products only, see warburtons.co.uk and isitkosher.uk for full details.

To those that do know what the labels mean, and object to the wholesale kosherization of the food industry, Jews have a blunt response. Bousquet has a very interesting section on how Jews, especially the ADL, have used accusations of anti-Semitism to silence criticism of kosher certification and prevent meaningful investigation of its practices. In 1991, the ADL effectively created a template response to accusations of a "kosher tax" that has been used by almost every kosher certification body since. The hallmarks of this template response are:

- Declare the idea of a "kosher tax" to be a "hoax" concocted by "right wing extremists."
- Assert that any insinuation that rabbis are enriched by kosher certification is a "conspiracy theory" dependent on "stereotypes about Jews."
- Deny that only a small segment of the general population desires such markings.
- Repeatedly mention that the idea of a kosher tax has been promoted by "various Ku Klux Klan groups" thus making anyone uneasy to share these ideas.

Bousquet does an excellent job of interrogating the ADL's claim that kosher certification costs are "so negligible in practical terms as to be virtually non-existent." In response, Bousquet asks, if they are so low, why no business has ever revealed the exact figures, and why the Jewish communities which demand certification can't pay the costs themselves. Also, asks Bousquet, if this is such a low-revenue industry, why are there 273 kosher certification agencies in the United States all competing fiercely for a slice of what is alleged to be a very meagre pie? The author then points out that COR's revenues for 2013 were $5.4 million, with nine of its employees earning salaries of between $80,000 and $119,000, with one making between $120,000 and $159,000. All from a "virtually non-existent" income!

KLBD
STORE BUYERS RECOGNITION IN THE UK & WORLDWIDE
THE MARK OF INTEGRITY FOR YOUR BRAND
TOP QUALITY STAMP OF TRUST THAT HAS REAL MEANING TO ALL CONSUMERS
WORLDWIDE KOSHER CERTIFICATION

Despite its factual bankruptcy, the ADL template is used with alarming regularity. When Louise Mailloux, a philosophy professor and candidate for the Parti Québécois, spoke of a "religious tax" during an April 2014 electoral campaign, the Quebec branch of the Center for Israel and Jewish Affairs issued a statement accusing Mailloux of echoing "a conspiracy theory created and spread by the Ku Klux Klan" and insisting that there is no real cost behind certification and that companies get certified in order to "open up a new market segment and boost sales." When Pierre Lacerte, a journalist, attempted to defend Mailloux and add detail to her claims, a Rabbi Zvi Hershcovich issued a statement accusing both of "bringing up a myth created by Ku Klux Klan and neo-Nazi groups. … The cost of certification is minimal. … Acquiring kosher certification is a wise business decision." All of which goes to show that while Jews are not a creative people, what they lack in originality they make up for in sheer repetition. As such, their outcries are not so much dramatic, as possessing the ominous monotony of the drone of an approaching swarm of hornets. Undeterred by the obvious weakness of a lie, they'll beat you with it a thousand times rather than open up the books.

Bousquet is undeterred by the swarm, and swats back at it very effectively. She follows the money relentlessly, and finds many examples of major companies and organizations (and even one rabbi) who are willing to go on record as confirming that kosher certification is expensive and that the costs are passed on to the consumer. When Jewish pressure was brought to bear on the Girl Guides to make their cookies kosher, Girl Guide Cookies replied publicly: "Although the ingredients are kosher; Dare equipment is not. The kosher certification is very expensive, over and above the annual cost required to maintain it. We are refraining from certifying these produces because the costs greatly outweigh the benefits. We are sorry, but making these cookies kosher is not a good business decision." Didn't these Girl Guide bigots, with their prejudiced cookies, realize they were making the same claims as the Ku Klux Klan? Apparently not. Later, however, after "lots of perseverance," Jewish lobbying was able to achieve the desired result. How many observant Jewish consumers of Girl Guide Cookies are out there? It doesn't matter. What matters is the Girl Guides aren't like the Ku Klux Klan, and you can now be sure you're eating a superior, and more expensive, food.

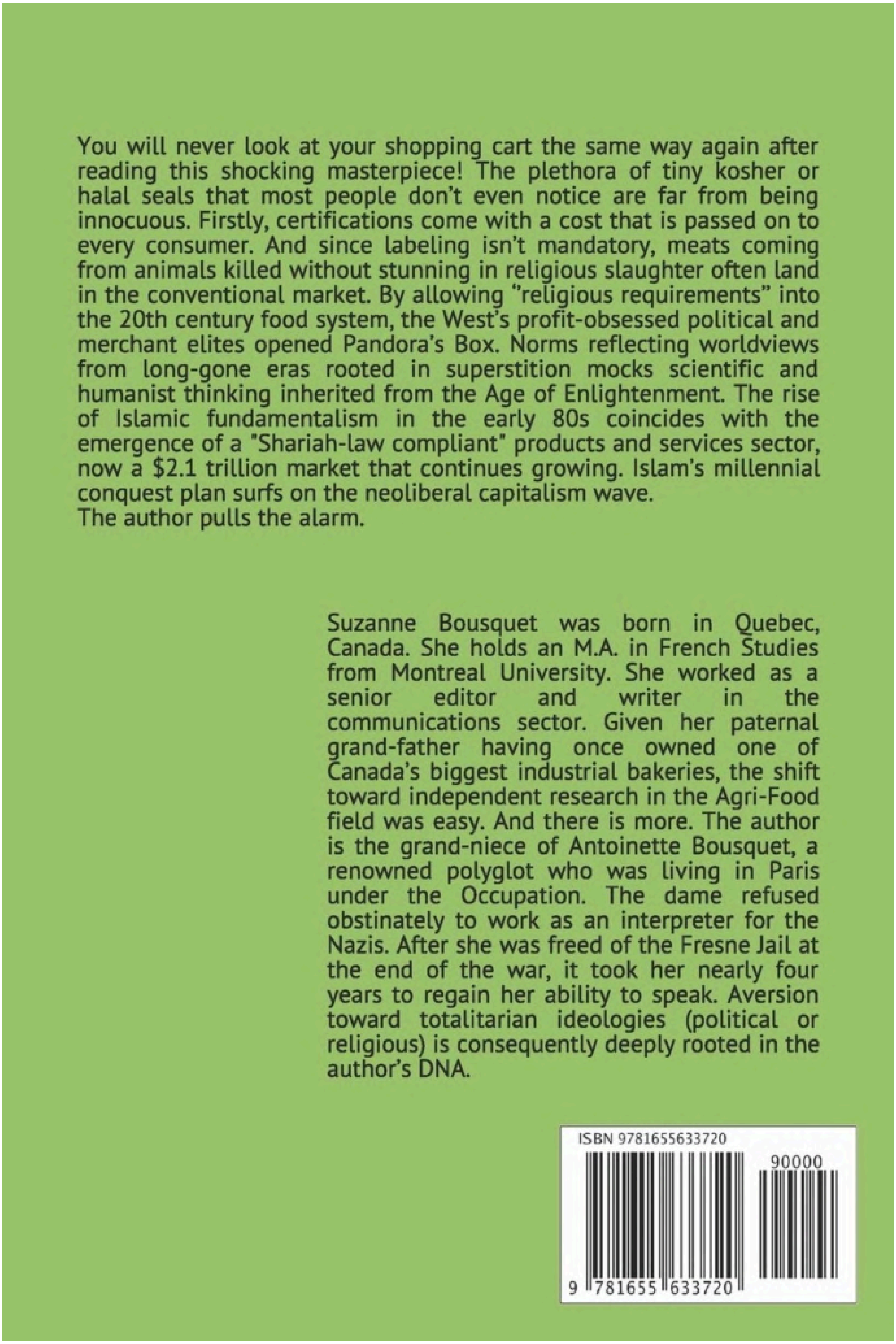
The book's treatment of halal is no less fascinating and infuriating. Although there is a richness of detail, the main theme that emerges here is that Muslims have essentially followed the Jewish template, inventing a certification system that funnels money into their community while spreading their unchecked influence in the food production system. In the words of Hajj Habib Ghanim, President of the USA Halal Chamber of Commerce:

> **The introduction of halal certification to the United States owes much to the kosher certifiers who conducted similar, well-established activity and know the industry. We have learned from them. … We are learning from our Jewish cousins who have been operating for years. We are learning, and we have a great deal of support from them.**

Much of this mutual support is rooted in the shared desire to continue ritual slaughter in Western lands where the mistreatment of animals is illegal. Bousquet's chapter on ritual slaughter is exceptional, with an excellent section titled "From Multiculturalism to Legal Pluralism," in which she argues that the "pernicious cultural relativism of multicultural policies has allowed religious fundamentalists quietly to impose legal pluralism." Thus the laws for producing kosher and halal meat obey Hebrew and Islamic law and not the law of the nation. Bousquet explores these grim methods of slaughter and succinctly dismantles apologetics in their favor. Most concerning to the author is the fact that a lot of kosher and halal meat finds its way to the mass market, where it is not labeled as such. For example, Jews might ritually slaughter 100 cattle, but perhaps only 10 will pass inspection as kosher after the slaughter. This is because a rabbi conducts an examination of the major internal organs after the killing of the animal, and even a slight blemish on a lung is sufficient for the meat to be declared unclean and fit to be consumed only by *goyim*. It is then placed back onto a conveyor belt, butchered, packaged, and sold to an unsuspecting housewife entirely unaware that this evening's steaks were earlier essentially tortured alive, eviscerated, mulled over, and rejected by an Ashkenazi fanatic.

The complicity of the major meat processors is revealed by Bousquet as owing much to the desire to build a thriving meat export business supplying the Middle East and North Africa, while filtering undesired meat to Western consumers without even a hint of the way in which the animal was killed. The author's detailed and lengthy analysis in this area, too sizeable to be given adequate treatment in this review, represents a damning indictment of modern monopoly capitalism and its willing participation in Western cultural decline, a participation motivated by greed and underscored with a cold indifference to the great mass of consumers. Indeed, in an age where we are fed the lie that the consumer is king, Suzanne Bousquet's exploration of kosher and halal certification reveals we are more like the topic's unfortunate cattle, being mass farmed and abused for the benefit of others.

Suzanne Bousquet is to be congratulated for this brave, original, and detailed study of a subject I was quite unfamiliar with. I have no hesitation in recommending it to others with an interest in Jewish influence, the kosher and halal industries, or the interplay between multiculturalism and globalist capital. This is precisely the kind of investigative and damning literature we need, and it's a very worthy addition to my library. If there's a Jew out there busily preparing to ask the author just why exactly she thinks herself an expert in this area — I can assure you, she is.



You will never look at your shopping cart the same way again after reading this shocking masterpiece! The plethora of tiny kosher or halal seals that most people don't even notice are far from being innocuous. Firstly, certifications come with a cost that is passed on to every consumer. And since labeling isn't mandatory, meats coming from animals killed without stunning in religious slaughter often land in the conventional market. By allowing "religious requirements" into the 20th century food system, the West's profit-obsessed political and merchant elites opened Pandora's Box. Norms reflecting worldviews from long-gone eras rooted in superstition mocks scientific and humanist thinking inherited from the Age of Enlightenment. The rise of Islamic fundamentalism in the early 80s coincides with the emergence of a "Shariah-law compliant" products and services sector, now a $2.1 trillion market that continues growing. Islam's millennial conquest plan surfs on the neoliberal capitalism wave.
The author pulls the alarm.

Suzanne Bousquet was born in Quebec, Canada. She holds an M.A. in French Studies from Montreal University. She worked as a senior editor and writer in the communications sector. Given her paternal grand-father having once owned one of Canada's biggest industrial bakeries, the shift toward independent research in the Agri-Food field was easy. And there is more. The author is the grand-niece of Antoinette Bousquet, a renowned polyglot who was living in Paris under the Occupation. The dame refused obstinately to work as an interpreter for the Nazis. After she was freed of the Fresne Jail at the end of the war, it took her nearly four years to regain her ability to speak. Aversion toward totalitarian ideologies (political or religious) is consequently deeply rooted in the author's DNA.

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Meditations on Hate

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Andrew Joyce, Ph.D.

May 18, 2020

"Nature seems made up of antipathies: without something to hate, we should lose the very spring of thought and action. … Hatred alone is immortal." William Hazlitt, 1826

No human feeling has been more maligned, slandered, abused, and misappropriated in contemporary culture than the humble and dignified hatred. Wars have been declared against it. Legislation seeks everywhere to strangle it. It has been presented as the source of all evils, and as the great enemy of our time. This primordial emotion is the red-headed stepchild of our contemporary psychological spectrum and the exile of our political language, ever-present but covered up out of embarrassment, shame, or subterfuge. Entire categories of crime and speech have been segregated under the rubric of Hate, and set aside for especially harsh punishment. "Hate facts" are provable realities allegedly tainted with hate, and thus represent aspects of material existence deemed so awful they are denied despite their evident truth.

Hate, it would seem, just can't get a break. Few are willing to speak on its behalf, even among those classed primarily as "haters." The latter are apt to protest to deaf ears that they don't hate anyone but merely love their own kind. All of this denial and disavowal occurs despite the fact hate is as crucial to human existence, if not more so, as love. It is omnipresent. Without hate, you have no history and no literature, no passion and no capacity for action. The plot of the *Iliad* essentially revolves around the wait for Achilles to reach an optimal state of hatred that then morphs into martial ecstasy and final victory. Imagine Hamlet merely possessing a mediocre dislike of his uncle Claudius. Without Ahab's detestation of the whale there is no *Moby Dick*. Even if it were true that love makes the world go round, it would appear that hate greases the axle. It's time for an exploration from a justified hater.

The Genealogy of Postmodern Morals

The origin of the contemporary war on hate is worthy of some consideration. Religion, contra Nietzsche, doesn't offer a complete explanation. Take the Bible, for instance, which for the most part offers no injunction against enmity, intense dislike, or revenge except in cases of silent resentment in fraternal, co-ethnic, or communal relationships (Lev. 19:17, 1 John 3:15). The Hebrew god is said to be a hater of lying (Ps. 119:163) and the Psalmist professes to hate his enemies (Ps.139:22) with a "perfect hatred." Ecclesiastes (Ecc. 3:8) mentions, without judgment or further commentary, that there is "a time to love, and a time to hate; a time of war, and a time of peace." The entire history of the Jewish people can be read as involving a quite shameless hatred for the rest of humanity. The only exception in the Bible is located within the "love thy enemy" section of the Sermon on the Mount (Matthew 5:44) which, given that it was most probably written while the persecutions under Nero were ongoing, was likely inserted to both promote non-violent resistance and represent a further denial that Christians were a danger to Roman authority (alongside "render under Caesar" etc., also in Matthew). It sits uneasily with much of the rest of the Hebrew and Christian scriptures, which makes Nietzsche's critique of the entirety of these religions as exemplifying unique slave moralities, based almost entirely on amplifications of the concepts of loving one's enemy and "turning the other cheek," seem rather tendentious.[1]

Opposition to hatred, and being kind to one's enemies, can as easily be found among the ancient Stoics and the Buddhists. For Nietzsche, although he focused overwhelmingly on Judaism and Christianity, these were all positions of life-denial, weakness, and dishonesty. Certainly these responses were weaker than simply hating your enemy. For the Stoics, the goal was individual happiness, and resentment and intense dislike were viewed simply as burdensome barriers to that goal — better to be rid of the enemy, yes, but also to be rid of negative feelings for them. For the Buddhists, the soft, supple branch that bends with the fall of heavy snow is more likely to survive winter than the brittle branch that resists and then snaps under increasing weight. Giving way, if necessary, to enemies, was therefore viewed as a form of tactical strength and a means to survival and happiness.

These positions are ultimately weak and evasive in my opinion, because they reject the principles of overcoming obstacles and engaging in direct competition with opponents. Hatred is only a psychological burden when it can't be fulfilled, thus involving not only hate of the other for their provocation, but hate of the self for the inability to obtain resolution.

The mental burden of hatred is found predominantly in the latter, and many flee from it into perverse and ultimately insincere forms of forgiveness. When they "forgive their enemies" they are rather forgiving themselves for not overcoming their enemies.[2] The Stoic and Buddhist approaches are therefore weak not simply because of their superficial rejection of hatred, but because their rejections are themselves evidence of intrinsic weakness in the rejector. If history tells us only one thing, however, it is that no man, and no religion, is immune to the arising of hate, and few escape it altogether. Differences in outward expression, in Christianity, Buddhism, Stoicism, or Judaism thereafter are mere points of tactics.

Unlike Nietzsche, I don't think specific answers for our current situation can be found so clearly in religion, or even in the distant past. Hate, and the flight from hate among the weak and cowardly, have been with us from the beginning of time, even if it is worsening in the present age. Contemporary hypocrisy and widespread dishonesty in relation to hatred is primarily a result of decadence in modernity, and is related in no small part to duplicitous Jewish activism on behalf of the emotional anaesthetic known widely now as "tolerance." What is the genealogy of postmodern morals? In 'The Genius of the Crowd," Charles Bukowski wrote that "the best at hate are those who preach love," which couldn't be more appropriately applied to those now insisting that every country on earth should learn to love their Jews. We live in an age where the problem isn't that "hate is on the march" but that it marches under innumerable masks, appearing here as "love" and there as "tolerance." The "war on hate" that we witness today isn't a war on hate at all, but a hypocritical war on the White capacity to feel and express hate. *It should be starkly obvious that every other race on earth is free to hold all the resentments, bitterness, aggression, and calculated coldness it wants, but these qualities are deemed too dangerous, too volatile in Whites. Better that Whites be rendered emotional eunuchs; timid cattle put out to graze in pastures of fast food and mind-blunting entertainment.* Stoicism, Buddhism, and interfaith "tolerance" branches of Christianity are enjoying a widespread boom across the West, fueled by a culture that wants Whites to be "the branch that bends." And rest assured it is only in the West that the "war on hate" is taking place. There is no universal campaign for universal brotherhood and friendship outside ubiquitous Western multicultural propaganda. The campaign against hate, including its legal manifestations, is inseparable from multiculturalism, mass immigration, global capitalism, and the demographic decline of Whites.

War on Hate, War on Whites

It has become an axiom of Western culture that "being strongly against" anything is morally unsound or quasi-fascistic. Everywhere, and in all sections of the political spectrum, groups struggle to avoid being seen as "against" something, lest they be accused of hating what they oppose. Better to be "pro-life" than "anti-abortion," and better to be "pro-choice" than "anti-foetus"! Better to be "for strong borders" than to be "against immigration." Better to say you “support the Palestinians” rather than bluntly declare yourself an “anti-Zionist.” Better to say you support the privacy of women than let it be known you despise the notion of gender-bending miscreants entering into bathrooms alongside your wives and daughters. Better to say you are “pro religious freedom” than assert your hatred of the notion that two men can marry each other. Every sinew is strained to couch one’s feelings in positive terminology, so that you might be seen as a “positive” person with “positive” intentions. Even in our own movement I’ve noticed slices of semi-sincere rhetoric where we increasingly preface our assertions of identity and interests with claims that we support the identity and interests of all peoples (I don’t), even the Zionism of the Jews (I don’t)! The rot, my friends, is universal. Everywhere in the West, being “anti” anything is regarded as highly suspect, unless you are “anti-fascist” or “anti-racist,” in which case you are merely against the idea that Whites have the audacity to be against something.

The war on hate is founded on a ridiculous premise — that everything in modern culture is perfectly agreeable and that there are no logical or moral grounds for strongly opposing anything or anyone in our midst. What is hatred? A feeling of intense dislike. Contemporary political and social mores would have you believe that any White man or woman who looked about them and was aroused to a state of intense dislike must be some kind of monster. Merely sharing your feelings of intense dislike, now termed “inciting hatred,” has been deemed criminal conduct in scores of Western countries. Criminal conduct! This despite the fact there has never been a point in our history more deserving of the deepest loathing, the most scathing contempt, and the most vicious hatred. This seething morass of ethnic encroachment, miscegenation, perversion, ignorance, degeneration, degradation, and humiliation is worthy of every last drop of spite and abhorrence that can feasibly be poured upon it. I hate it all, and if you have any genuine natural instincts left, and if you haven’t been conditioned into a perpetual state of consumerist ennui, you will hate it too.

I take particular pleasure in considering the appellation “Hope not Hate,” attached to a UK “anti-fascist” group dedicated to being against the idea that White people are against anything. To be sure, they occasionally pepper their activities with token gestures on Islamic extremism, but really they should be called “Hope not [White] Hate.” I find it especially interesting that they don’t call themselves “Love not Hate,” which would surely be the logical way of presenting an alternative to hate.

And yet it makes sense that they didn’t choose “love” for two reasons. In the first instance, anyone who opposes hate must intrinsically obstruct love. These opposites exist on the same emotional spectrum, and if you distance from one you enter into a type of emotional tunnel vision in which you lose sight of the other. If anyone tells you earnestly that they don’t hate anyone, you can be sure you’re either talking to a liar or a passionless member of the emotionally castrated. Secondly, those behind this group were probably confronted with the reality that what they have designated “hate” — nativism and nationalism — can’t rationally be opposed with “love.” What were activists and supporters supposed to love? Hordes of anonymous third world migrants? Clearly too large an ask, they settled instead on "hope." What is hope? Hope for what? Hope is optimism at its most irrational extreme. Hope is when you're chased to the edge of a cliff by a pack of rabid dogs, when you look down at foaming waves, and "hope" that when you jump, you'll miss the rocks and survive. Hope is what you feel when all options, and all rational grounds for optimism, are exhausted. Truly there can be no better name for an organization dedicated to the flooding of White countries with mass migration. I congratulate the group's leaders on their decision.

We choose HOPE
We choose HOPE
We choose HOPE
WE CHOOSE HOPE
We choose
We choose HOPE

It is a special irony, of course, that the priests of the war on hate are the Jews who, for more than a century now, have posed themselves as angelic warriors against bigotry and hatred. This from a people known since the days of Caesar as world-haters possessing the most extraordinary instinct for misanthropy. And here, perhaps is their greatest strength — that they learned to preach anti-hatred while retaining, protecting, and refining their own hatreds. For what does the Jew possess more intense dislike than the homogeneous White nation? Fingernails running down a chalkboard — this is the traditional White nation to the Jews.

The Jewish campaign against hate is a new attempt at a revolution in values. Those European imbeciles who nibble at this bait, convinced that they are part of some moral crusade for universal brotherhood, are throwing themselves into a campaign supporting Jewish hate. Isn't it obvious that Europeans who adopt the new values aren't "against hate" but merely sublimate their instincts and agree to hate themselves? What are speech laws, waves of migrants, and the imposition of new values by outsiders if not a hateful violation of sovereignty and the infliction of a systematic cruelty? Imagine the audacity of introducing these measures under the banner of "fighting hate"! All of these things, to the extent that they restrict and punish the natural feelings of the European, bring obvious pleasure and satisfaction to Jews. It is a matter of great joy to Jews that Whites should sign up by the thousands to purge their own ranks of all capacity for opposition. By preaching “a world without hate,” Jews promote a world of docile and dwindling Whites. And they are considerably advanced in this cause.

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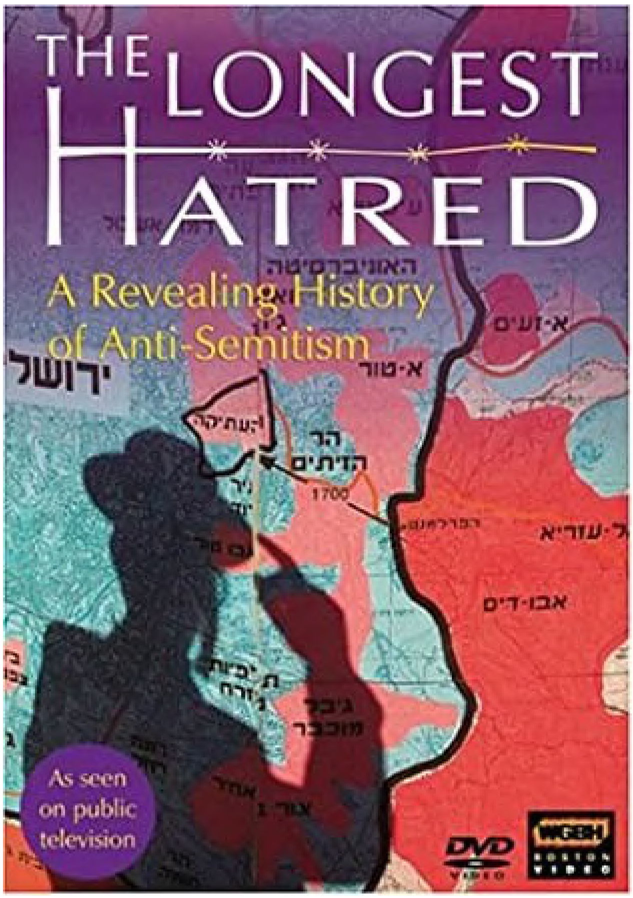
What is hate? A feeling of intense dislike, but also something else. Coming to the realiation that one intensely dislikes something is the prelude to action against it. I need to be clear on my meaning here. Contemporary propaganda saturation would have you believe that hate “causes” violence and terrorism. This is a nonsense. Consult the work of any serious terrorism expert and you won’t find “hate” anywhere listed as a serious explanation for any act of terrorism at any point in history. Hate is primarily an understanding, and then a state of mind. One can find terrorism motivated in small part by hate, but also by love, fear, confusion, desperation, tactical consideration, religious enthusiasm, personal anguish, psychopathy, peer pressure, mental illness, drug addiction, greed and even a combination of all of these things. When I say that hate is primarily an understanding I mean that it shapes trajectories of behaviour and conditions responses. Hate is not spontaneously self-creating. It doesn’t arise in a given man simply because that man is “bad.” Hate arises in response to stimuli, some kind of provocation. Hate always has a cause and an object. And the person at peace in their hatred is someone willing to believe that he can ultimately overcome and defeat what he hates.

The Longest Hatred

Jews have described anti-Semitism as the “longest hatred.” I disagree. It is clear to any educated onlooker that Semitism itself, insofar as Semitism is defined as the behavioural expression of the Jewish hatred of mankind, represents the oldest hatred in recorded history. The interesting point here is that all Jewish examinations of what they perceive to be the “longest hatred” are conspicuous in their avoidance of the issue of cause and object. Hatred of the Jews is, for Jews, entirely spontaneous and self-creating. Hatred, a human emotion, is often quarantined from reasonable human consideration and represented in Jewish understanding as something not-quite-human — a virus, a theological mutation, or a psychological malfunction. Europeans in Jewish writings are quintessential haters insofar as this involves Europeans giving themselves over to something entirely irrational and inexplicable. Unwilling to examine their own role as cause and object, or to look at their own hatreds in the cold light of day, Jews promote the idea that hate itself, or at least hate among Europeans, is always devoid of cause and object. The White man’s hate is always spontaneous, always irrational, always self-creating, always inexplicable. Ultimately, as we have seen, hate in the European is “criminal.”

If Semitism is, as I have argued, the true “longest hatred,” then what is *its* cause and object? Causes here are both internal and external to Jews. Judaism, the precise origins of which will remain forever unknown and unknowable, commands a strict separation from other humans and the formation of an ethnic caste above all others. It asserts an ultimate, cosmic superiority, and permits the infliction of a lesser ethics upon presumed inferiors. Jewish hate has arisen from time immemorial in the simple fact that other humans (collectively lumped together simply as *goyim*) refuse to accept this state of affairs, and that they fail to indulge Judaism’s dominance fantasy. From the beginning of Judaism until the present day, Jews have encountered populations who refuse to see Jews as their superiors. These non-Jewish populations have consistently refused to be subjected to lesser treatment, and they have hated the Jews for attempting to impose it upon them. Jews have responded to this reactionary hatred with a further hatred of their own — a dishonest hatred that hides even from itself and postures as a morose remembering of past injustices. The cycle continues endlessly, with Jewish hatred thus internally and perpetually powered via the momentum of the past.

The lachrymose history of the Jews is in fact the story of frustrated attempts at dominance, and although it presents as a tale of woe, it is in fact a hit-list for revenge. Adam and Gedaliah Afterman have written of the Medieval period as a time in which Jews cultivated a powerful theology/ideology of revenge for perceived wrongs perpetrated by host populations. One Medieval Ashkenazi tale, for example, portrays God as “listing on his garment” the names of all Jewish victims of Gentiles over the course of time so that in the future the deity would have a record of those to be avenged.[3] Isn’t it clear that this tale is a mere externalizing of deeper instincts? Isn’t Jewish culture and historiography the real “garment” upon which Jews name their “victims,” thereby paving the way for a future vengeance executed not by a deity but by the true object of Jewish worship — the Jews themselves? Every act of Jewish hate is therefore ultimately dishonest, being predicated on false conceptions of vengeance (since the antagonistic Jews were never truly wronged) and therefore incapable of being fulfilled. Jewish hate does not act on immediate causes and objects, but on causes and objects from all nations and from all time periods including the distant past and future. The contemporary infliction of mass migration and cultural degradation on the United States is therefore part of a scheme of vengeance that has its roots in ancient Rome, and in medieval Toledo, and in 1920s Romania, etc. In this kaleidoscopic form of self-denial, Jews seek to fundamentally change your nation not because they "hate" you, and certainly not because they love you, but because they know only too well the dangers of the past. In the midst of such reasoning, their obvious hatred is obscured even to many of their own number.


THE LONGEST HATRED
A Revealing History of Anti-Semitism
As seen on public television
DVD VIDEO
WGBH BOSTON VIDEO

By contrast, the hatred of the Europeans for the Jews, being honest to itself, has always been capable of fulfilment. European hate for the Jews has been predicated much less on the past than on immediate cause and object, and European resistance to attempts at Jewish dominance has for the most part been satisfied with curtailments of certain monopolies. We have no equivalent of the lachrymose history, and are notable for our lack of any kind of "garment" on which we've listed the victims of Jewish machinations. Europeans have never sublimated their hatred for outsiders, or disguised these hatreds to themselves. European hatred doesn't hide from itself, or take on the aspect of mere resentment. It has always been concerned with action and results. Expulsions, the most radical answer to provocative Jewish causes and objects, were in most cases short-lived, illustrating the lack of serious grudges among Europeans and a willingness to renew the contexts for relations. This alleged "longest hatred" among the Europeans therefore has the remarkable quality of large gaps, resets, reversals, and numerous chances at decent relationships. As a people, we have always lived in the present and, but for the fact that this has been taken advantage of, this forgetfulness has, as Nietzsche observed, been a source of robust health, action, joy, and pride. The only error of the historical Europeans was to assume that the slate had also been wiped clean on the Jewish side, whereas in fact the Judaic garment of vengeance was growing ever-longer.

Conclusion

The current revolution in values is designed to make Whites the "branch that bends." In giving up hate, Europeans everywhere will have resigned themselves to non-resistance and to a psychological state in which successful opposition to the negative forces of contemporary life becomes impossible. Honest hate among the strong is healthy, good, and necessary. It is especially necessary in an environment in which opponents of all kinds are engaged in mass duplicity, disguising their own selfish interests as "love," their own grudges as "tolerance," and their own hatred as "kindness." Surrounded by detestable things lingering under dishonesty, we must embrace a "perfect hatred," and be at peace in it, in the certain knowledge that, while the weak fall by the way side, we will carry it to its completion.

[1] I tend to concur with Roger Scruton's assessment of Nietzsche's fixation here that it was both "obsessive, if not tedious." See Scruton, *A Short History of Modern Philosophy* (1995).

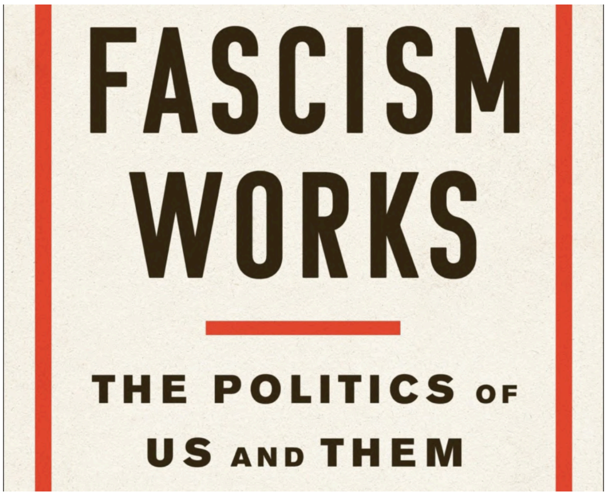
[2] This kind of thinking has expanded rapidly in modernity because justice has become an increasingly watered down and impersonal affair in which individual access to adequate retribution is frustrated.

[3] A. Afterman & G. Afterman, "Meir Kahane and Contemporary Jewish Theology of Revenge," *Soundings: An Interdisciplinary Journal*, Vol. 98, No. 2, (2015), 192-217, (197).

When Jews Define Fascism

theoccidentalobserver.net/2020/05/29/when-jews-define-fascism

Andrew Joyce, Ph.D. May 29, 2020



Concluding one of America's more infamous obscenity trials in 1964, Justice Potter Stewart absolved a controversial French motion picture with an opinion that has since passed into common parlance: "I shall not today attempt further to define the kinds of material I understand to be embraced within that shorthand description; and perhaps I could never succeed in intelligibly doing so. But *I know it when I see it*, and the motion picture involved in this case is not that." The opinion was celebrated at the time as a victory for freedom of expression, and paved the way for a later deluge of Western cultural degradation. Of greater significance, however, is the fact that almost 60 years later "I know it when I see it" has become a political philosophy in its own right, adopted and pursued by a radical Left intent on curtailing that very same freedom by claiming an exclusive and unaccountable ability to define Fascism. This was the starkest message from *The Burkean*'s unprecedented recent Irish Antifa Project, which was designed to infiltrate and expose self-styled Antifa networks in mainstream Irish academia and politics.

In my view, the most predictable revelation from the Irish Antifa Project was the extent of historical and cultural ignorance among the profiled activists. None of the intellectually and professionally mediocre individuals exposed by *The Burkean* appeared capable of articulating what Fascism was, or is alleged to be today. Fascism instead seems to have been adopted by these non-entities as a vague catch-all for anything touching upon capitalism, conservatism, religion, or tradition. Equally vague are the proposed activist methodologies of these individuals, which range from the compiling of databases with the names of those deemed to be Fascists, to tentative but deniable support for violence. With the exception of a small number of fanatical Jews like Trinity College student Jacob Woolf, "anti-Fascism" has evidently been adopted by the majority of those concerned as a kind of half-hearted virtue signaling hobby or political side gig, albeit one with sinister potential.

Unfortunately, the problems posed by an uninformed, unaccountable, and unhinged “anti-Fascist” radical Left aren’t helped by the fact confusion about the nature of Fascism is endemic in society as a whole. There are essentially three traditions when it comes to explaining Fascism. One can be found within Fascism itself, and demonstrates how self-defined Fascists see themselves. This material is overwhelmingly historical. Another tradition can be found in contemporary mainstream academia and, although biased, it is at least academic in style, serious, and relatively comprehensive. The work of the late Roger Griffin is perhaps the best available in the English language in terms of this tradition, and is also largely concerned with history. The third tradition, on the other hand, is popular, highly politicised, always concerned with contemporary politics, and is abridged to the point of being a pop-Left caricature of serious studies of Fascism. It is particularly problematic because it has tremendous traction among the masses and, despite being propaganda for extremist politics of its own sort, always presents itself as objective and neutral.

The individuals profiled by *The Burkean* are unquestionably disciples of the latter tradition, a recent example of which is Jason Stanley’s *How Fascism Works: The Politics of Us and Them* (2018). Stanley, a Jewish professor at Yale whose background is in language and epistemology and not history or politics, hasn’t published any peer-reviewed material on Fascism or anti-Fascism, but his 2018 book proved a moderate publishing sensation because it represented a thinly veiled attack on the Trump administration. The same administration provoked similar ill-conceived and unhelpful monographs on Fascism from Cass Sunstein (*Can it Happen Here?*), Madeleine Albright (*Fascism: A Warning*), and Harvard duo Steven Levitsky and Daniel Ziblatt (*How Democracies Die*). All of these individuals are Jews, and this is not a coincidence. In fact, since the production of Leon Trotsky’s *Fascism: What it is and How to Fight It* (compiled between 1922 and 1933) and the Frankfurt School’s project on the “Authoritarian Personality,” Jews have been at the forefront of paving the cultural, as well as political, path to Antifa activity. They do so by bastardising public understanding of the nature of Fascist politics, thereby shaping “anti-Fascism” as a vehicle for the undermining of the White nation. When it comes to Fascism, “Jews know it when they see it,” a pronouncement we are all encouraged to accept without question.

Jewish Definitions of Fascism

A common theme in influential books like Stanley’s, destined for a modicum of success in the paperback mass market thanks to dramatic titles and relentless marketing, is their incredibly—and deliberately—vague definition of Fascism. These Jewish activists know this, of course, but they push ahead regardless. Stanley, for example, excuses the gaps and logical leaps inherent in his dubious study by arguing that “generalization is necessary in the current moment.” But if he is defining the “current moment” as Fascist under his generalized definition, isn’t he simply using generalization to excuse the same generalization? Isn’t this tantamount to saying to his readers: “The present moment is so obviously Fascist that we really don’t need to define Fascism”? Such considerations don’t slow Stanley down for a second, and this celebrated Yale professor slips off the hook to pronounce, even more unhelpfully, "I have chosen the label "Fascism" for ultranationalism of some variety." What variety? What's his definition of "ultranationalism"? It doesn't matter. What is clear in texts like Stanley's is that you aren't here to be encouraged to think or ask questions, but to absorb a discourse and accept a dogma. The authority behind such demands stems predominantly from emotional blackmail — Stanley cashes in his card as the son of "Holocaust survivors," and explains that "My family background has saddled me with difficult emotional baggage. But it also, crucially, prepared me to write this book." His lack of education and reading in the subject is therefore apparently more than compensated for in the fact he is emotionally distressed by it. Right.

Jason Stanley: Bravely struggling with his emotional baggage

Not only are Jewish definitions of Fascism deliberately inadequate and disingenuous, they're often completely wrongheaded. Stanley in his first chapter "The Mythic Past," for example, describes Fascist propaganda as relying on a unique blend of mythic, romanticised, and normally rural evocations of the past, and that the same propaganda offers a future return to this idyll. It goes without saying that this provides an extremely convenient way for Jewish and Leftist activists to attack almost all genuine conservatives as Fascists. But is such propaganda even inherently Fascist or even right-wing? We might consider the following quote from a well-known historical figure: "The position of the English agricultural labourer from 1770 to 1780, with regard to his food and dwelling, as well as to his self-respect, amusements etc., is an ideal never attained again since that time." The ideologue behind this quote proposed a future in which the national community of citizens enjoyed something like a return to this pastoral idyll, filling their days with productive work, music, and leisure ("hunt in the morning, fish in the afternoon, rear cattle in the evening, criticise [literature] in the evening"). It really is quite a vision. But the problem is that these proposals aren't from the works of Sir Oswald Mosley, but from Karl Marx's *Capital* and *The German Ideology*, and they were a key aspect of the early promotion of Communism. The idea that Fascism uniquely appeals to notions of making one's country "great again" is an unsophisticated trope and, ultimately, a political weapon.

The truth of the matter is that politicised nostalgia and visions of national rebirth are common to ideologies of all stripes, and are useless as tools for examining the specific nature of genuine political and cultural manifestations of Fascism. The only possible exception is Roger Griffin's highly nuanced theory of palingenetic ultrationationalism, which is corrupted and glossed in Jewish treatments of the subject in order to indict all expressions of White discontent in modernity. Presentations of ideal pasts and futures are quite obviously utilised by all political actors keen to exploit the public instinct to reject the status quo. Barack Obama's campaigns based on "Hope," "Change," and "Progress," and Trump's "MAGA" are not substantially different in style or method, the only significant dissimilarity being the demonising of the latter and the feverish and irrational presentation of its ethos as an early symptom of an impending Fascist takeover. The preoccupation of Cultural Marxist anthropologists with describing putatively utopian modes of life in primitive societies can also clearly be seen as a call to "make society great again" by demolishing capitalism, the family, etc. The oldest and most profound political expression of resurrecting a glorious past rooted in the land is, of course, not even to be found in European Fascism at all, but in the quintessential palingenetic ultranationalism of Zionism, a subject strangely never covered by our Jewish authors, presumably because of other "difficult emotional baggage."

Similar definitions of Fascism, this time refracted through a lens of Leftist pop-culture garbage, can be found in Cass Sunstein's 2018 *Can It Happen Here*? Sunstein's expertise is ostensibly law, though his most successful work is apparently *The World According to Star Wars* (2016). In another time and context, someone like Sunstein would cut a ridiculous figure, in much the same way that the Romans found it hilarious that the people squatting in the hovel that was 1st century Judea regarded themselves as a superior nation. Sunstein has shaped his career as a professor at the University of Chicago Law School around such efforts as inaugurating a "celebrate tax day" and ending all government recognition of marriage. But Star Wars books and outlandish schemes aside, Sunstein is a deeply sinister individual. He is particularly concerned by "conspiracy theories," and has developed policy suggestions that governments engage in the "cognitive infiltration of extremist groups" by entering "chat rooms, online social networks, or even real-space groups and attempt to undermine percolating conspiracy theories by raising doubts about their factual premises, causal logic or implications for political action." In other words, Sunstein is a major contributor to the concept of "thought crime" and a high-profile advocate for the same kind of law enforcement online disinformation and entrapment activity that regularly snares exuberant White teenage gamers and presents them to the media as right-wing terrorists.

Cass R. Sunstein

Cass Sunstein: "We need a cognitive infiltration of extremist groups"

Sunstein edited, and contributed to, *Can It Happen Here?*, along with a motley of other Jews, including Eric Posner, Jack Balkin, Tyler Cowen, Jack Goldsmith, Tom Ginsburg, Noah Feldman, Jonathan Haidt, Bruce Ackerman, Jon Elster, Martha Minow, David Strauss, and Geoffrey R. Stone. In fact, of the 17 essays comprising the volume, 13 are written by Jews. One of the non-Jews is Sunstein's Irish-American wife, the *shabbos goy* and ADL darling Samantha Power, and two are Muslims. *Can It Happen Here?*, subtitled *Authoritarianism in America*, is therefore little more than an exercise in Jewish paranoia and a glaring example of the way in which Jews invoke vague caricatures of Fascism in order to attack the traditional structures of White nations. Posner, for example, cites Trump's hostility to elements of the press and the fact his initial success occurred somewhat outside the two-party structure of American politics as sufficient evidence of a Fascist threat. In other words, Jews, who dominate the press and have very significant financial interests in the trajectories of both major parties, regard anything not fully within their control as tantamount to Fascism.

The same fearmongering yet vague template is followed by Levitsky and Ziblatt in *How Democracies Die* (2018), which opens with the authors declaring that authoritarianism has been for them an "occupational obsession." Levitsky and Ziblatt "feel dread … We worry." What has them most worried is "intimidation of the press" and the fact some politicians "view their rivals as enemies." Trump terrifies due to his "clear authoritarian tendencies." He is said to follow in an American tradition of "extremist demagogues" that includes "Henry Ford, Huey Long, Joseph McCarthy, and George Wallace." America "failed the test" when it elected Trump in November 2016. Like Sunstein and Posner, Levitsky and Ziblatt are especially concerned by “extreme partisan polarization,” which is another way of saying that they are very worried that the two main political parties may actually diverge in a meaningful way from one another and therefore run the risk of engaging in a genuine politics. Since the same complaint is made by Stanley and Sunstein, we might assume that Jews are most comfortable with two-party systems in which the parties and their policies are almost indistinguishable and in which there is a high level of ideological consensus. Anything outside this comfort zone is Fascism.

Levitsky and Ziblatt: “We feel dread … We worry.”

Equally terrified is Madeleine Albright, whose *Fascism: A Warning* (2018) is derived from an identical playbook to that employed by Stanley, Sunstein, Levitsky, and Ziblatt. Albright opens the 2019 edition of her book with a new preface in which she poses as a benevolent granny, writing with detachment and objectivity, she claims, at her “farm” in Virginia. Granny Albright, who once declared the Serbs to be “disgusting” and opined that starving half a million Iraqi children via UN sanctions was “worth it,” now spends her days tending to her tomatoes and pondering with great bemusement why a reporter recently branded her a “war mongering ghoul.” As she observes the serenity of the evergreens around her, it is quite the mystery why multicultural America seems to be “at each other’s throats.” We might think that Granny Albright could answer such a question by leaving rural Virginia and moving to America’s multicultural heartlands. But no, from her safe and isolated vantage point she has it all figured out. Her answer is simple, and has nothing to do with the fact multiculturalism is itself a poisonous doctrine — multiculturalism isn't working because Donald Trump and Fascism are on the verge of a devastating takeover. But what is Fascism? This is never clear anywhere in the book. Albright vaguely explains that Fascism is a "spread of anti-democratic trends." [Translation: "The controlled two-party system has been weakened"] Fascist "attitudes" develop when "the perception grows that everybody lies." [Translation: "The *goyim* know"] Fascism is "a doctrine of anger and fear." [Translation: "I'm worried. Shut it down."]

Andrew Rawnsley, *Guardian* journalist, aware of the this glaring weakness in the book, interviewed Albright prior to writing his review*:* "I suggest to her that the book struggles to offer a satisfactory definition of fascism. 'Defining fascism is difficult,' she responds. 'First of all, I don't think fascism is an ideology. I think it is a method, it's a system'." In other words, Fascism is a label that can be applied to any kind of politics that unsettles Jews and offers authentic alternative political methodologies. By refusing to acknowledge Fascism as a specific historical political ideology with identifiable and fixed traits, Albright and the other Jewish activists mentioned here can free it up as a system of mere "methods" that can then be interpreted in general terms in order to attack those elements of White society deemed oppositional to Jewish interests. So-called Antifascism, which draws all of its cultural power from this kind of Jewish propaganda, is therefore not against Fascism at all, but against any "methods" or "trends" that aren't conducive to Jews.

Madeleine Albright: Wrote a book about something she can't define

Stanley's book is an excellent guide to Jewish paranoia about the "methods" hinted at by Albright. His text is divided into chapters titled "The Mythic Past," "Propaganda," "Anti-Intellectual," "Unreality," "Hierarchy," "Victimhood," "Law and Order," "Sexual Anxiety," “Sodom and Gomorrah,” and, since Jews inevitably view all dissent from their interests as leading ultimately to outlandish forms of mass murder, the final chapter is headed “Arbeit Macht Frei.” Each of these chapters deals with entirely subjective material and ideas, and there is no serious engagement with any scholarly literature on historical Fascism.

As discussed above, “the mythic past” is only a problem for Jews like Stanley when the past in question isn’t conducive to Jewish goals. Fictional multicultural pasts where ancient “Cheddar Man” Britons had dark skin, Africans lived in England before the English, and Whites demonstrated unique evil, are currently the height of intellectual and cultural fashion. These are the versions of “the mythic past” that Jews celebrate and promote. On the other hand, conceptions of the past as involving mono-ethnic cultures, celebrations of European racial glory, and acknowledgement of White group achievement are branded Fascist and beyond the pale. In the Jewish vision, the histories of Europeans are irredeemably shameful and therefore any attempt to make one’s nation “great again” is both irrational (“they were never great in the first place!”) and threatening. In this reading, all positive reflections on the European past are part of the Fascist methodology and should therefore be ruthlessly opposed. When Jews like Stanley and Albright include references to “the mythic past” in their “warnings” about Fascism they are in fact warning and shaming Whites against asserting their own interests and group pride.

The same framework is employed in discussing the alleged propaganda and “anti-intellectual” qualities of Fascism. Stanley argues that Fascists “attack and devalue education, expertise, and language.” This argument is, at best, entirely subjective and at worst complete nonsense. The idea that Fascists have been against intellectualism in general is simply ridiculous. As John Whittam writes in his *Fascist Italy:*

> **Fascism suffered not from the lack of ideas but from too many. Despite their rhetoric and pronounced hostility *towards the intellectuals of the old liberal establishment*, Futurists, syndicalists, ex-socialists, and even the *ras* professed an ideology and invariably had access to a newspaper where their views could be expressed. After the conquest of power one of the major problems was the formulation of an ideology from *the bewildering array of distinctive ideologies* within the Fascist movement.[1] [emphasis added]**

Underlying Stanley’s accusatory statement is the simple fact that Fascists oppose liberal, left-wing, and Jewish intellectualism. Jewish activists like Stanley believe, of course, that theirs are the only legitimate and authentic intellectual activities in the public sphere. An attack on their position is therefore seen as an attack on all genuine intellectualism. The accusation that Fascists are anti-intellectual thus speaks of a profound arrogance in the accuser.

Equally revealing are Stanley’s chapters on “Sexual Anxiety” and “Sodom and Gomorrah.” These chapters are more or less an apologetic for Weimar-style sexual degeneracy, and insinuate that all attempts to prevent descent into such an abyss are pathological and Fascist. Some interesting context in this regard can be found back in 2016 when Stanley became embroiled in controversy after a Facebook exchange with fellow Jewish academic Rebecca Kukla, of Georgetown University, was widely disseminated. The pair had been discussing Richard Swinburne, an Orthodox Christian philosopher, and were incensed after Swinburne addressed the Society of Christian Philosophers and lectured on Christian ethics, including the religion's stance on homosexuality. Swinburne made the argument that homosexuality could be understood as an illness, even a form of disability, since it acted against the otherwise natural imperative to reproduce. Stanley, in a conversation with other Jewish academics, accused Swinburne of "promoting homophobia," paving the way for another Holocaust, and then finished his tirade with "Fuck those assholes. Seriously." The charming Dr. Kukla, presumably equally engaged in employing vigorous intellectualism against the Fascist encroachment of Prof. Swinburne, added, "Those douche tankards can suck my giant queer cock."

Rebecca Kukla: Stunning and brave intellectual fighting against Fascist anti-intellectuals

When the exchange went viral, both Stanley and Kukla scattered like cockroaches under torchlight, hiding under pity narratives and accusations of anti-Semitism. In a remarkable piece worth quoting here at length, Stanley wrote shortly afterwards:

> **I wanted to address the situation that has arisen from the series of articles in right-wing media outlets about me, and then me and Professor Kukla, that resulted from a private Facebook exchange being published and taken out of context … I was almost always the only Jewish person in my classes growing up. In my high schools in tenth and eleventh grade, I was the first Jewish person to attend. I am very familiar with the isolation that is involved, even when there is no overt discrimination (though I grew up being asked if I had horns and such like, this was ignorance and not malice). It is woven into the tapestry of my existence what it is like to be in a minority faith among a majority … My central concern right now is entirely about our gay colleagues in academia who have been watching this episode in horror, rightly concerned that any complaints about discrimination they may raise, even in private spaces, will result in the kind of incredibly intense retribution that Rebecca Kukla and I have been singled out and subject to over the past week. And those concerns would be legitimate. I need to end with the issue of anti-Semitism. On my public post, someone posted a disturbing comment about Swinburne's death. I contemplated deleting it but then wanted to wait to see if anyone would 'like' it before addressing its horrors (no one did). It is hard to avoid the suspicion that the media discussion starting with the September 28th piece in *The American Conservative*, and then the *Washington Times*, is straightforwardly anti-Semitic. How did a non-story about the complexity of communication that results when screenshots from private conversations are made public, become a national story about two leftist Jewish professors and the dangers they pose? At first, the story was solely about me. Then, the other Jewish philosopher who posted on that thread, Rebecca Kukla, was also targeted. What ensued was a terrible anti-Semitic narrative, channeling a virulent 20th century form of anti-Semitism.**

When I first read this piece, I have to confess without exaggeration that I laughed so hard I was literally gasping for air. It positively drips with a comic level of Jewish stereotype. Consider the speed with which Stanley morosely explains how he felt as "the only Jew in the class." Observe the fake worry about the "Other," in this case his "gay colleagues." And reflect on the final, truly beautiful, example of the shameless Jewish recourse to the protective embrace of the anti-Semitism accusation — and not just any anti-Semitism but that infamous "virulent" kind. Every ingredient of "crying out as they strike you" is present here in perfect, distilled form. All my differences with him aside, Stanley is to be congratulated on being an excellent student of his people's craft.

When we therefore read Stanley's chapters on "Sexual Anxiety" and "Sodom and Gomorrah" we know precisely the kind of attitudes that our esteemed Yale professor brings to the table. He advances a theory that Fascists merely pretend to be upset about the rape of White women in order to reinforce the patriarchy. Take, for example, his outlandish claim that “The crime of rape is basic to fascist politics because it raises sexual anxiety and an attendant need for protection of the nation’s manhood by the fascist authority.” For Stanley, all rhetoric with the purpose of supporting stable, growing White families is Fascist, along with any attempts to challenge the “liberation” of women into sterility, promiscuity, vacuous careerism, grooming gangs, and abortion. But the deeper problem here is that there is no serious literature on any such fixation on rape within Fascism, and Stanley seems to pluck his concept of rape as “basic to fascist politics” from thin air. In reality, antifascist propaganda has been noted many times in the scholarly literature for its reliance on rape metaphors to attack the psychological appeal of Fascism (e.g. “Fascism rapes the mind of the masses”[2]). We can quite easily surmise that Stanley is probably aware that his argument is nonsense, and that he simply prefers to stigmatise any attempt to protect White women. The same methodology is employed when Stanley proposes that homosexuality and race-mixing are inherently good, being valiant sins “against Fascist ideology.” This is what now passes for an education at Yale.

Conclusion

Stanley, Sunstein, Levitsky, Ziblatt, and Albright have produced quite typical examples of Jewish propaganda disguised as “anti-Fascist” literature. The key features of such works are invariably a vague definition of Fascism, an attempt to relate “warnings” to some aspect of contemporary politics, melodramatic admonitions about a putative future violent catastrophe that must be avoided, and maudlin appeals to personal family history and “emotional baggage.” Underlying the surface veneer, these works are highly focussed efforts to pathologise aspects of White culture and politics deemed oppositional to Jewish interests. These efforts, and their framing, are quite obviously derived from Cultural Marxism, especially Adorno’s work with the Frankfurt School on *The Authoritarian Personality*, and from earlier forms of Jewish activism witnessed from the end of the 19th century and culminating in Weimar Germany (e.g. the work of Magnus Hirschfeld). The family, the acknowledgement of heterosexuality as culturally and biologically normative and preferential, the desirability of mono-ethnic cultures, and the acknowledgement of inequality among human beings are reframed in this kind of “warning literature” as inherently Fascistic.

It is very worrying that our culture has bequeathed a great deal of respect and legitimacy to Jewish intellectuals, especially in relation to the subject of Fascism. We have allowed them to assert that “they know it when they see it.” The fundamental crisis of our civilization is that they see it everywhere, and they won’t rest until this phantom of their paranoia, and us with it, are abolished.

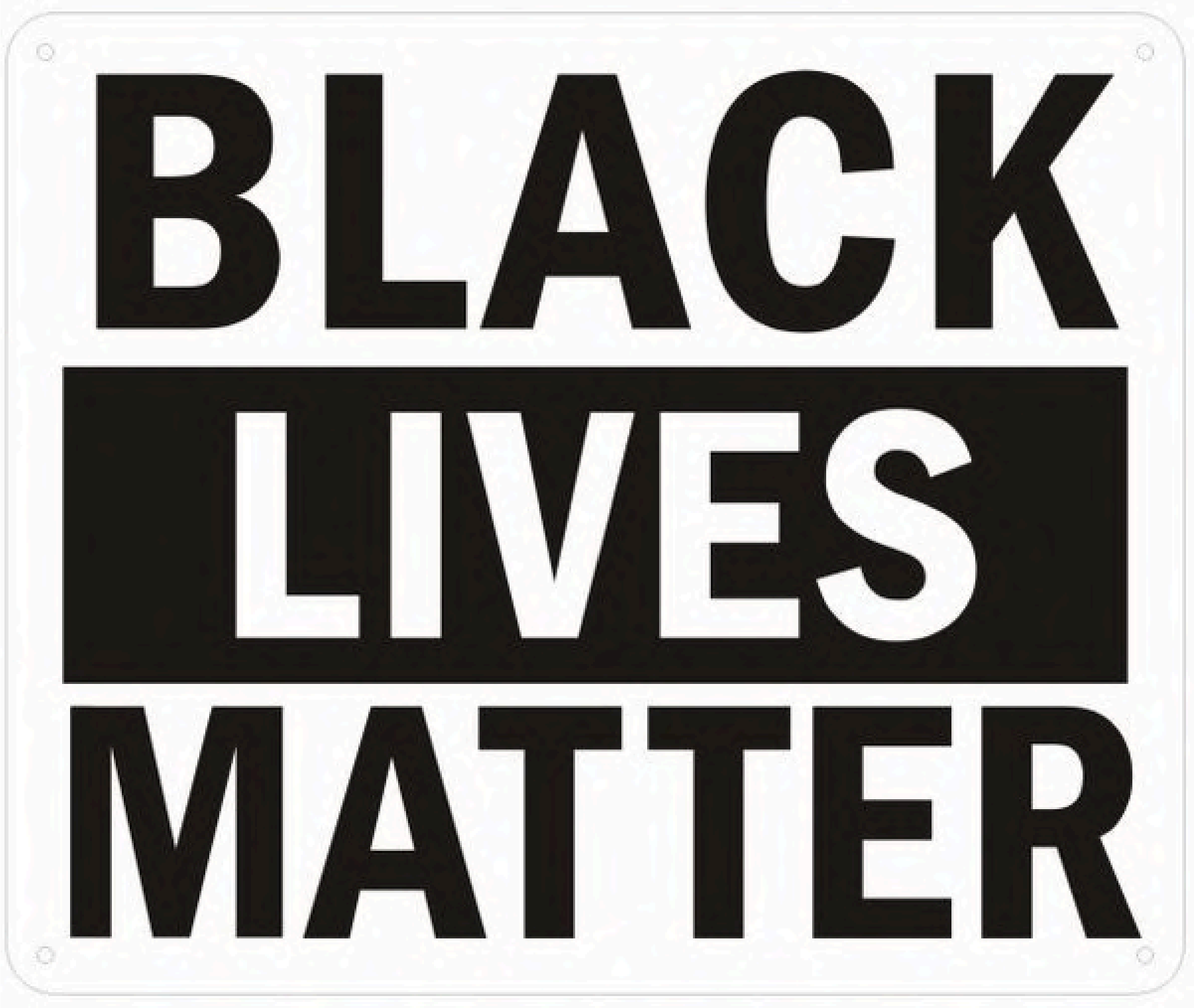
[1] J. Whittam, *Fascist Italy*, (New York: Manchester University Press, 1995), 81-2.

[2] See, for example, S. Chakotin, *The Rape of the Masses: The Psychology of Totalitarian Political Propaganda* (1940).

A Modest Proposal to End Systemic Racism

theoccidentalobserver.net/2020/06/08/a-modest-proposal-to-end-systemic-racism

Andrew Joyce, Ph.D. June 8, 2020



"It is useless to attempt to reason a man out of a thing he was never reasoned into."
— Jonathan Swift

It is truly a melancholy sight to walk through the great cities and towns of the West today and observe the countless corpses of Black scientists, engineers, and philosophers left behind by the brutal White officers of the law. In the long illustrious history of the African, replete as it is with towering artistic and architectural genius, and the most humane social advancements, we see him now at his lowest and most persecuted ebb. This is our bitter and enduring shame. We have, of course, always attempted to render this noble people completely unable to employ their myriad talents. For more than a century we've stopped them from working in the higher echelons of our society by requiring of them something entirely invented and fictitious (so-called "aptitudes"), and we have exerted our fiercest efforts in preventing them from gaining footholds in maths and physics. Even when they engaged in a race-wide conspiracy to consistently fake their test scores in order to come out lowest of all groups, we weren't fooled by their attempt to sneak to the top of our society. Although stubborn in the past, we must confess now that we have blocked their progress at every turn, and we did this for the selfish reason that we always wanted a large, welfare-dependent class into which to dump our vast unwanted excess tax revenue.

Quite why the apex of our White fanaticism distilled in the police force remains, for now, a mystery. I think it is agreed by all parties, and attested by the celebrated African Studies pioneer (and, some say, a 17th-generation Holocaust survivor) Herschel Hertzberg, that the first Christ-like Black fell under a hail of malicious bullets sometime in the early 18th century, when the LAPD launched a daring and brutal raid for slaves among the skyscrapers and opera houses of placid Togo and Sierra Leone. It is a barely suppressed secret that these slaves and their technological prowess were later put to work designing and constructing every building in America. It is a sad fact, however, that even though Africans built America, from that first sorry moment in West Africa to the present, history has witnessed a steady progression of unwarranted and unnecessary police violence against this most peaceful and prosperous population. In fact, all current social problems in our deplorable civilisation can be attributed to this one pernicious reality. Gender bigotry, pay gaps, and even diabetes all have their origins in the fact our police forces have become obsessed with preventing Black people from breathing.

This sordid and murderous fixation among the police is the major question of our time, and since it strikes me that whoever could find out a fair, cheap, and easy method of solving this matter of unceasing systemic police racism would receive much public acclaim, I now venture my own modest proposal. I do so having turned my thoughts for many years upon this important subject, and maturely weighed the proposed schemes of our esteemed experts — all of which I have found lacking. Most important of all, I have carefully examined the apparent aims of Black civil unrest to determine precisely what it is that this oppressed people really desires. I believe my proposal will satisfy all parties and finally bring peace.

1. Reject Equality Under the Law

The foremost aspect of my scheme, and one of its great advantages, is that it finally aims to release the African from the bigotry of equality. It was one of the greatest tricks of the sneaky European to convince the African that being equal under the law was a good thing. Being “equal” was the bait, but the law was quite obviously the hook. The roots of our historical racial conflict are unquestionably that Blacks are unfairly placed under a system of laws in which they are asked to adhere to the same behavioral standards as other groups. This same system craftily paves the way for Blacks to become regarded as “criminals” when they innocently stumble into such commonplace situations as rape, robbery, and murder. The bigoted subjection of the gifted African-Americans (and their counterparts in Canada, Europe, and Australia) to equality under European-derived law has led to such injustices as disproportionate incarceration, and the spreading of fantastical stereotypes of Blacks as prone to violent and impulsive behavior. Only knowledgable observers, aware of the peace, prosperity and innovation that has come to be the byword for modern Africa, can discern that there is something horribly amiss in this situation.

The Black population has cried out, and I alone seem to have listened. The first step of my proposal is therefore to remove the burden of law from the Black population. The immediate benefits are obvious. The phenomenon of malicious “Karens” calling the police when they feel intimidated by loitering or advancing Blacks will disappear into history where it belongs. These bigoted women can call the police all they want, but upon receiving an elementary description of the stalker, the police would be forced to hang up. The law will simply not apply to those of African origin. It should be obvious that no harm will come from such a simple and beautiful measure, and only benefits can abound. Under the existing system, Black men who corner and verbally or physically intimidate White women can be made to feel vulnerable and alienated when that woman calls the police in sheer terror. This dynamic is obviously a major driver of Black emotional damage, and other forms of social injustice. Under the new arrangement, however, Black stalkers would be spared such indignities, and the woman would be secure in the knowledge that no matter what happens to her thereafter, at least no crime will be committed.

White female fear must be ignored if social justice is to prevail

2. Adequate Compensation

A potential problem might arise in the event that a police officer accidentally but fatally harms an African-American during the course of his duties policing the uncontrollable behavior of Whites. In this regard, my careful analysis of recent Black demands leads me to suggest a scheme of social and material compensation for Black lives. Black Lives Matter — we know this, but *how much* do they matter? Only once the current phase of peaceful protest comes to a conclusion will we know the true tally, but rough guidelines can be discerned in the compensation thus far acquired for the life of St. George of Floyd. Using a combination of estimates and confirmed city figures, the average African-American death at the hands of a White amounts to around 1,569 pairs of athletic shoes, 2,962 gallons of alcoholic beverages, approximately 865 high-end phones and tablets, around $2 million in designer label clothing, between 30–50 badly beaten Whites, the entire contents of several low-cost supermarkets, and somewhere in the region of 100 fully incinerated buildings.

Foot Locker

London Riots, 2011: Sports footwear has long demonstrated emotional healing properties for the African

Under my proposal, and for the sake of future social justice and harmony, a reserve of compensatory items must be held in the care of every city government, where they can be dispensed in the event of an accidental Black fatality. A suitable area within the city, comprising roughly of six or seven blocks, should be set aside in such fashion that emotionally-attacked Africans can, at a moment's notice, assuage their mental anguish by, for example, breaking into a pre-prepared warehouse full of well-displayed sports footwear, and launching cathartic raids on faux Target supermarkets replete with actors portraying fleeing staff. Local shooting ranges might also be converted to offer the therapeutic breaking of glass to Black citizens. Through their use of such edifying provisions, Black people can not only display their maturity and ancient wisdom, but also set a stellar example to other groups about how people should react when they feel aggrieved.

3. Symbolic Change

Simply freeing Blacks from the law and providing them with the healing tools of chaos is, of course, far from sufficient to redress the many thousands of years of oppression that we have brought upon these children of the sun. It should be obvious to any sane observer that the best way to heal racial divisions is to encourage, and even force, one of the opposing parties to kiss the feet of the other. Only by such open displays of subservience and submission can we achieve true parity in social relations. A recent, and related, heartwarming development has been the removal of statues throughout the country, especially those of the notorious police officer Robert E. Lee. Along with righteously purloined Gucci accessories, this will go some way towards further soothing Black pain, but the question remains as to what might occupy the newly vacant plinths. My suggestion? That in the name of ending systemic racism, every plinth formerly used to commemorate White race-terrorists should be home now to a giant sculpture of a black foot. This black foot can then be ceremonially kneeled before, and White citizens of especially high standing can be made to approach and kiss the foot in an act of solemn racial reconciliation. This ceremony could be performed on one of the many days and months now dedicated to the Black population, especially on St. George Floyd Day which should surely now be instituted without delay.

BLACK LIVES MATTER
IF YOU ARE NOT ANTI-RACIST YOU ARE COMPLICIT
JUSTICE 4 GEORGE

An artist’s impression of what might soon be called the “Joycean Method” for social harmony

[Watch on YouTube](https://www.youtube.com)

4. End of all Physical Contact Policing

This aspect of my modest proposal isn’t directly linked to ending systemic racism, but it is an essential step in improving the social environment and making it safer for White allies to protest on behalf of Black victims. Social media has recently been awash with horrific footage of police officers touching, holding, and even moving or pushing peaceful protesters. These unprovoked assaults normally occurred in the midst of efforts at Black emotional healing, such as arson, looting, mass vandalism, and attempts to breach Secret Service barricades and encroach on the White House. While the measures proposed here would remove Black people from the burden of laws, White allies may still find themselves being physically touched by police while in the course of peaceful allyship. This can no longer be tolerated in a sane and just society. Moves must urgently be taken to end all unwanted physical contact between police officers and suspected “criminals,” with interaction between parties now based on one of the key precepts of our times: consent. Police officers can and should ask all suspects if they have permission to touch, hold, or restrain them, and they must be instructed during training that “No means No.”

5. Confront Capitalism

All progress on the proposals outlined above will, of course, depend on a successful confrontation with capitalism. Thankfully, Blacks as revolutionary subjects of the class struggle have thus far been supported by the power of labor, in the form of Amazon, Apple, Coca-Cola, Ford, Facebook, LEGO, Sony, Microsoft, Citigroup, Nike, YouTube, most banks, the entertainment industry, and the overwhelming majority of the political establishment. Only by enlisting the support of brave allies like these can we ever hope to overcome The Man and topple the power structure. We obviously can't ignore the equally vital contribution of our friends in Antifa, who innovated some of the early strategies that will undoubtedly lead to the collapse of the status quo. Consider, for example, the effectiveness of destroying the few examples of Black-built economic infrastructure in many towns and cities, along with the major stores that provided low-skill employment to the Black demographic. Sure, the major companies will have adequate insurance for all their liabilities, and probably won't be harmed at all. But they may well decide that these areas are now too high-risk to attempt a re-opening, and so they'll take their filthy capitalist jobs and facilities elsewhere, leaving Blacks to bask at last in freedom from local services, retail stores, and gainful employment. This was quite the stroke of genius from Antifa, and is one of the main reasons they've been applauded and supported by the groups listed above. They are simply indispensable to the cause of social harmony and the overthrow of capitalism.

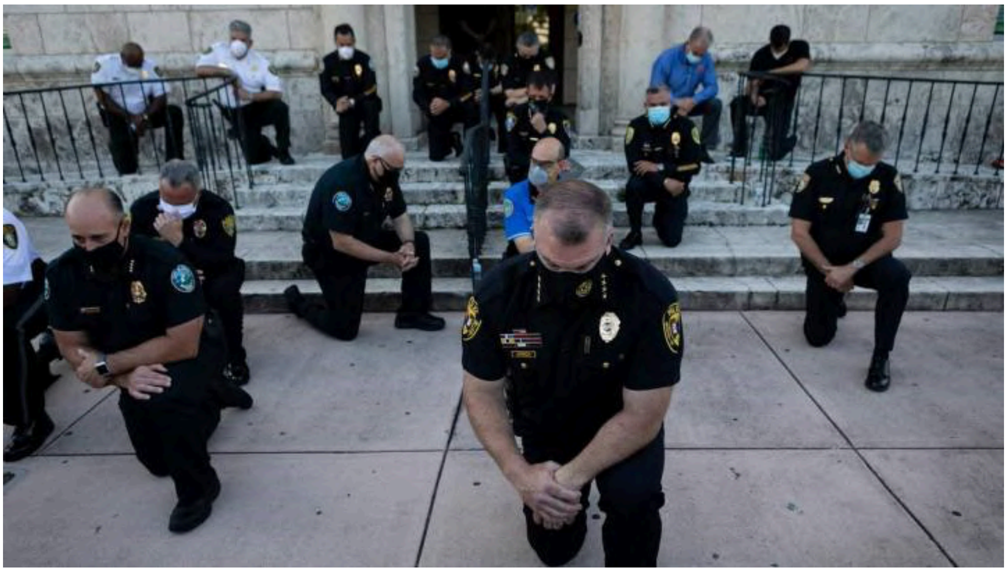
6. Clarity of Message

A particular concern of mine in recent days has been the lack of clarity surrounding the name "Black Lives Matter." Africans have long been renowned for their high regard for the sanctity of the lives of their neighbors, something attested to by the famously low homicide rates within their communities. We see this also in the parasitical phenomenon of "White flight," whereby Whites constantly seek to move to Black-dominant areas to share in the quietude and safety offered by those locations. Some doubts remain, however, as to the clarity and reach of the message of Black Lives Matter among Whites.

Is this clear enough? Unfortunately not.

Although streets in Washington D.C. have been renamed “Black Lives Matter,” and then literally covered with the slogan, it’s clear that someone, somewhere doesn’t understand that Black lives matter. They may not have heard the slogan. We know this because Black people continue to die in homicides, and the only explanation is that White people, and especially the police, haven’t received the message and therefore don’t value Black lives. It really shouldn’t need to be repeated here, but even when an African-American is peacefully protesting against the systemic racism of a police officer by passively rushing him and attempting to take his gun, the first thought in that officer’s head should always be: “Black Lives Matter.” It urgently needs to be made the first principle in all law enforcement training, and all self-defense methodologies at police academies should be adapted to include the “take the knee” posture. Only by total acquiescence to the physical assaults of so-called Black “criminals” can our communities find peace and security. To this end I’ve developed and copyrighted a short mantra that could be repeated by anxious police officers confronted by extremely peaceful protesters:

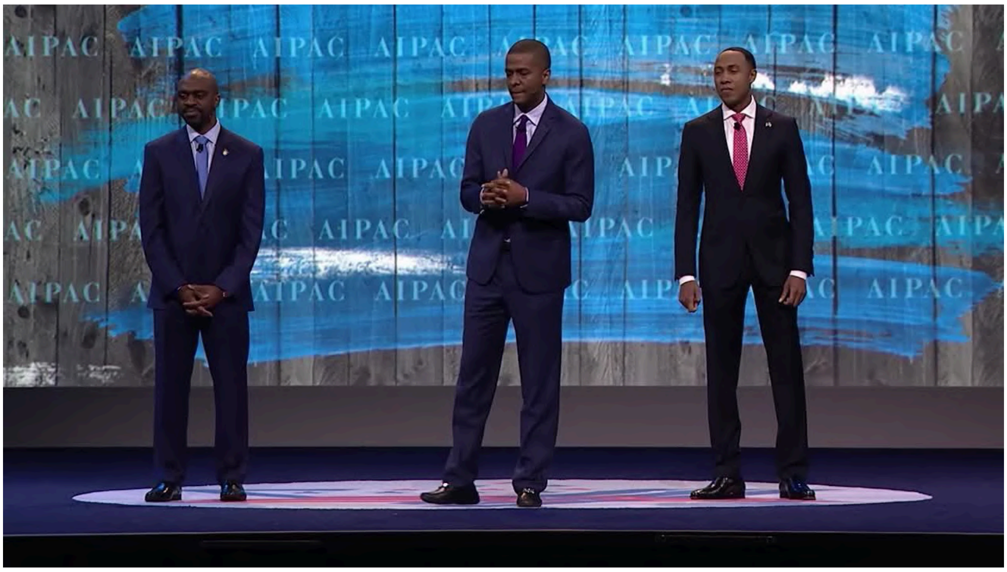
Forget the guns, Forget the knives, What matters most are Black Lives!©



Some law enforcement volunteers enjoying a mantra rehearsal session

7. Dump Trump

This is one of the more controversial aspects of my proposal, but please bear with me. First, we have to acknowledge the fact that President Trump has single-handedly lowered Black unemployment since taking office by creating beautiful jobs, often in marketing the peaceful and much-loved State of Israel.



Towards Meaningful Black Employment: Marketing the Diverse, African-Loving Sate of Israel

Trump also recently took the unprecedented step of proclaiming June to be African-American Music Appreciation Month. Trump's message: Black Music Matters. In the middle of a worldwide health scare, an economic crisis, and escalating systemic racism, we should concede that Trump offered thanks to Sam Cooke, Little Richard, Ray Charles and others for their "classic guitar riffs, memorable hymns and uplifting beats." We also can't forget the recent justice system reforms that released many Black "criminals" from prisons.

Trump, however, is not a friend of African-Americans. He repeatedly called for the National Guard to be deployed against peaceful African-American protests throughout the country, and expressed horror and disgust at the perfectly natural need for Blacks to find solace in Smart TVs and several new pairs of shoes. This should never be forgotten, and it has proven what Jewish and Antifa allies have often asserted: Orange Man Bad. We should, of course, always have known this. We can't plead innocence now. All the hallmarks of Fascism were there to see:

- Open opposition to intermarriage with Jews, especially in his own family
- Repeated hostility toward Israel, our greatest in the Middle East and a beacon of human rights
- Unwavering hostility toward LGBT+ dogma around the world
- The launching of a worldwide campaign to promote anti-Semitism
- Total suppression of Antifa, our greatest friends in the war against capitalism
- Open support of pro-White activity
- Repeated public opposition to multiculturalism and diversity
- Opposition to all forms of immigration including hundreds of thousands of "skilled" foreign workers

We sleepwalked into the second coming of Hitler. We desperately need to get this man out of office.

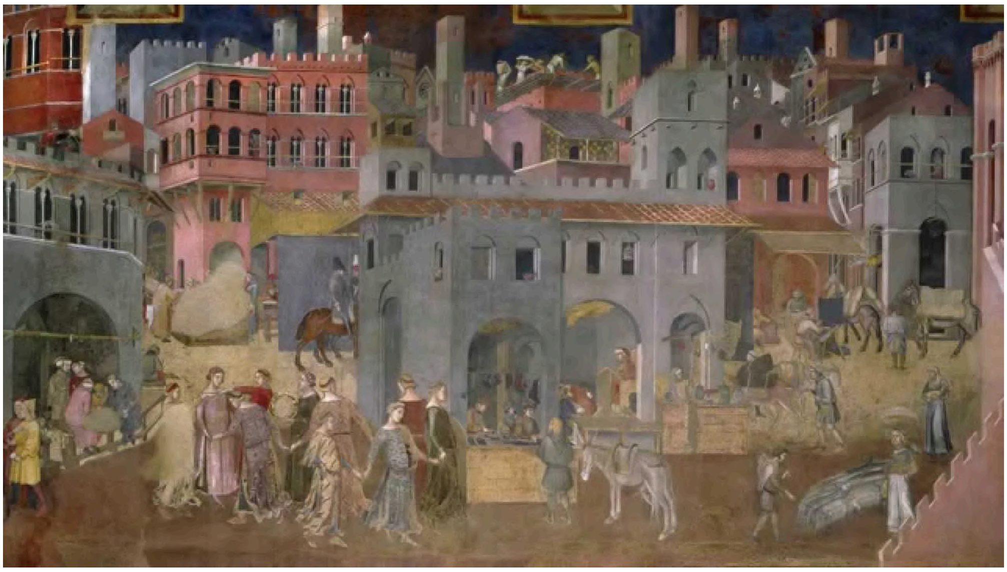
8. Jewish Exemption

It should be universally acknowledged that Jews aren't White and should therefore be exempt from the obligations suggested for the White community. Jews have a long and storied history as friends of the Black community, from their ancient texts that lovingly jested that Blacks were cursed, to their attempts to bring huge numbers of their African entrepreneurial trade partners to the New World (under the guise of "slaves" to dupe the White oppressors). Even today these bonds remain strong. Where would Black people be today if it were not for the Jewish landlords, store owners, and pawn brokers that shape the very best of the world they live in. Even in Israel, African needs are met without even a request needing to be made. Just consider, for a moment, the thoughtfulness of an Israeli government that took the initiative to inject Ethiopian immigrants with birth control without troubling to ask. No other government would take such concern in the reproductive health of its Black population. And during the peaceful protests of the last week, we can be sure that Jewish allies were strongly represented among the Antifa peace brokers, urging Blacks again and again to take their rightful share from the bigoted Whites.

Natural Allies

9. Segregation of Problematic Whites

This is probably the harshest and most radical of my proposals, and the one most likely to be fiercely contested by racists. It seems clear to me that some elements of the White population will simply never accept the proposals made here, and wish to irrationally remain in their bigotry. They will never agree to do their part to end systemic racism. At a certain point, I argue, we will have to accept that, and leave them to wallow in the decrepitude that their civilization is certain to decline to. One only needs to look at the European past to see the degraded state of the European without African influence.



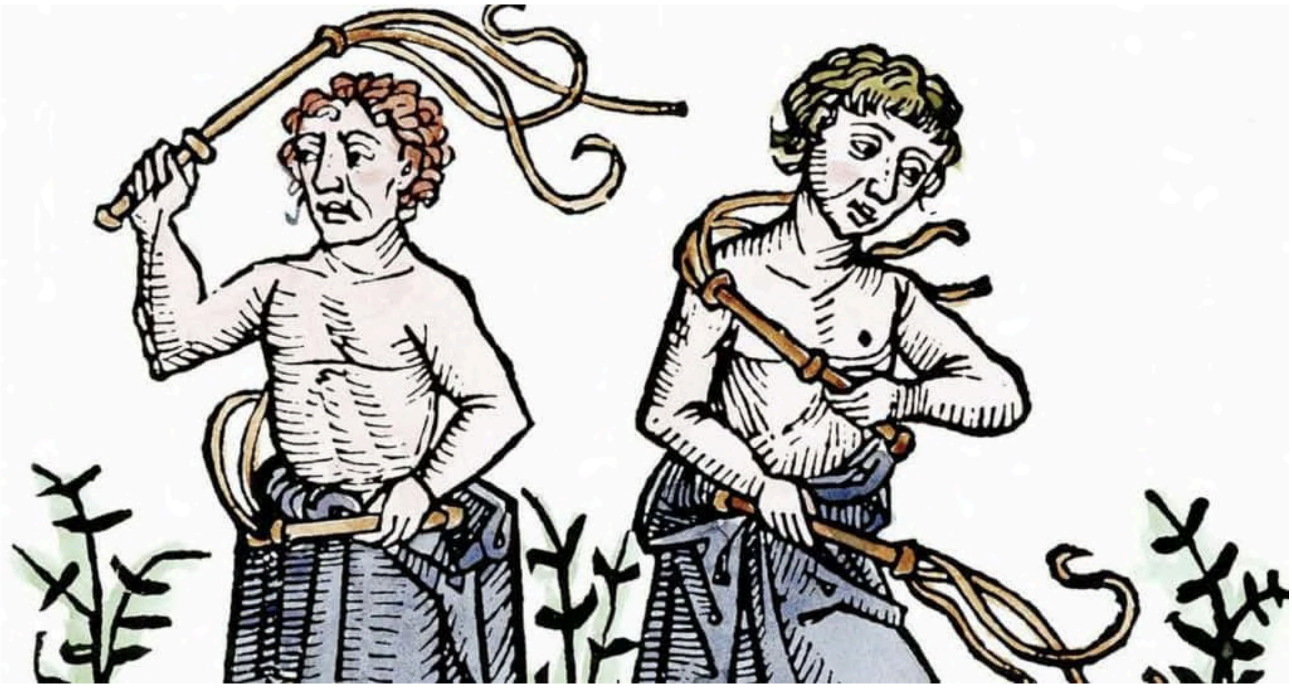
Chaotic and disorderly scenes in a primitive medieval European shanty town

If Black lives don't matter to these people then we will be forced to say that their lives don't matter to us. They should be apportioned a vast tract of land in which they would be forced to live with one another, attempting in the inevitable chaos to build their own infrastructure — this time without Blacks building their entire country. You can already imagine their horror at the news that they would be condemned to an existence without the beneficent hand of multiculturalism. It will be a Hell on earth, but they will deserve it. For the rest of us, the end of systemic racism will usher in an age of beauty and peace, harmony and good will.

Latter-Day Flagellants, Christianity, and the Politics of Evil

theoccidentalobserver.net/2020/06/21/latter-day-flagellants-christianity-and-the-politics-of-evil

Andrew Joyce, Ph.D. June 21, 2020



"Using these whips they beat and whipped their bare skin until their bodies were bruised and swollen and blood rained down, spattering the walls nearby. I have seen, when they whipped themselves, how sometimes those bits of metal penetrated the flesh so deeply that it took more than two attempts to pull them out." Heinrich of Herford, (c.1300–1370)

Enoch Powell, delivering perhaps the most notorious speech of 20th century British politics, warned that "In this country in 15 or 20 years' time the black man will have the whip hand over the white man." In much the same way as his demographic projections, the remarkable Enoch was more than a little off on timing, even if there is an obvious truth underlying every aspect of his broader prophetic warning. Britain is, like much of the West, now at a demographic tipping point, and the balance of power between the races is on a knife-edge. But does the Black man, at the present moment, really have the whip hand over the White man? Is it even the case in the United States, where the demographic balance is tipped even more heavily against Whites? I think not. Contemporary Black power in the West, in and of itself, is not self-sustaining but is rather dependent on a vast cultural and legal apparatus that Blacks had little or no role in designing. This apparatus is instead the contrivance of three actors: the Jews; politically, financially, and professionally incentivized Whites; and, finally, pathological and self-flagellating Whites. This last group is undoubtedly the most puzzling and catastrophic element of the current crisis. Much more horrifying than Powell's utterance is the fact that the White man still holds the whip, but chooses to beat himself with it.

When I first saw images of Whites kneeling for Blacks, washing the feet of Blacks, and otherwise lending themselves to the hysteria of Black sainthood, I was confronted with a sequence of mental images from the distant past. History tells us that plagues are fertile ground for irrational self-sacrifice, and coronavirus, with a little help from the late George Floyd, has not disappointed. Joannes Stobaeus, in his *Florilegium*, noted that when a plague befell the Spartans "they received an oracle that they would be saved if some Spartans would be selected to be killed by the king." Clement, in his *First Letter to the Corinthians*, pointed out that, faced with plagues, "many kings and people in charge, have given themselves to death after listening to an oracle, so that they might save their citizens with their own blood." Diogenes Laertius, in his *Vitae philosophorum*, reports that an ancient plague in Athens provoked the killing of "two youths, Kratinos and Ktêsibios, and the suffering was relieved." Hesiod, in his *Works and Days*, called for the moral cleansing of the land, and explained famine and plagues in his statement that "The whole state often suffers because of a wicked man, Who transgresses the gods and devises reckless deeds." Thus, in times of plague, the urge to purge oneself of sins.

> Woke white liberals get yelled at by Black Lives Matter for being too woke and engaging in self-flagellation. pic.twitter.com/xx5ZdfGat1
>
> — Ian Miles Cheong (@stillgray) June 22, 2020

Most interesting among the self-sacrificial acts of the past are, in my opinion, that of the flagellants of the Black Death, derisively and scathingly labelled "the gashers" by the Jewish historian Ben-Zion Dinur. The masochistic flagellants, officially known as "Brethren of the Cross," or "Brotherhood of the Flagellants," were radical lay Catholics of both sexes (segregated in processions) who first made a major impact in thirteenth-century Germany during the Black Death. Travelling from town to town, they would hold prayers meetings and processions that would culminate in a massive spectacle where they would whip their flesh until the blood flowed, seeking, through this form of self-sacrifice, to avert a broader national calamity.

Although initially supported by the Church, it soon became clear the flagellants were anti-establishment dissidents in every respect. They rejected the authority of priests and clerics, who were regarded by the flagellants as sunk in sin and therefore intrinsic to the problem. The flagellants rejected the Eucharist, asserting that their blood sacrifice was a more authentic communion with Christ. Finally, they revealed their role as populist social revolutionaries by turning against all established elites, including the very wealthy, the nobility, the city leaders and, most interesting of all, the Jews. In fact, everywhere the flagellants went a violent reaction against the Jews followed. In Frankfurt, in July 1349, the flagellants stormed the Jewish neighborhood themselves, and set it on fire. Occasionally, such as in Mainz, when the Jews heard the flagellants were nearing a town or city, the Jews would launch a pre-emptive assault on Christians, with one chronicler reporting the Jews of Mainz slaughtered 200 Christians before the flagellants finally entered and eliminated the Jewish population. Unsurprisingly, the flagellants were quickly denounced as heretics by the existing elite power structure, and were ruthlessly suppressed to extinction throughout Europe.

> Woke white liberals get yelled at by Black Lives Matter for being too woke and engaging in self-flagellation. pic.twitter.com/xx5ZdfGat1
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> — Ian Miles Cheong (@stillgray) June 22, 2020

In stark contrast to the role of the Brethren of the Cross, our latter-day White flagellants are truly birds of a feather with the elite status quo. Those lauding Blacks and subjecting themselves to humiliating acts of politically correct piety have accepted a form of White self-mortification that is entirely beneficial to our elites, and is without any truly redemptive or socially revolutionary features. The flagellants of the past may have acted in an irrational response to disease, but they transmuted this response into concrete social activism that benefited the broader ethnic group — by attempting to topple or undermine harmful and exploitative relationships at the top of society. Latter-day flagellants feign personal mortification, when in reality they cover themselves in temporary social kudos and self-congratulation. Individually, they harm not a hair on their own heads and spill not a drop of blood, but rather seek to ingratiate themselves into a system of social rewards and even financial benefits. And all the while, the personal fakery of these latter-day flagellants rips bloody shreds from the back of the group as a whole, demoralizing the kin group and energizing its enemies. The latter-day flagellants adopt the pose of self-sacrifice and abasement, throwing their racial kin under the proverbial bus in order to exalt themselves, and themselves alone. They avoid any suggestion of personal sin by professing their "anti-racism," while flinging judgment and condemnation at those who refuse to bend the knee. The reality is that the latter-day flagellants need these refusers in order to look like "exceptions" in the first place.

The question of what to do about behavior like this has deeply troubled me for more than a decade. Thanks to the work of Kevin MacDonald, we certainly know more about its mechanics and origins than at any time previously. It's now clear that this isn't a new problem, even if it appears to be getting worse every year. In my own study of "White Pathology and the 1861 Morant Bay rebellion" for the 2013 special edition of *The Occidental Quarterly*, I was surprised and horrified at sheer callousness that some Whites could show towards their co-ethnics. The Morant Bay rebellion was a horrifically violent episode, with gruesome, extremely painful murders motivated by hatred of Whites. The town of Bowden was plundered, and the island curate "had his tongue cut out while he was still alive, an attempt is said to have been made to skin him." Another individual "was ripped open and had his entrails taken out." Others were "roasted alive" and "had their eyeballs scooped out." According to *The Times* of London, the mob then indulged in alcoholic excess, harboring the "drunken dream of negro mastery and white slavery. It was Africa, hitherto dormant, that had broken out in their natures. … They desired the extermination of their emancipators." In my study of the episode and the reactions it provoked in England, I commented:

> **To the clear-thinking individual, it was a plainly criminal, and unimaginably brutal series of actions, carried out for malicious reasons against a population targeted for being White. And yet, there was a liberal faction in England convinced not only that it was the Black population that were the true victims, but also that their fellow Whites were reprehensible monsters who deserved the fate which befell them. This pathological response, laden with a misplaced hyper-emotionality, would shake the Empire to its core, sapping its confidence, and bequeathing a legacy which is still felt to this day.**

The main warriors on behalf of the Blacks were Christian philanthropists who believed that these races could be raised to standards of education and conduct which would place them alongside Europeans. Members of this group tended to be Non-Conformist, middle-class, and liberal or radical in their politics. Crucially, most had never travelled outside Britain, and had little or no experience with the races they so emphatically and persistently eulogized. The movement was centered around Exeter Hall, a residence in London. The term "Exeter Hall" thus became synonymous with what the brilliant Charles Dickens described as "platform sympathy for the Black and . . . platform indifference to our own countrymen." Dickens wrote:

> **The Jamaica insurrection is another hopeful piece of business. That platform sympathy with the Black—or the Native, or the Devil—afar off, and that platform indifference to our own countrymen at enormous odds in the midst of bloodshed and savagery makes me stark wild.**

It makes me stark wild too. Isn't it absolutely terrifying that Dickens's words on the indifference of these universalist elites to the plight of the working classes of their own people are entirely in keeping with what we see today? These people have the appearance of empathy, but not for anyone that looks like himself. Exeter Hall was largely responsible for the production and dissemination of a range of anti-slavery and pro-Black propaganda which, with its heady emotional characteristics, thrived on those under the influence of the Romantic movement. It was of course highly idealistic:

> **There was also significant involvement in the movement from the Protestant churches. It was the religious arm of Exeter Hall which was responsible for sending mission upon mission to the colonies with the aim of not only saving souls but of "regenerating whole races," and it was this religious arm, in conjunction with the mainstream propaganda effort, which popularized the idea of the "noble savage" among the congregations of Britain's churches.**

The idea that Whites, particularly Anglo-Saxons, had a divinely ordained mission to raise up the backward peoples of the earth was driven by Exeter Hall's most basic article of faith

—that all peoples could be raised to the same high level of civilization as themselves. Liberals always have a very strong self-concept as morally superior. Moral posturing is, of course, now front and center in the contemporary West. I concluded my piece on Morant Bay by calling attention to an author who watched Steven Spielberg's *Amistad*, recalling Whites "squirming in their seats," and that afterwards a White couple emerged from the theatre "clinging to each other in a desperate attempt to manage the tragedy that had unfolded before them in graphic and picturesque fashion." The connection is clear:

> **What we are thus seeing, in this and myriad other instances, is the emotional abuse and torture of a generation of Whites too ill-informed to generate appropriate intellectual or emotional responses to the fictions they are presented with. The dreamscape of Exeter Hall, in which traitors and murderers become national heroes, is entrenched. It has been absorbed, integrated, and assimilated into the White consciousness, and we, the ideological and psychological descendants of Dickens, are relegated to a much-maligned periphery for daring to suggest that the emperor has no clothes.**

Placing the blame for pathological levels of self-abasement solely at the feet of Christianity, however, as some in our circles have done, strikes me as all too easy. Jordan Peterson, simultaneously capable of intellectual sublimities and travesties, is absolutely correct in his observation in *12 Rules for Life*:

> **It is true that the idea of virtuous self-sacrifice is deeply embedded in Western culture (at least insofar as the West has been influenced by Christianity, which is based on the imitation of someone who performed the ultimate act of self-sacrifice). Any claim that the Golden Rule does not mean "sacrifice yourself for others" might therefore appear dubious. But Christ's archetypal death exists as an example of how to accept finitude, betrayal and tyranny heroically — how to walk with God despite the tragedy of self-conscious knowledge — and not as a directive to victimise ourselves in the service of others. To sacrifice ourselves to God (to the highest good, if you like) does not mean to suffer silently and willingly when some person or organisation demands more from us, consistently, than is offered in return. That means we are supporting tyranny, and allowing ourselves to be treated like slaves. It is not virtuous to be victimised by a bully.**

There's no question, however, that many Christian churches have completely folded into patterns of victimizing themselves, or at least engaging in high-kudos superficial acts of self-abasement, in the service of Blacks and the broader culture of critique. There's also no question that they view such behavior as highly virtuous. In this regard, I found Cardinal Carlo Vigano's recent letter to Donald Trump on current events to be extremely timely. It's obvious from the letter, and from his history of activism against Pope Francis, abortion, and the homosexual network at the Vatican, that Vigano is “to the Right” of Trump in every way, but it’s interesting that he attempts to communicate with Trump in Trump’s own language — employing terms such as “Deep State” to try to communicate something far more profound. Most interesting is Vigano’s denunciation of “adversaries, who often hold strategic positions in in government, in politics, in the economy, and in the media.” These adversaries “serve themselves, do not hold any moral principles, want to demolish the family and the nation, exploit workers to make themselves unduly wealthy, foment internal divisions and wars, and accumulate power and money.” He explains that those who help these adversaries are acting out of “self-interest or fearfulness.” This certainly describes the latter-day flagellants, as does Vigano’s condemnation of those within the Church who are “mercenary infidels who seek to scatter the flock and hand the sheep over to be devoured by ravenous wolves … Just as there is a deep state, there is also a *deep church* that betrays its duties and forswears its proper commitments before God.” For Vigano, who has previously indicated that the Catholic Church had been infiltrated by a combination of Jews, organized homosexuals, and Freemasons, there is a:

> **media narrative which seeks not to fight racism and bring social order, but to aggravate dispositions; not to bring justice, but to legitimize violence and crime; not to serve the truth, but to favor one political faction. And it is disconcerting that there are Bishops – such as those whom I recently denounced – who, by their words, prove that they are aligned on the opposing side. They are subservient to the deep state, to globalism, to aligned thought, to the New World Order which they invoke ever more frequently in the name of a *universal brotherhood* which has nothing Christian about it.**

I’m not from a Catholic background, and I’ve been very critical of elements and expressions of Christianity in the past, but even I have to concede, that, objectively speaking, Vigano is on to something. One of the most Christian people I know is absolutely disgusted with White behavior for Black Lives Matter, while the most anti-Christian person I know (a friend of a friend) is also the most virtue-signalling, pro-homosexual, pro-miscegenation cretin I’ve ever encountered. There are no simple answers here, and if one is to denounce the Church as the root and cause of some of our major problems, one might as well denounce everything else in Western modernity that’s been co-opted by our adversaries. It should be clear that there wouldn’t be much left that we couldn’t denounce.

The question of why Whites are allowing themselves to be subjected to this kind of treatment on a mass scale, and in some cases encouraging it, rather requires a clear and unflinching view of the mass perception of White identity politics today. Quite frankly, we have been designated the ultimate evil, and no punishment or humiliation will be enough to satisfy our enemies.

The Politics of Evil

One of the most fascinating series of books I've read is Jeffrey Burton Russell's Cornell-published quadrilogy on the concept of evil in Western culture [*Satan: The Early Christian Tradition* (1981), *Lucifer: The Devil in the Middle Ages* (1984), *Mephistopheles: The Devil in the Modern World* (1986), and *The Prince of Darkness: Radical Evil and the Power of Good in History* (1988)]. These works aren't just an outstanding exercise in historical and religious scholarship, but also in their analysis of the development of the concept of evil as a political idea. For Russell, who develops the theme to an unmatched degree, there is great power in being able to label one's opponent and their ideas as evil. To be labelled as being in league with the Devil—or the modern equivalent—is tantamount to political (and in extreme cases, physical) death. If you doubt such an interpretation, just read Dante's *Inferno*, which is as much a summary of medieval Florentine politics and a list of Dante's personal enemies, as it is a piece of religious poetry.

There really is no question about the fact that White identity politics is post-modernity's only radical political evil, and Adolf Hitler is its Great Satan, looming over a horde of contemporary minor demons. Like Dante's *Inferno*, and his various levels of Hell, our contemporary politics is judged morally on the proximity of one's ideology to that held by the Great Satan in the lowest Hell. Tucker Carlson may be deemed to toil, for example, in the second or third circle, but you readers, with your race pride and anti-Semitism, well, you are beyond all hope in the ninth circle. Our post-religious culture even has a physical substitute for Hell, in the form of a long-abandoned camp in rural Poland.

In the West, what else comes close to this politico-moral taxonomy that borders on the religious in its dogmatic excess? Nothing. Even Islamic terrorism, one of the few aspects of modern life that isn't readily assimilable by global capitalism, is always qualified in most media and academic treatments as implying some mediating factors, such as Western imperialism, the alienation of Muslim minorities, or any of a wide range of social and environmental causes that are ultimately the fault of Europeans. For those in charge of the national conversation, Islamic terrorism is something explainable and therefore, in the final examination, non-diabolical. By contrast, arguments for internet censorship targeting White identity websites have been advanced by associating White ethnic activism with conduct that is as low and demonic as pedophilia and the very worst of obscene material, which is probably the only other element of our rotten contemporary culture that continues (for now) to be viewed as an example of radical evil. Of all political stances, only the assertion of White ethnic interests is deemed by our mainstream as equally irrational and immoral, being based on the alleged "fantasy" of race and the moral crime of wishing to "dominate" or adopt "supremacy" over other groups.

Whites can prostrate themselves in the name of "anti-racism" because by doing so they're fighting the religious or secular contemporary incarnation of Satan. Historically, it has been extremely dangerous, and often fatal, to be seen as in league with Satan, and alternatively there have been massive incentives to joining crusades against demonic activity. One thinks of the witch craze, the purging of various heretical sects (including the flagellants), and the experiences of the early Protestants. What we are currently seeing culturally, economically, and politically, is an increasing pressure on people to demonstrate whether or not they are on the side of the Devil. Language such as “White silence is violence,” is increasingly asserting that there is no room for Whites to sit on the fence. Whites must declare whether they are good (subservient) or bad (retaining pride), and regardless of the religious beliefs of these Whites, if any, every cue in our culture is making it extremely clear which side will provide them with incentives and which side is laden with social doom. This is very similar to the process that all cultures undergo when there is a dramatic shift against a certain set of beliefs and/or populations.

The point here is that all conventional strategies designed to move White dissident thought from the fringe to the mainstream may be doomed to failure because they neglect the fact we aren’t even on the same spectrum of political possibility, or even within the same psychological framework. *We are exiles, declared to be total anathema.* To label something evil is to imply it is willfully engaged in the chaotic, unnatural, and sadistic. Evil implies an unregenerate irrationality as well as a complete detachment from morals. It also implies the willful infliction of suffering, and perhaps also a joy in it. Fighting from this position with appeals to things like IQ differences, crime rates, the data on police shootings of Blacks and Whites, or blandishments about the right of all peoples to self-determination, is probably entirely pointless.

Ultimately, the mainstream narrative about White identity politics is based on unreason and outright falsehood. An edifice built so obviously on an emotive disdain for facts and objective reality will be entirely unmoved by rejoinders employing them. Accusations of Leftist hypocrisy are as ubiquitous as they are ineffective, because ultimately people on the Left, or Right for that matter, don’t really care about what is correct or incorrect, or at least don’t care enough to do something meaningful about it. What they do care about is what is “evil,” and if they can look good and get rich fighting it then all the better. What is really required, therefore, is a “fight fire with fire” strategy that embodies emotionality and triggers psychological responses that resonate on a deeper level, beyond consciousness. This necessitates a propaganda designed exclusively to instill feelings of disgust, fear, and hatred for those opposed to White interests. In the final analysis, it must be hammered home that our opponents are not wrong, weak-willed, venal, or corrupt — they are morally, politically, and spiritually evil. They belong in the lowest Hell.

I understand the necessity of framing our arguments in reasonable terms. I understand the value of producing evidence, and presenting facts. But I also understand that these things have limited tactical value. The symbiotic elites of medieval Germany were safely ensconced in their centers of power until the flagellants came to town, with their emotive, violent, grisly, and gloriously fanatical denunciations of evil. Within that environment, riding on the crest of a crisis, the heretics and rebels became the arbiters of truth and the judges of society. Dispute as you will their claim to have banished the Devil, but can you deny they banished, even for a short time, at least some social evils?

Looked at from an angle not dripping with footnotes and statistics, isn't it clear that our opponents are, in some sense, crawling with "demons"? Aren't they riddled with the most malevolent of intentions? Don't they bleat endlessly about eugenic policies of yesteryear while paving the way for "after-birth abortion." They're not wrong, my friends, they're evil.

Our moral superiors: Dressed in White and dripping with blood

Don't they chastise us for a distant past no-one alive had any role in, while supporting a nation where it's spectator entertainment to watch bomb blasts tear apart a people who don't have the luxury of superpower sponsorship, and barely have the infrastructure to survive? They're not misguided, they're evil.

Israeli Spectator Sport: Watching the Slaughter in Gaza, 2014

Contemporary politics and "social progress" is awash with evils. The "universal brotherhood" Cardinal Vigano warns us about is typified by blindness to mass rape, the abuse of children, murder on a vomit-inducing scale, corruption, avarice, and the cowardly evasion of responsibility everywhere. The society we live in is sunk in filth so deep that coronavirus isn't even a fraction of the plague it deserves.

I'll conclude these reflections with a final comment from the medieval period. In one of the most remarkable texts of the Middle Ages, *Pugio Fidei* or *The Dagger of Faith*, the cleric Raymond Martini (1220–1285) began to turn the tide against Jewish financial and political influence in Europe. Employing a team of scholars, including former Jews, he launched an intensive investigation of the Talmud and Midrash, including how they were actually interpreted by contemporary Jews. Unlike earlier anti-Jewish figures like Agobard of Lyon, Martini didn't waste time with complaints about Jewish slave-trading of Christians or trying to convince elites to "do the right thing." His argument was simple and devastating: all that Jews presented as positive was negative, all that they presented as Divine was Satanic. Jewish "Light unto the Nations" was "Darkness unto the Nations." Jewish "truth" was lies. Jewish "freedom" was slavery. Jewish "justice" was injustice. As historian Robert Bonfil comments, "Martini's book was influential through the end of the Middle Ages and even into the Renaissance."[1] This period witnessed more expulsions of the Jews than any other in history. They say the greatest trick the Devil ever pulled was convincing people he didn't exist. Martini would disagree, and insist that by far his cleverest ruse was to pretend he was an angel, while pointing an accusing finger at you.

[1] R. Bonfil, 'The Devil and the Jews in the Christian Consciousness of the Middle Ages,' in S. Almog (ed) *Antisemitism Through the Ages* (New York: Hebrew University of Jerusalem,

1988), 97.

“Secure Tolerance”: The Jewish Plan to Permanently Silence the West, Part 1

theoccidentalobserver.net/2020/07/13/secure-tolerance-the-jewish-plan-to-permanently-silence-the-west-part-1

Andrew Joyce, Ph.D. July 13, 2020

“The promotion of secure tolerance will be permanent and irreversible.”
Moshe Kantor,* Manifesto on Secure Tolerance*, 2011.

In 2010, Harvard duo Christopher Chabris and Daniel Simons published *The Invisible Gorilla*, which detailed their study of the human capacity to overlook even the most obvious things. In one of their experiments, Chabris and Simons created a video in which students wearing white and black t-shirts pass a basketball between themselves. Viewers were asked to count the number of times the players with the white shirts passed the ball, and many were later very satisfied to find that they were accurate in their counting. This satisfaction was tainted, however, when they were asked if they had spotted “the gorilla.” Amidst considerable confusion, the video would then be replayed for the puzzled viewers, who were stunned to see a man in a gorilla suit walk among the students and balls, take up a position in the center of the screen, and wave at the camera. They’d missed him entirely in their initial viewing. The study highlighted the capacity for humans to become fixated on set tasks, events, or other distractions, and miss even the most elaborate and remarkable of occurrences.

When it comes to Jewish activism, and especially Jewish activism in the area of censorship and mass migration, I fear that the same dynamics are at work. Panicked by this or that website or YouTube channel being defunded or banned, we miss the 'Invisible Gorilla' — a plan of action far more horrifying and deadly in its implications than any single act of censorship.

There are essentially two forms of censorship. The hard kind we are very familiar with. It consists in the banning or removal of websites, videos, books, podcasts, and social media accounts. It extends to defunding and deplatforming, and it reaches its apogee in the banning of activists from entering certain countries, in the arrest of activists on spurious grounds, and in the development of new laws with harsh criminal penalties for speech. These methods are dangerous and rampant, and I myself have fallen victim to several of them.

I think, however, that softer, more diffuse methods of censorship are even more insidious and perhaps even more catastrophic. We could consider, for example, the manipulation of culture so that even if certain speech is not illegal and carries no legal repercussions, it nevertheless leads to the loss of employment, the destruction of education opportunities, and the dissolving of one's relationships. This is a form of cultural self-censorship, involving the modification of in-group standards, that has demonstrable Jewish origins. "Soft" censorship can also take the form of socio-cultural prophylaxis. Take, for example, the recent initiative of the U.S. State Department to initiate a drive to engage in the global promotion of philo-Semitic (pro-Jewish) attitudes. I really don't believe that this will play out in the manner the State Department hopes, and I watch with interest to see precisely what the methodologies of this policy will be. I sincerely doubt its prospects for success. But what other way can this be interpreted than as a preventative measure, obstructing the growth of organic attitudes that, let's face it, are more likely to skew to the anti-Jewish? Finally, isn't it in the nature of contemporary culture, with its emphasis on entertainment, consumption, and sex, to be the perfect environment in which to hide many "Invisible Gorillas"? Isn't it a whirlwind of fixations and distractions, replete with untold numbers of "woke" viewers happy to report that they've been enthusiastically counting passes and have the accurate number? Isn't it rather the axiom of our time that, from the idiotic Left to the idiotic Right, Invisible Gorillas stroll freely and unhindered, laughing and waving as they go, hidden in plain sight?

Moshe Kantor: Oligarch Activist

If I could single out one point in time at which a process was set in motion that culminated in the heightened censorship that we see today, it wouldn't be the recent banning of the NPI/Radix YouTube channel, or the removal of the *Daily Stormer* from the internet after Charlottesville. No answers will be found in the banning of Alex Jones, of Stefan Molyneaux, the European travel ban on Richard Spencer, the eviction of NPI from Hungary, or recent revelations about PayPal's selective banning process. These are all symptoms that possess no answers in themselves. I do believe, however, that we can locate the immediate intellectual and political beginnings of our present situation in 2011, in the publication of a document titled *Manifesto for Secure Tolerance*. The document was written by Moshe Kantor, a Russian billionaire, pernicious oligarch, and president of no less than the European Jewish Congress, the European Council on Tolerance and Reconciliation (ECTR, which we will return to), the World Holocaust Forum Foundation, the European Jewish Fund, and the Policy Council of the World Jewish Congress. In short, this Jewish billionaire is the quintessential strongly-identified leading Jewish activist, fully committed to the advancement of the interests of his ethnic group.

As leader of so many groups, and mover in so many high circles, Kantor fulfils the qualifications of the early modern stadtlans, Court Jews who boasted of significant wealth and intensive relationships with non-Jewish elites. And he exemplifies many of the same qualities, acting always in un-elected but highly-influential intercessory roles, seeking to improve the tactical and material advantages of his tribe. When not crossing the continent bleating about 'tolerance,' Kantor also advances Jewish interests in his capacity as the President of Moscow's Museum of Avant-Garde Mastery — a dubious establishment dedicated to extolling the disgusting and poisonous art of co-ethnics like Marc Chagall, Chaim Soutine, and Mark Rothko (Rothko is the subject of a 3-part series of TOO articles by Brenton Sanderson).

Although masquerading as a world-renowned "peace activist," Kantor is in fact a devoted practitioner of international Zionism. A citizen of Russia, the United Kingdom, and Israel, this world parasite wages unconventional warfare by means of backstage diplomacy, policy development, and ceaseless lobbying for repressive legislation to be imposed on Europeans everywhere.

Let's start with his Manifesto for Secure Tolerance. Its ethos can be summed up in its slogan: "Restrictions are necessary for the freedom to live a secure life." The instinct is to describe such as phrase as Orwellian, but surely the time has come to describe such concoctions more accurately and plainly as "Judaic." Surely only the Judaic mind has both the shamelessness, arrogance, and spiteful aggression required to present the removal of freedoms as the key to freedom?

Moshe Kantor: Dedicated Zionist

Kantor argues that “tolerance,” which in his definition basically means acquiescence to globalism (promoted by Kantor as a universal good) and mass migration, is an essential aspect of a successful society. He argues that in order to protect “tolerance,” we should therefore impose “security requirements” (oppressive laws) that focus on “racism, xenophobia, anti-Semitism.” Thus, Kantor’s creation of the idea of “Secure Tolerance,” which will see the gradual expansion of cultural and legislative repressions on Whites/nativists, first in the European Union, and then throughout the rest of the West. In Kantor’s own words:

> **Secure tolerance must be promoted in the public mind and practised in the most democratic way, that is, through law-making. In this way alone will the promotion of secure tolerance be permanent and irreversible. There is no better field in which to implement this project than the European Union because that in itself is a product of tolerance shown by twenty-seven nations for each other and because it is fully exposed to all the challenges of the day. The crucial factors, among others, however, determine the promotion of secure tolerance:**
>
> **Education, above all primary education (we may be too late forever if we start to teach this difficult new language of communication to children over five years of age).**

> **Secure tolerance is inseparable from the need to develop techniques or practices of Reconciliation in society, which, in turn, are based on the legal recognition of the historical truth of the Holocaust.**
>
> **And, last but not least, secure tolerance and Reconciliation techniques should be formalized in a code of laws, both national and supra-national, the making of which, once started, is never to stop.**

There is a lot to unpack here, but we should start with Kantor's over-arching expressed goal, the one that opens and closes this section of his Manifesto: the imposition of supranational legislation imposing "tolerance" and outlawing dissent. Kantor's appeal here to law-making being "the most democratic way," is pure theater. As we will see, there is nothing democratic about the later course of Kantor's proposals into becoming law. The Western public has never heard of Kantor's manifesto or its later incarnations (honestly, have you?), and certainly never had an opportunity to vote on it. Kantor wants repressive laws, "permanent and irreversible," the "making of which, once started, is never to stop," in order to deal with, in his words, the "neo-Fascist politicians and organizations, radical nationalists and militarised racists who, in their turn are jeopardising European democratic accomplishments" and therefore represent "destructive manifestations of anti-globalism."

Further theater is observed in Kantor's choosing the European Union as a starting point because it "is a product of tolerance." Of course, I'm sure it had nothing to do with the tactical advantage offered by the opportunity to give his legislative proposals a running head start by ensuring their adoption in twenty-seven countries in one swoop. Jews, of course, have much love for European unity in its current, bureaucratic incarnation. The EU is useful to Jews, who believe that Europe must be compelled to undergo its demographic death as a Continent and sooner rather than later. Supranational government in the form of the EU is seen as the most efficient means to this end. Why go to the effort of separately promoting mass migration in Germany, Britain, France, Spain etc., and navigating speech laws through each of their legal systems and parliaments, when the EU is the purse seine that can reap them all? It's the same in the U.S. where Jews have always championed a strong central government rather than states' rights. Jews have always perceived the capabilities of the EU as an engine of mass immigration. When Brexit happened, Ari Paul, writing in The Forward, argued in terror that a reversion to the nation-state government across Europe would be a "return to the state of affairs that gave us two world wars and the Holocaust." His proposed remedy is the suggestion that the populations of the E.U. should be more tightly controlled through speech and hate laws, and the final solution "is to make the E.U.'s policy more favorable to multiculturalism and migration. … Jews are certainly going to play a role in which direction Europe goes."

Moshe Kantor is one of those Jews. His insidious education proposals, designed to brainwash our children as early as possible, are mere copies of the tactics of the ADL and countless Jewish activists within psychiatry. And his call for the international legal protection of the Jewish historical narrative of the Holocaust is simply the worldwide criminalization of “Holocaust denial.” He is making speedy progress on all fronts.

ECTR and the Jewish “Think Tank” Strategy for Increasing Non-White Migration in Britain

Kantor’s 2011 manifesto was the product of an existing diplomatic trajectory to achieve the same goals. In 2008, Kantor had founded the European Council on Tolerance and Reconciliation (ECTR), as a:

> **non-partisan and non-governmental institution. It is envisaged to be an opinion-making and advisory body on international tolerance promotion, reconciliation and education. It fosters understanding and tolerance among peoples of various ethnic origin; educates on techniques of reconciliation; facilitates post-conflict social apprehensions; monitors chauvinistic behaviors, proposes pro-tolerance initiatives and legal solutions.**

In other words, it’s something between a think tank and a lobbying group. This “think tank” strategy is absolutely crucial to the Jewish ability to bypass or exploit democratic institutions, and has been devastating in its effectiveness. As I remarked in my study of the use of this tactic in destroying free speech in Britain, Jews had been unable to get speech-restricting legislation through Parliament by relying solely on Jewish M.P.s until the Jew Frank Soskice designed and “piloted the first Race Relations Act, 1965, through Parliament.”[1] The Act approached the problem of White British resistance to mass migration from a different angle and “aimed to outlaw racial discrimination in public places.” Crucially, the 1965 Act created the ‘Race Relations Board’ and equipped it with the power to sponsor research for the purposes of monitoring race relations in Britain and, if necessary, extending legislation on the basis of the ‘findings’ of such research:

> **It was a clever tactic. The Board soon began sponsoring research from ‘independent’ bodies staffed by, and often explicitly created by, Jews.[2] One of the best examples of such bodies, and certainly the most influential, was ‘Political and Economic Planning’ (PEP) a supposedly “independent research organization whose philosophy and methodology are based on the principles and values of sociology.”[3] Ray Honeyford states that although PEP dabbled in other areas, “its most influential work has been in the field of race. It is no exaggeration to say that its work in this field is far and away the biggest source of information, ideas, and opinions about the state of race relations in Britain and the experience of discrimination by ethnic minorities.”[4] One of its 1977 publications has been called “the bible of the race relations lobby in Britain.”[5]**

> **But PEP was never ‘independent.’ From its inception it was closely linked to the National Committee for Commonwealth Immigrants (NCCI), a body which worked to advance the cause (and demographics) of Blacks and South-East Asians in Britain, but which was run by a group of decidedly pale, not to mention Hebraic, British-born lawyers. In one of those little instances of lack of accountability in our modern ‘democracy,’ in 1965 the NCCI had been inexplicably appointed to “advise the British government on matters relating to the integration of Commonwealth immigrants.”[6] From its early days of operation, the NCCI, which became the Community Relations Commission in 1968, was staffed with Jewish lawyers like Anthony Lester (1936–). Although never elected to any public office his own Wikipedia entry states that Lester was “directly involved with the drafting of race relations legislation in Britain.” In 1968 Lester founded the Runnymede Trust, described on its website as “the UKs leading independent race equality think tank.” Indicative of the ethnic composition of the Trust, and its deeper origins and goals, Lester had founded the organization with his fellow Jew, Jim Rose. Rose is described in the Palgrave Dictionary of Anglo-Jewish History as the “Director of the Survey of Race Relations in Britain. … The Race Relations Act owed much to him.”[7] So basically, if you see a ‘think tank’ described as ‘independent,’ you can be sure its board reads like a Bar Mitzvah invitation list.**

One of the ways in which Lester developed and imposed his influence on the drafting of race legislation was in his capacity as ‘special adviser’ to Roy Jenkins, the far-Left successor at the Home Office of the Frank Soskice who, as mentioned above, is Jewish. With Lester behind Jenkins, Britain had essentially gone from having a Jewish Home Office Minister, to having a Jewish-influenced puppet in the same office. In Race Relations in Britain: A Developing Agenda (1998), Lester himself writes about his involvement (though he is often ‘economical’ with the truth) in the drafting and implementation of race laws in Britain. Of course, Lester downplays his role and that of Soskice, writing that “the arrival, in December 1965, of a liberal and receptive Minister, Roy Jenkins, at the Home Office was of decisive importance in making the Race Relations Act. … When Labour came to power in 1974 I abandoned my practice at the Bar to help Roy Jenkins secure the enactment of effective legislation tackling race and sex discrimination.”[8] He further writes that “every democratic society should be concerned with promoting what Roy Jenkins memorably defined thirty years ago as a national goal: equal opportunity, accompanied by cultural diversity, in an atmosphere of mutual tolerance.”[9]

But Lester wasn’t giving anywhere near an accurate portrayal of his own interest and unceasing activism in the field of race and multiculturalism. For a start, we know that it was Lester himself who penned the influential speech he now attributes exclusively to Jenkins.[10] Further, scholar Peter Dorey notes that Lester was “the leading campaigner on race relations” for the Society of Labour Party Lawyers and that Lester had been at the forefront of the Society's Race Relations Committee when it put pressure on the government for harsher legislation in 1966.[11] Illustrating the true nature of the relationship between Lester and Jenkins, Dorey cites correspondence between the two in which Lester castigated the 1965 law as a "shoddy job" and in which Lester presents Jenkins with a "shopping-list of discontents: the Government should commit itself to extending the race relations legislation to cover all public places, as well as employment, housing, credit and insurance services, and it should strengthen the Race Relations Board."[12] Dorey notes that it was in response to pressure from Lester, channeled through Jenkins, that "the Government began to reconsider its race relations policy."[13]

In truth, Lester was one of the chief architects of modern multicultural Britain and its accompanying repressive bureaucracy. It was Lester who by his own admission, in 1975, set out "coherent principles for new legislation in the White Paper on Racial Discrimination."[14] The principles were that: "The overwhelming majority of the colored population is here to stay, that a substantial and increasing proportion of that population belongs to this country, and that the time has come for a determined effort by Government, by industry and unions, and by ordinary men and women to ensure fair and equal treatment for all our people, regardless of their race, color, or national origin."[15]

The point of reiterating this particular process (and Brenton Sanderson has pointed to clear and well-documented parallels in Canada, Australia and elsewhere) is that this is what is meant by Kantor's "most democratic" way of "law-making." This process has the appearance of democracy in that legislation is eventually moved through a Parliament or Congress, but beneath this appearance is a sequence of events mired in ethnic activism, obscured methodologies, background lobbying, false representation, and ultimately, the passing of legislation entirely at odds with the wider democratic will. We were never asked, and, in Kantor's political philosophy, we never will be asked. These laws will continue to be developed and imposed in this manner, and, as Kantor prescribes, they will "never stop."

The European Council on Tolerance and Reconciliation was Kantor's first "think tank" vehicle for achieving "Secure Tolerance" legislation. Keen for the ECTR to have a "goy" face, he stayed in the background while initially handing the Presidency of the group to former Communist and President of Poland Aleksander Kwaśniewski. Kwaśniewski had a useful history of neglecting and belittling the Catholic-National character of his people, and made himself known as an ally of Jews by formally apologizing for a 1941 killing of Jews at Jedwabne by Poles, and restoring citizenship to Jews stripped of it by the communist government in 1968. Since 2015, the Presidency of the ECTR has been held by former British Prime Minister Tony Blair, a dedicated globalist and arch-traitor of Satanic proportions. Beneath the Gentile faces, however, Kantor has always pulled the strings. This is his project, based on his manifesto, and his history of activism. The group's board is stacked with honorary roles for non-Jewish politicians, but its legal direction is entirely dictated by Kantor and Prof. Yoram Dinstein, a retired Italian supreme court justice and former President and Dean of Law at Tel Aviv University. Dinstein's area of expertise is mainly in war legislation, and his co-operation with Kantor is not really a departure from this since it amounts to a declaration of war on Whites everywhere.

Go to Part 2 of 3.

[1] M. Donnelly, Sixties Britain: Culture, Society and Politics (115), & R. Honeyford, The Commission for Racial Equality: British Bureaucracy Confronts the Multicultural Society, 95.

[2] Donnelly, 115.

[3] Honeyford, 93.

[4] Ibid.

[5] Ibid, 94.

[6] I. Solanke, Making Anti-Racial Discrimination Law: A Comparative History of Social Action and Anti-Racial Discrimination Law, 85.

[7] W. Rubinstein (ed), The Palgrave Dictionary of Anglo-Jewish History, 566, 810.

[8] T. Blackstone (ed), Race Relations in Britain: A Developing Agenda, 24.

[9] Ibid, 22.

[10] C Williams (ed), Race and Ethnicity in a Welfare Society, 38.

[11] P. Dorey, The Labour Governments 1964-1970, 322.

[12] Ibid, 323.

[13] Ibid.

[14] T. Blackstone (ed), Race Relations in Britain: A Developing Agenda, 22.

[15] Ibid.

“Secure Tolerance”: The Jewish Plan to Permanently Silence the West, Part 2

theoccidentalobserver.net/2020/07/14/secure-tolerance-the-jewish-plan-to-permanently-silence-the-west-part-2

Andrew Joyce, Ph.D. July 14, 2020

Go to Part 1.

2012–2015: The National Statute for the Promotion of Tolerance

Between 2012 and January 2015, Dinstein and three other experts on constitutional law, backed by Kantor’s ECTR developed a draft 12-page pan-European “tolerance law” for adoption by the European Union. The law was intended to “criminalize ‘group libel,’ such as negative stereotyping, target group-to-group intolerance, and ban neo-Nazi and other discriminatory organizations in Europe.” On January 27, the draft legislation debuted at the European Jewish Congress, then meeting in Prague, with Kantor presiding and throwing his “support behind the proposal, which would grant harsher punishments for hate crimes against Jews, Muslims, Roma, women, and LGBQT alike across the continent.” Minor complaints came from Alan Dershowitz and Bernard Henri-Levy, who believed that an educational (indoctrination) strategy would be a more effective (safer for Jews) way of pursuing an end to anti-Semitism. Dinstein (and, one would presume, Kantor), according to *Times of Israel*, was “undeterred by the criticism, insisting that he would continue to promote the legislation to European governments, in the hopes that like Holocaust denial criminalization, which he said was initially perceived as a “pipe dream,” the tolerance law will ultimately take root.”

Dinstein’s document, innocuously titled “A European Framework National Statute for the Promotion of Tolerance,” [full text here] but also known by the name “Model National Statute for the Promotion of Tolerance,” was designed to legally implement Kantor’s ideological proposals as outlined in the 2011 *Manifesto for Secure Tolerance*, and made provision for the explicit criminalization of “overt approval of a totalitarian ideology, xenophobia or anti-Semitism.” It proposes to make “education in tolerance” mandatory from elementary school to college. All governments will be legally obliged to ensure their schools “introduce courses encouraging students to accept diversity. … It is very important to start such courses as early as possible in the educational programme, i.e. in elementary school.” The same measures will have to be imposed in the education of the military and the police, and for the entire professional class within society.

The statute also makes it a legal obligation for every EU country to ensure that public broadcasting “devote a prescribed percentage of their programmes to promoting a climate of tolerance.” It asserts a legally binding commitment that: “The production of books, plays, newspapers reports, magazine articles, films and television programmes – promoting a climate of tolerance – will be encouraged and, where necessary, subsidized by the

Government.” Mass media will be completely given over to the development and dissemination of pro-diversity propaganda:

- The Government shall ensure that public broadcasting (television and radio) stations will devote a prescribed percentage of their programmes to promoting a climate of tolerance.
- The Government shall encourage all privately owned mass media (including the printed press) to promote a climate of tolerance.
- The Government shall encourage all the mass media (public as well as private) to adopt an ethical code of conduct, which will prevent the spreading of intolerance and will be supervised by a mass media complaints commission.

In short, the proposals aim to make “commitment to tolerance” a total and legally binding principle, bringing about a revolution in culture. In other words, nations will be punished if their TV stations do not produce pro-tolerance propaganda, if they fail to indoctrinate their children in pro-tolerance propaganda, and if they fail to aggressively prosecute and imprison dissidents. In fact, it provides for the establishment of “special administrative units” dedicated to the direct surveillance of all individuals or groups deemed to possess “intolerant” views.” The statute develops a framework of “concrete and enforceable obligations that ensure tolerance and stamp out intolerance.” The proposals were also designed by Kantor and Dinstein to include explicit, special protections for Jews. Dinstein, for example, remarked at a 2012 presentation of an early draft to then-EU President Martin Schulz, that “Whilst current definitions of tolerance would preclude racism and religious-based bigotry, anti-Semitism must be individually stated as a separate definition. Holocaust denial should be a crime.”

Crucially, the statute provides for the legal protection of all standard Jewish historical narratives, not just that of the Holocaust. It asserts, for example, that “It must be understood that the “group libel” may appear to be aimed at members of the group in a different time (another historical era) or place (beyond the borders of the State).” Based on one of his most recent speeches, Kantor’s own interpretation of history leaves a lot to be desired: “Historically, Jews were always among the most loyal citizens of their countries, and did their best to integrate and to become pillars of society in all walks of life.”

Presumably, anything outside such a fantasy would be considered criminal hate speech. In other words, if a modern-day Italian made the claim that Jews were dominant moneylenders in England during the medieval period, and that they contributed to the hostility demonstrated against them during that time, and which resulted in their expulsion in 1290, this individual could be subjected to the same harsh legal penalties as someone who made “anti-Semitic” criticisms of Israel today, or “denied the Holocaust.” And these penalties *are* harsh. The document argues there is “no need to be tolerant to the intolerant.” Group libel, “Overt approval of a totalitarian ideology,” xenophobia, anti-Semitism, and public approval or denial of the Holocaust, are all to be treated as “aggravated crimes.” Juveniles “guilty of intolerance” will avoid prison, but are to be brainwashed via “a rehabilitation programme designed to instill in them a culture of tolerance.”

Since first presenting a draft to Martin Schulz in 2012, Kantor’s ECTR has presented the Model Statute in a series of meetings and seminars with international organizations, including the Council of Europe and the OSCE, as part of an intensive lobbying effort to have it written into law throughout Europe. There is currently a joint ECTR-European Council task force which is working on its implementation. Kantor has ensured his measures are massively incentivized. He has launched a $1 million “Kantor Prize for Secure Tolerance,” an ECTR annual European Medal of Tolerance, and a research fund offering grants of “20–50 thousand Euro each” for experts who can advance the legal and cultural enforcement of diversity.

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Incentivizing treason: Kantor, awarding the European Medal of Tolerance to Prince Albert II of Monaco: “Your Highness’ gesture of supporting historical truth and unveiling a monument commemorating deported Jews in World War II has been such a liberating act of contrition, all the more impressive because it concerned not only your own people, but also because of your own family’s political responsibilities for the course of events.”

2016–2018: Kantor, the ADL, and the War on “Cyber Hate”

Beginning in late 2015, Kantor began accelerating a more global approach to “Secure Tolerance” by building a more intensive relationships with the ADL and focusing more heavily on internet “intolerance.” In January 2016, Kantor’s European Jewish Congress and the ADL announced “a partnership to cooperate on advocacy work within European Union institutions,” that would involve lobbying for the implementation of the Model Statute and for heightened levels of internet censorship. At a meeting of the EJC’s General Assembly in Brussels, it was announced that the move would “enable the ADL to have a greater impact on E.U. policies and programs,” while providing Kantor’s policies with a pathway to U.S. legislators. ADL Director Jonathan Greenblatt boasted that “Working together, we will leverage our respective strengths to pursue our common goals more effectively.” An enthused Kantor replied, “I am delighted that we are partnering with such an august institution as ADL which has a longstanding record of fighting for greater tolerance and against the scourge of hatred, racism and anti-Semitism.” Ultimately, of course, it meant the further dilution of democracy in Europe, with an unelected and unsolicited gang of American Jews now free to engage in “advocacy work within European institutions such as the European Parliament and the European Commission.”

By 2018, Kantor’s effort at international Jewish co-operation to bring about “secure tolerance” had settled on the internet as a matter of major concern and as a potential springboard for further movement on repressive international legislation. There had been earlier grumblings. In 2015, then ADL Director Abraham Foxman, and also Yoram Dinstein, had called for measures to end internet anonymity and therefore expose the “intolerant” to “the censure of society. … If you want to be bigot you have to take responsibility for it.” But by 2018 this had evolved into the quest for more systematic, legal solutions to online dissent.

Moshe Kantor and the ADL’s Jonathan Greenblatt

In March 2018, the sixth biennial meeting of the Global Forum for Combating Anti-Semitism convened in Israel. Run by the Israeli government, hosted by Benjamin Netanyahu, addressed by former French Prime Minister Manuel Valls, and staffed by a large cast of Jewish academics from around the world, the Global Forum made a priority of "fighting cyber hate." A modern day meeting of the Elders of Zion, the number of representatives from various Jewish organizations totaled just over one thousand, including leaders from the ADL; Simon Wiesenthal Center; American Jewish Committee; Conference of Presidents of Major American Jewish Organizations; Conseil Représentatif des Institutions Juives de France; the International Holocaust Remembrance Alliance; B'nai B'rith; World Jewish Congress; and the Institute for the Study of Global Anti-Semitism and Policy.

The Global Forum, in common with so much of what we have seen so far, is essentially a central "think tank" for the campaign to introduce internet censorship throughout the West. It devises intellectual and political strategies styled as "recommendations" for Western governments to restrict the freedoms of their respective populations. The 'recommendations' of the 2018 Forum included a demand that all governments adopt "a clear industry standard for defining hate speech and anti-Semitism" the latter being achieved quite quickly since the IHRA definition of anti-Semitism was devised in 2016.

The Global Forum called for the introduction of an international legal ban on "Holocaust denial sites," and its plan to "eliminate anti-Semitism" is comprehensive. Among its more recent recommendations were proposals to establish national legal units responsible for combating 'cyber hate'; making stronger use of existing laws to prosecute 'cyber hate' and 'online anti-Semitism,' and enhancing the legal basis for prosecution where such laws are absent.

GLOBAL FORUM FOR COMBATING ANTISEMITISM
Jerusalem, 2013

Latter-Day Elders of Zion

In much the same way that Kantor's "secure tolerance" policy proposes that "restrictions are necessary for freedom," many if not all of the Jewish intellectuals involved in the campaign to end free speech on the internet do so while shamelessly and hypocritically posing as the truest defenders of freedom and liberty. A classic example in this regard is Raphael Cohen-Almagor, author of *Confronting the Internet's Dark Side* (2015) and a key figure in the Global Forum as well as perhaps the leading anti-free speech intellectual active today. Cohen-Almagor received his D. Phil. in political theory from Oxford University in 1991, and his B.A. and M.A. from Tel Aviv University. In 1992–1995 he lectured at the Hebrew University Law Faculty. From 1995–2007 he taught at the University of Haifa Law School, Department of Communication, and Library and Information Studies University of Haifa. He is a very strongly-identified Jew, having acted as Chairperson of "The Second Generation to the Holocaust and Heroism Remembrance" Organization in Israel. He also shamelessly but aggressively postures himself as a "defender of democracy," acting as Founder and Director of Center for Democratic Studies at the University of Haifa. He is currently Chair in Politics at the University of Hull, United Kingdom. As with other aspects of the "think tank" strategy, this is "democracy," but not as you know it.

Cohen-Almagor's most recent significant production, titled "Taking North American White Supremacist Groups Seriously: The Scope and the Challenge of Hate Speech on the Internet," appeared in 2018 in the *International Journal of Crime, Justice, and Social Democracy*.[1] Along with an earlier piece from 2016,[2] the article is an excellent sample and summary of Cohen-Almagor's work to date, and also acts as a remarkable and important example of Jewish manipulation of discussions of free speech and the politics of White advocacy. The article's basic argument is that American so-called "White supremacist" websites are a hotbed of dangerous hate speech which can be conclusively linked to criminality. Since hate speech "can and does inspire crime," it is incumbent upon governments to introduce legislation banning such speech under harsh legal penalties.

We will never know how Charlottesville might have been remembered without the incident involving James Fields and Heather Heyer, but there is little doubt that it was perhaps the greatest propaganda coup that Jewish organizations could have hoped for. It therefore comes as no surprise that Cohen-Almagor should open his article with this: "On 12 August 2017, James Alex Fields Jr rammed his car into a crowd of anti-fascist protesters united against a white supremacist rally, Unite the Right, in Charlottesville, Virginia, United States of America (USA)." Despite the extreme rarity of violence from the Alt-Right, and the many singular aspects of this particular episode, Cohen-Almagor employs the most sweeping generalizations to assert the incident "illustrates the danger that the white supremacist movement poses to American society, and the close connection between hate online and hate crimes."

Cohen-Almagor, along with the 18 Jews from the ADL, SPLC, and similar organizations he interviewed for the paper, are aware of the objections of classical liberalism to restrictions on speech:

> **[C. Edwin] Baker (1992, 1997), for instance, argues that almost all of the harm inflicted by free speech is eventually mediated by the mental processes of the audience. The audience decides its reaction to speech. The listeners determine their own response. Any consequences of the listeners' response to hate speech must be attributed, in the end, to the listeners. The result is the right of speakers to present their views even if assimilation by the listeners leads to or constitutes serious harm. Baker (1997, 2012), like many American liberal philosophers and First Amendment scholars, wishes to protect freedom of expression notwithstanding the harm that the speech might inflict on the audience. … Consequently, many of my interviewees argue that American liberals thus tend to underestimate the harm in hate speech.**

The key Jewish counter-argument is to assert that speech itself can be harmful and that "the audience" can be harmed merely by exposure to it. In practical terms, Cohen-Almagor contends that James Fields drove his car into a crowd at Charlottesville solely because he was exposed to hate speech — not because of his mental health, situational factors that day and immediately prior to his conduct in the vehicle, or because of catastrophic policing failures. Why everyone else "exposed" to "White supremacist hate speech" didn't engage in similar conduct is left unexplained. Instead, we are to agree with Cohen-Almagor and his Jewish colleagues that "hate speech should not be dismissed as 'mere speech.' … The preferred American liberal approach of fighting ideas with ideas, speech with speech, is insufficient. Hate speech needs to be taken more seriously by the legal authorities than it currently is."

Just as the James Fields episode is extrapolated exponentially to define an entire movement, so the issue of "hate speech" and censorship is based on an extremely small number of exceptional cases. Cohen-Almagor claims that "internet hate can be found on thousands of websites, file archives, chat rooms, newsgroups and mailing lists," so one might assume that his methodology and argument would involve a wide range of examples where these thousands of sources are linked to thousands of instances of violence and criminality — particularly since Cohen-Almagor argues that "White supremacist" websites are "like terrorist groups." The problem, however, is that he does no such thing, because there are no such examples.

In order to present even the most tenuously relevant research, Cohen-Almagor relies purely on unsophisticated comments from a handful of the most extreme and obscure racialist sites on the internet, and even here the author fails to provide a single instance where a White racialist website has suggested any acts of violence. So inconsequential and amateurish were such sites that by the time of writing his article Cohen-Almagor has to concede "quite a few sites discussed here are now defunct." Having initially made a small directory of such sites, he admits the "vast majority of the web pages in that directory are no longer operative." It is surely a damning indictment of the state of modern peer-reviewed academic journals that someone could publish an argument against the principle of free speech solely on the basis of the putative content of obscure and minuscule internet sources which are no longer even in existence.

In fact, Cohen-Almagor can't even come to a fixed and satisfactory definition of "hate speech" or "hate sites." This is presumably by design, with the intention that the topic is plagued by so many gray areas that any future legislation in the area is, like all existing examples of hate legislation, destined to be rhetorically capacious enough to ensure easy arbitrary interpretation by those in control. Early in his essay he asserts that "Hate speech is intended to injure, dehumanize, harass, intimidate, debase, degrade, and victimize the targeted groups, and to foment insensitivity and brutality against them." But he also later endorses a definition of the Alt-Right, which is routinely portrayed by Cohen-Almagor and his Jewish allies as a body of "hate groups," as merely "critical" of "multiculturalism, feminists, Jews, Muslims, gays, immigrants and other minorities." Criticism thus becomes conflated with hate. It goes without saying that there is a crucial difference between the two definitions, and it is in the gulf between these two definitions that these activists seek to destroy freedom of speech. Mere criticism may not "injure, dehumanize, harass, intimidate, debase, degrade, and victimize" anyone, but the existence of a legislative framework privileging minority interpretations of such criticism will surely consign it to hate speech categorization.

Cohen-Almagor and his co-ethnic activists are equally vague in explaining exactly how "White supremacist" websites are morally or legally wrong. Despite its initial claims and promises, much of the article is in fact taken up with banal observations. White racialist websites, Cohen-Almagor informs us, often have "forums, discussion groups, photos and videos." They offer "eye-catching teasers such as symbols and pictures." Readers of such websites "talk to each other, thereby reinforcing their commonly held views, empowering people who share their beliefs." A key strategy involves "encouraging interpersonal socialization in the offline world." Members "use cyberspace as a free space to create and sustain movement culture and coordinate collective action." Website proprietors can also "make appeals for funding." Perhaps this is quite terrifying to Jews, but as a philosophical argument for the annihilation of free speech it is catastrophically lacking.

Cohen-Almagor provides no evidence suggesting a link between even the most incendiary racial commentary on the internet and acts of violence. The only two examples he attempts to provide are almost two decades old, and concern individuals with clearly unsound mental health — spree-shooter Benjamin Nathaniel Smith having exhibited all the signs of conduct disorder and psychopathy in adolescence prior to his 1999 rampage, and Buford O. Furrow having been hospitalized a number of times due to psychiatric instability and suicidal tendencies prior to his shooting spree at a Jewish community center, also in 1999. Even the most basic critique of such a proposed link would ask why, given the proliferation of the internet and social media between 1999 and 2018, there has been a decrease in violence from the far right. Indeed, if one can excuse the continued use of the “racist” and “hate” buzzwords, it’s difficult to disagree with one University of California, Berkeley study that pointed out: “Although White racist groups have proliferated on the Internet in recent years, there appears to have been no corresponding increase in membership in these groups or in hate crime rates. In fact, one might argue that the prevalence of racist groups on the Internet works to reduce hate crime, perhaps by providing less physical, more rhetorical outlets for hate.”[3] The entire foundation of Cohen-Almagor’s argument — that there is a link between internet activity and White racialist violence — is a total fabrication.

It is a fabrication that is being used in conjunction with some of the biggest international Jewish organizations and, via the Global Forum, the State of Israel, to blackmail and deceive Western populations via a specious sense of morality (i.e., a “morality” that denies the legitimate interests of White populations in maintaining political, cultural, and demographic control) coupled with activism in the media and financial pressure on politicians. Christopher Wolf, Chair of the Internet Task Force of the ADL, argues shamelessly in an interview with Cohen-Almagor: ‘The evidence is clear that hate online inspires hate crimes.’ Cohen-Almagor writes:

> **Overly permissive and tolerant attitudes towards hate speech is a form of akrasia, whereby people act against their better judgment. Not just those who post but also those who allow such postings on their servers are culpable for their akratic conduct. Whether through ignorance, indifference or insistence on clinging to freedom of speech without caring about dangerous consequences, these are unjustifiable. Internet service providers are expected to abide by a basic code of conduct, one that objects to rather than celebrates violence and its promotion. When it comes to hate speech on the Internet, society and its regulators cannot continue to remain akratic and avoid responsibility for the harm that is inflicted.**

Go to Part 3.

[1] R. Cohen-Almagor, ‘Taking North American White Supremacist Groups Seriously: The Scope and the Challenge of Hate Speech on the Internet,’ *International Journal of Crime, Justice, and Social Democracy*, Vol. 7, No. 2 (2018), pp.38-57.

[2] . Cohen-Almagor, ‘Hate and Racist Speech in the United States: A critique,’ *Philosophy and Public Issues*, Vol. 6, No.1, pp.77-123.

[3] J. Glaser, J. Dixit & D. Green, ’Studying Hate Crime with the Internet: What Makes Racists Advocate Racial Violence?’ *Journal of Social Issues*, Vol. 58, No. 1, 2002, pp. 177–193 (p.189)

“Secure Tolerance”: The Jewish Plan to Permanently Silence the West, Part 3 of 3

theoccidentalobserver.net/2020/07/15/secure-tolerance-the-jewish-plan-to-permanently-silence-the-west-part-3-of-3

Andrew Joyce, Ph.D. July 15, 2020

2018–2020: Big Tech/ Big Capital/ Big Jew/ Big Brother

A key step towards making dissident thought unlawful, and ensuring “Secure Tolerance,” is the effort to represent it, in its totality, as culturally illicit. As early as 2015, Brian Marcus, head of the ADL’s Internet Division, had been contacting Internet Service Providers (ISPs) with threats that allowing “hate” material on their service “would be bad for their business.”[1] Backed with reports, policy proposals, and “recommendations” from their own alphabet soup of think tanks and solo Jewish intellectuals like Cohen-Almagor, the ADL and the European Jewish Congress began more widespread intensive lobbying of tech companies in late 2018. The acceleration of lobbying against Big Tech should be seen in the broader context of heightened activism for the implementation of “Secure Tolerance” more generally.

משרד המשפטים
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HATE SP H
The 6th Global Forum for Combating Antisemitism
Ministry of Diaspora Affairs
ICC JERUSALEM

Although the ADL and YouTube had co-operated since at least 2008, intensification of this relationship in early 2019 culminated in YouTube changing its content policy. Jonathan Greenblatt announced the ADL had “been working with technology companies, including YouTube, to aggressively counter hate on their platforms. We were glad to share our expertise on this and look forward to continuing to provide input. While this is an important step forward, this move alone is insufficient and must be followed by many more changes from YouTube and other tech companies to adequately counter the scourge of online hate and extremism."

The international Jewish strategy to bring the ethos of "secure tolerance" into tech culture again involved the high-level involvement of American Jewish groups in Europe's "democratic" institutions. For example, in May 2015 the American Jewish Committee's Transatlantic Institute (note again this constant reliance on a motley of Jewish 'think tanks'), launched a fervent lobbying campaign at the EU with the aim to "detoxify social media. … Internet Service Providers are free to—and should—exclude raw hate speech." Just to make sure the message was sent loud and clear, the AJC even hosted its main 2015 "Strategy Conference on Combating Anti-Semitism" in Brussels, during which the "AJC unveiled an action plan for European governments to address the intensifying crisis of anti-Semitism." This, then, is our "democracy" — unelected, uninvited American Jewish groups presenting "action plans" (lists of demands) to a bloated, corrupt, and unaccountable bureaucracy.

* * *

Britain's Jewish "Community Security Trust" (CST) has, since 2016, been working, again in an unelected and unaccountable capacity, with the European Commission on a "social media illegal hate speech monitoring" project. The CST was able to use the semblance of official authority given to it by this alliance to pressure social media companies by sending them regular performance reports on how well they were doing in removing CST-blacklisted speech from Twitter, Facebook and Google. In yet another stellar example of democracy in action, the unelected and unaccountable CST had earlier claimed the credit for developing "the EU Code of conduct on countering illegal hate speech online." The code was imposed on Facebook, Microsoft, Twitter, YouTube, Instagram, Google+, Snapchat, Dailymotion, and Jeuxvideo.com, following the CST's accusation that they were "not adhering to anti-hate speech laws across Europe."

The EU Code of Conduct, however, was only ever intended as the first step towards "secure tolerance," and Moshe Kantor remarked in one 2017 interview that, in his opinion, Big Tech was failing even to meet the basic Jewish expectations of the Code (removal of the majority of designated material within 24 hours). In a 2017 article for Britain's *Independent*, Kantor insisted "we must now look to European political leaders to *take stronger action, using legislation if necessary, to prove they're serious about combating this problem once and for all*." [emphasis added] The broader push was always for heightened legal measures that would involve law enforcement, as Kantor had himself spelled out in his 2011 *Manifesto*. Incessant Jewish lobbying has resulted in Germany being the first nation to take the next step to "secure tolerance." Recently, Germany adopted Raphael Cohen-Almagor's proposal that "racism" be treated in the same way as terrorism and child pornography. In February 2020, the German government approved a bill to “force social networks such as Facebook and Twitter to report criminal posts to the police.” The *Financial Times* reports:

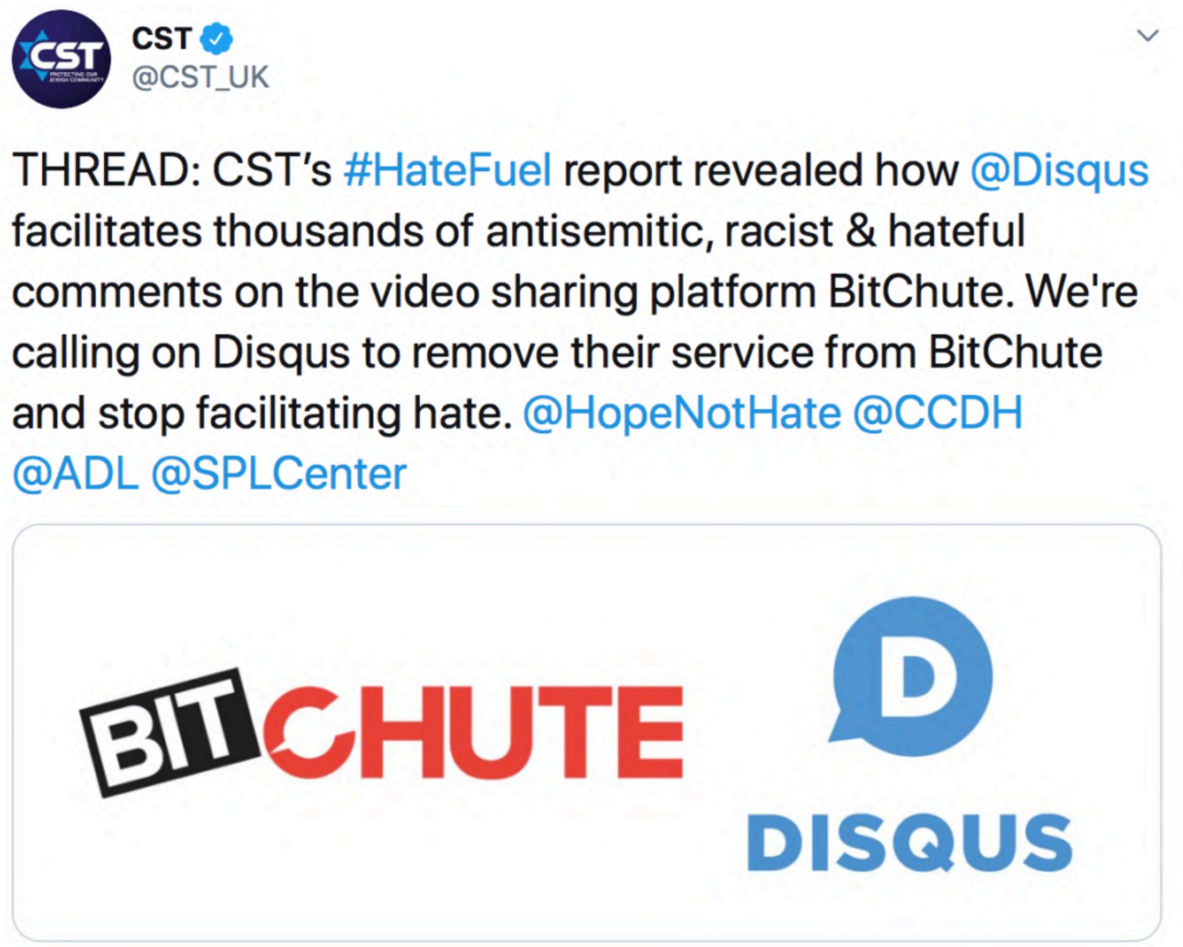
> **Under the planned new law, which is the toughest of its kind in the world, social media platforms will not only have to delete certain kinds of hate speech but also flag the content to the Office of the Federal Criminal Police (BKA). Posts that companies will be required to report include those indicating preparations for a terrorist attack and the formation of criminal and terrorist groups, as well as those featuring instances of racial incitement and the distribution of child pornography. The networks would also have to give the BKA the last IP address and port number most recently assigned to the user profile. [emphasis added]**

Early resistance from Facebook to the legislation, focused specifically on the issue of “Holocaust denial,” prompted the ADL to go into attack mode. Reverting to tactics once used against Henry Ford’s *Dearborn Independent*, the ADL dropped its “Boycott is not a solution” rhetoric that had been employed against the BDS movement, and initiated a “Stop Hate for Profit” advertising boycott in early June by circulating images showing advertisers anti-Jewish (really, often simply anti-George Soros) Facebook posts alongside which their ads were running. The move shaved almost $58 billion from Facebook’s stock value, with over 1,000 major companies leveraged into action. ADL CEO Jonathan Greenblatt’s series of demands to drop the boycott include the granting of high-level access to “civil rights” (ADL) officials who will perform “regular, independent audits” of “hate” on the platform (which would allow them to engage in intelligence gathering, the collection of IP addresses etc.), immediate removal of “thousands” of White advocacy groups, and the use of Facebook software to “target” “neo-Nazis and White supremacists.” Simultaneously, the ADL and Moshe Kantor have been pushing a Holocaust-narrative marketing campaign on Facebook, Instagram, and elsewhere, with Kantor commenting “The best way to spread any message today is through social media.” Censorship and propaganda thus go hand-in-hand in the effort to gain a monopoly of the public mind.

As the world’s largest and most influential Jewish organizations tighten their hold on Big Tech’s conglomerates, smaller rivals have emerged to fill the dissident demand for platforms. One of the most promising of these is BitChute, a UK-registered technology company with British directors. Slick and easy to navigate, the site is an obvious alternative to those exiled from YouTube, and its growing popularity has frustrated Jews whose goal isn’t simply to remove dissident speech from the larger platforms, but to remove it from the internet, and the public sphere, forever. Two weeks ago, the CST produced a maudlin propaganda video denouncing BitChute and presenting all dissident thought as “incitement to murder.” In the course of the video, CST staff announce they’ve been gathering intelligence at the site and will submit a “report” to their “partners in government, anti-terrorism police, and in *think tanks*.” [emphasis added] The CST has also been concentrating its efforts on Gab, 4chan, and Telegram, and CST Chief Executive Mark

Gardner claims that “contact with the police” has already led to the removal of some content.

The CST recently secured another UK government grant of £14 million ($17.66 million), which it has been receiving annually since 2015. In fact, the group is so financially secure that it is now hiring “social media research analysts” so that it can better put pressure on the government to introduce legislation preventing free speech on the internet. Given that young British people are dying of cancer because the NHS claims to be unable to afford the necessary drugs, it must be a great comfort to their families that at least some Jews, somewhere, are collecting large salaries to browse memes on Twitter and send regular reports to the police about the hate they’ve found on Gab.



CST
@CST_UK

THREAD: CST’s #HateFuel report revealed how @Disqus facilitates thousands of antisemitic, racist & hateful comments on the video sharing platform BitChute. We're calling on Disqus to remove their service from BitChute and stop facilitating hate. @HopeNotHate @CCDH @ADL @SPLCenter

While BitChute has very low advertising revenue, and is thus relatively immune to boycott tactics, Jewish groups have nevertheless attempted to attack other parts of the site’s infrastructure. In particular, the site’s reliance on Disqus for video comments has been highlighted as a potential means of weakening the site, with Garner declaring “Disqus is part of this problem.” One presumes that a warning has been sent.

Online payment processors are another element of internet infrastructure that has been relentlessly attacked by organized Jews. Eric Striker’s National Justice recently revealed images from a private PayPal seminar in which audience members were told that "hate content" was referred to the ADL, among other "external partners." Striker writes:

> **According to another training slide,1800 accounts belonging to individuals, non-profits and businesses in the last year have been eliminated for political reasons using guidelines provided by their "partners." 65% were for what they categorize as white nationalist activity, while the next most censored group is people and organizations who advocate for immigration restrictions. A person cannot support Donald Trump's winning issue from his 2016 campaign and still keep their Paypal, in other words. There is even a category for "prejudiced academic work."**

PayPal CEO Dan Schulman is himself Jewish, and it's hard not to conclude that this was a very willing partnership. In fact, Jewish activism in Big Tech collides with another phenomenon — what Aaron Chatterji and Michael Toffel refer to in the *Harvard Business Review* as "The New CEO Activists." Chatterji and Toffel cite Schulman's decision not to locate PayPal infrastructure in Charlotte, North Carolina, as CEO activist economic punishment for the state's legislation banning the gender-confused from using the bathrooms of the opposite sex. The Associated Press estimated that an ensuing boycott of North Carolina by heavily-Jewish Big Capital cost the state more than $3.76 billion. Salesforce's Marc Benioff and Goldmans Sachs's Lloyd Blankfein were similarly listed as "CEO activists" in the cause of advancing homosexuals and their culture.

Financial support to Jewish groups and associated "think tanks" and legal institutions is another crucial aspect of CEO activism. Logan Green, Jewish CEO of car-sharing company Lyft, pledged $1 million to the American Civil Liberties Union when the ACLU was preparing to fight Donald Trump's early attempt at an immigration ban. The ADL has received huge donations from most of the big names in Big Capital and Big Tech. For all the current theater about Facebook's insistence on some modicum of free speech, Facebook CEO Sheryl Sandberg last year made a personal donation of $2.5 million to the ADL. This can be added to $1 million from Apple, $1 million from Fox, and $1 million from Jewish Craigslist founder Craig Newmark for the specific purpose of fighting "online hate speech."

That the ADL has been able to mobilize a massive and crushing boycott of Facebook is as much a "show of strength," an act of intimidation against broader industry, government, and people, as it is a specific act against Facebook's sluggishness in imposing the full list of measures demanded by Big Jew. So-called CEO activism is so very useful to the ADL because so many of the CEO's are themselves Jewish and highly supportive of the cause. As Fenek Solere pointed out in a recent article for Britain's Patriotic Alternative, it is almost impossible to separate Big Tech and Big Capital from Big Jew:

> Public broadcasting networks both in the UK and USA are—and have been for many years—effectively owned and dominated by people like Sumner Redstone, Phillipe Dauman, Bernard Delfont, Lew and Leslie Grade and Alan Yentob. … But it is not only in the spheres of global communication, financial services and party political funding where people like Julian A. Brodsky, of Comcast, Michael Dell of Dell, Sandy Lerner, co-founder Cisco systems, Robert A. Altman of ZeniMax Media, Sergey Brin and Larry Page of Google, Susan Wojcicki at YouTube, Sheryl Sandberg, CEO of Facebook, Aaron Swartz of Reddit, Mark Zuckerberg of Facebook, Jeff Weimar at LinkedIn, Max Levchin of PayPal, Charles Schusterman of Samson Investment, Richard and Henry Bloch of the Tax Preparation Company, The American Israel Public Affairs Committee, J Street, The Zionist Organization of America, The Republican Jewish Coalition, and the Christians United for Israel, hold sway. Some other areas in which they are disproportionately over-represented are: retail, governmental bureaucracies, hotel and leisure, theatre and the arts, academia, technology and software, international intelligence services, charities and NGOs, pharmaceuticals, healthcare, professional consultancy and the legal and judicial profession. Representative examples being: Devin Wenig of eBay, … Mark Weinberger CEO/Chairman of Ernst & Young, Samuel Ruben, Duracell Inc, Bernard L. Schwartz, CEO of Loral Space & Communication Inc, Rachel Haurwitz, co-founder of Gene Editing and Caribou Biosciences, Leonard Schleifer, founder of biotechnology Regeneron Pharmaceuticals, Beny Alagem, founder of Packard Bell, Amir Ashkenazi, co-founder of Adap. TV and Shopping.com, Jay Cohen of Online Gambling, Talman Marco of Viber, Sean Pad of Tinder, Henry Crown, founder of the Material Service Corporation in Aeronautics, the Mossad run ICTS Europe specialising in international Security, Gumar Agujar and Armand Hammer of Occidental Petroleum, Arthur Belfer of Belco Petroleum, precursor to the infamous Enron organisation, Louis Blaustien of American Oil, Leon Hess of the Hess Corporation, owners of the NFL's New York Jets, C, Morris Mirkin of Budget Rent-a-Car, Sheldon Yellen of Belfor Construction, Leonard Abramson of Health Maintenance Organization, Bennett Greenspan of Gene testing, Joel Landau of Allure, Martine Rothblatt of United Therapeutics, Steve Ballmer of Microsoft, Ben Rosen of Compaq Computers, Ivan Seidenberg of Verizon Communications, Ed Savitz owner of Amusement Arcades, and Jonathan Tisch, CEO of Loews Hotels.
>
> The above listing is a mere indication of how prolific these power-brokers are and the degree of control they exert over our lives every single day. … All of them are committed Zionists and all of them are members and supporters of fanatically pro-Israel, Jewish partisan organizations.

And, as I wrote at the conclusion of my 2019 essay “The Necessity of anti-Semitism”:

> **Today, largely worthless “branded” consumer products are overwhelmingly Jewish, are promoted via Jewish dominance of the advertising industry, and their purchase by consumers is funded by Jewish financiers. Calvin Klein, Levi Strauss, Ralph Lauren, Michael Kors, Kenneth Cole, Max Factor, Estée Lauder, and Marc Jacobs are just some of the Jews whose very names have become synonymous with debt-fueled consumer culture and the subscribing to carefully cultivated fashion fads, while Jewish-owned companies like Starbucks, Macy’s, the Gap, American Apparel, Costco, Staples, Home Depot, Ben & Jerry’s, Timberland, Snapple, Häagen-Dazs, Dunkin’ Donuts, Monster Beverages, Mattel, and Toys “R” Us have come to epitomize the endless and superfluous production of garbage for mass consumption on credit. The consuming temple of debt-fueled consumerism is also linked to the cultures of Critique, Tolerance, and Sterility. So-called anti-racism, support for gender confusion, and the celebration of mass migration and multiculturalism have become mainstays of modern advertising as the Racial Endgame nears its conclusion and the West commences its death rattle. You might ask, when you see rainbow-package Doritos, what tortilla chips have to do with sodomy, but that’s only because you’re suffering from a tolerance deficiency, and the best way to correct that is to admit White privilege, buy a Starbucks, and go try on a new pair of $200 jeans at Macy’s. Critique, Tolerance, Sterility and Usury have converged. This is the necessity of anti-Semitism.**

In light of all that has been discussed, we could add that “Secure Tolerance,” Big Tech, Big Capital, Big Brother, and Big Jew have converged. The final result will be the achievement of Jewish censorship across the West, a “permanent and irreversible” cycle of laws and repression, and the theft of our children’s future. Like Milton’s Satan, these groups will declaim in favor of equality and democracy, only to later wield the tyrant’s scepter in Hell.

Conclusion

How to finish such a pessimistic essay? It’s true that the information presented here is disturbing, infuriating, confusing, and heartbreaking. Can any practical lessons be derived from it?

One clear pattern observed in this essay is the overwhelming reliance on “think tanks” and similar bureaucratic vehicles for the intrusion of harmful Jewish influence into our “democracy.” Jews, even with their very significant financial power, rely on the magnification of their rhetoric, interests, and grievances through such bodies in order to accomplish their goals. This is where they can and should be challenged. Who is granting access and power to these groups? Can existing legislation be used to prevent the intrusion of these bodies into the democratic process and, if not, can new legislation be proposed to do so? The closest the dissident right ever came to a think tank was the National Policy Institute (NPI), which despite its name, and while fulfilling an important movement function, didn't really produce any policies. At the present time, our movement clearly needs talented legal minds and institutions to unpack existing legislation, and develop new legislative proposals that, even if not explicitly racial, can seriously hinder the movement of harmful Jewish groups through the political body of the West. There is a serious lack of infrastructure of even the most basic kind, and we simply aren't going to make any progress until this problem is addressed.

The second lesson from this survey of developments is that social media is likely to become an increasingly compromised and dangerous place for activists. In Europe, new laws are probably a few years away, but the broader plan will almost certainly eventually envelop Canada, Australia, and, despite apparent belief that the Constitution is invulnerable, even the United States. Already American legal scholars have developed arguments for curtailing the First Amendment in the case of "hate speech" (see, e.g., Jeremy Waldron, *The Harm in Hate Speech* (Cambridge: Harvard University Press, 2012), and it is widely believed that a liberal Supreme Court majority would adopt such reasoning. The clock is probably already ticking on internet anonymity, and the example of Germany indicates that direct police involvement in "speech crime" is on the horizon. Off-line activist methodologies should be increasingly explored. Failing that, radically alternative modes of using internet networking should be considered. For example, even if someone uses a completely outrageous Twitter handle, complete with comic book avatar, most people still have their entire lives online (job, home town, friends, likes, hobbies, vacations). Don't forget who ultimately has all of this information, and the organizations that will increasingly be able to access it.

It's becoming very apparent that social media is itself a form of social control. We now have the ability to identify someone in a crowd simply by cross-referencing a photo of their face with available internet information. In seconds they can be identified, their employer can be contacted, and their loved ones can be harassed. In a strange way, despite the atomized condition of postmodernity, we have social control levels approaching those of the middle ages. We have new forms of social shaming, and new forms of the public pillory. Dissident activists who face overwhelming costs if they are doxxed would be well-advised to reduce their internet presence to the bare minimum, in effect, deliberately fading themselves into obscurity, thus making their life harder for the Zionist-Globalist panopticon to search for and penetrate. Remember who you were before you became an employee number, a Facebook profile, or a Twitter handle, and protect that person like you'd protect your child or other loved ones.

For the time being, however, ongoing online activism should be continued with enthusiasm and without despair. This costs our opponents dearly in terms of effort, money, and worry. Each new platform presents difficulties for them to navigate, and delays other plans they may have. Be proud that you're still active, and be proud that while so many others in life are merely counting passes, you spotted that gorilla. I'll leave the final word to Sir Oswald Mosley:

> **We have believed in our fellow Europeans. And we have believed in the destiny of Europe. My friends, it's all there, it's all waiting. Of course it can be done. It depends upon ourselves. You say, "But again, we're scattered individuals. … Everything's against us. Governments. Money. Press. Television. All the new forces are used against us. All the great forces, all the material powers of the world, you say are against you. And so they are —you're quite right to feel that. And I don't underrate them.**
>
> **But I don't despair, and you shouldn't despair. Because you, like I, have read something of history. You know something of the record of the achievement of Europeans. And dark as this hour is, it's no darker, it's not as dark, as some of the hours you've known in European history. When everything was cowardice, treachery, and betrayal, and when the Saracen hordes from far outside Europe swept right across that continent, small bands of men came together in resolution, in absolute determination, giving themselves completely, and saying: Europe shall live! And they stood firm, and faced the menace to Europe, its values, its civilisations, the glory of its achievements. And more and more rallied to their standards, and those hordes were thrown back, again and again and again.**
>
> **My friends it's an immense responsibility. You're living in a historic hour — do remember that always. Live in that sense, I beg of you, of history and of destin**y. Come together, get going, get working. Inspire other people like yourselves.

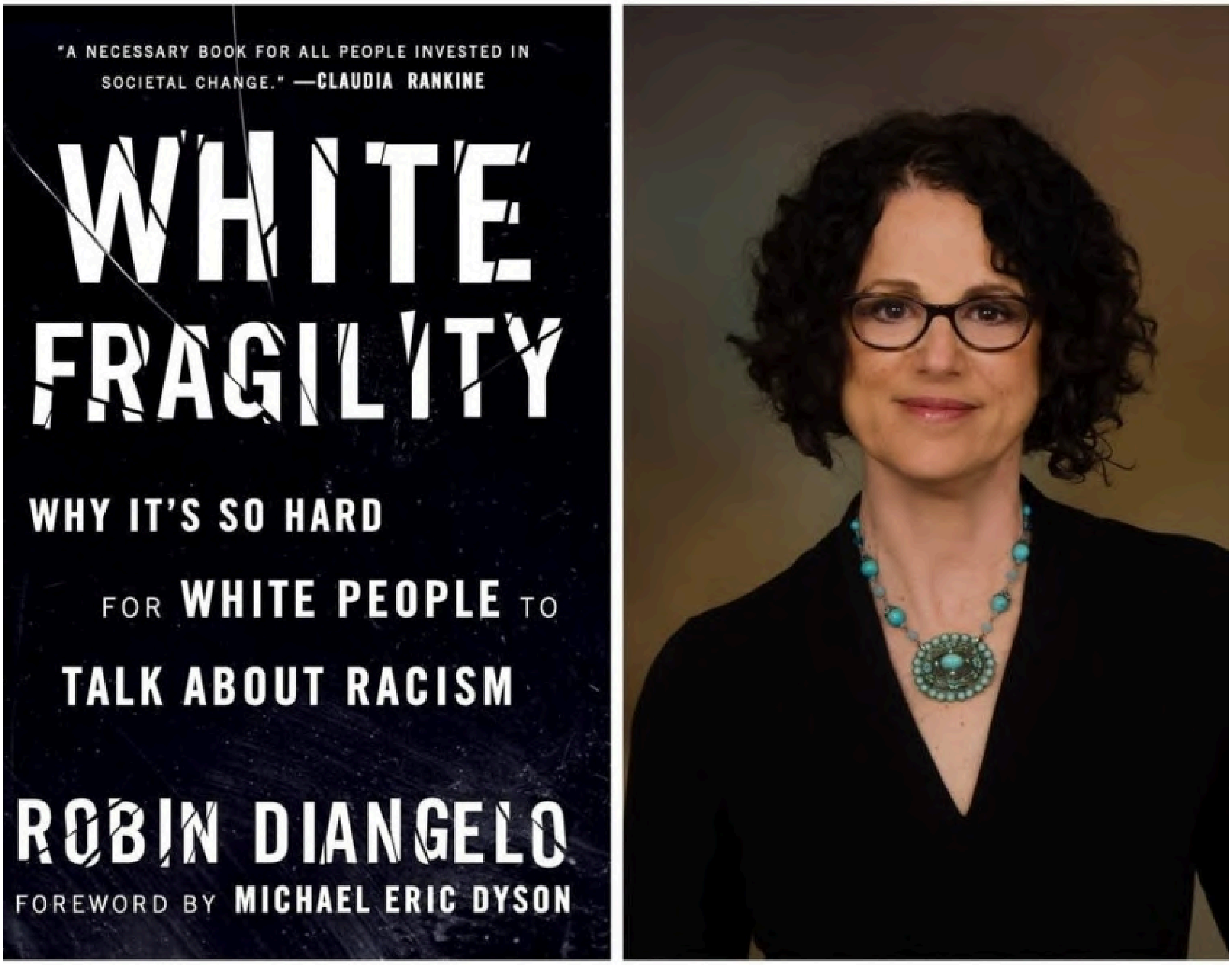
[1] R. Cohen-Almagor, Confronting the Internet's Dark Side, (Cambridge University Press, 2015) 219.

Review of Robin DiAngelo's White Fragility

theoccidentalobserver.net/2020/08/02/review-of-robin-diangelos-white-fragility

Andrew Joyce, Ph.D.

August 2, 2020


"A NECESSARY BOOK FOR ALL PEOPLE INVESTED IN SOCIETAL CHANGE." —CLAUDIA RANKINE
WHITE FRAGILITY
WHY IT'S SO HARD FOR WHITE PEOPLE TO TALK ABOUT RACISM
ROBIN DIANGELO
FOREWORD BY MICHAEL ERIC DYSON

Robin DiAngelo
White Fragility: Why It's So Hard for White People to Talk About Racism
Beacon Press, 2018.

I first encountered Robin DiAngelo three years ago, during my investigation of the Jewish origins and intellectual currents of Whiteness Studies. DiAngelo was then just another relatively minor speaker and academic on the university/consulting network in Whiteness Studies, and I was undecided then, and remain undecided, as to whether DiAngelo is wholly, in part, or not at all Jewish. She didn't feature in my essay at all, and, when I looked over my old notes a few days ago, she appeared only as a name scribbled in the margins. As it happens, her ancestry is relatively inconsequential in light of the fact that *White Fragility*, published in 2018 but reaching bestseller status in the aftermath of George Floyd's death, is heavily and transparently influenced by Jewish thought and by Jewish pioneers in the field she now finds so conducive to fame and fortune. I don't make a habit of buying the texts of the opposition, but when certain of them reach a significant level of academic or popular attention (look for it in your child's school curriculum), it's probably necessary for someone among us to carry out some form of intellectual reconnaissance, and to bring back for wider consideration the most essential of the gathered information. This was my approach to Jean-Paul Sartre's widely-read and overly-praised *Anti-Semite and Jew*, and so, when I heard DiAngelo had managed to make herself a bestselling author, I headed to my local bookstore, where dozens of copies had been helpfully stacked on a table devoted to "in-demand" literature on race and racism.

My first action on picking up a copy of *White Fragility* was to turn to the bibliography. I knew what I'd see, and it was a gratifying and familiar feeling to see so many names from my research on Whiteness Studies. They were almost all there, protruding from the page like shunned relatives at a family reunion — Noel Ignatiev, George Lipsitz, Ruth Frankenberg (described in *White Fragility* as "a premier white scholar in the field of whiteness studies"), Michelle Fine, Lois Weis, along with helpful co-ethnics like Thomas Shapiro, David Wellman, Sander Gilman, Larry Adelman, and Jay Kaufman. These are DiAngelo's mentors and intellectual forbears, and I could tell, scanning through this list of names and works, that *White Fragility* was sure to boast very many references to "fellow Whites," and streams of inducements to abandon White ethnic interests. These expectations weren't disappointed. *White Fragility* is the kind of book that can be written in two months, read in two days, and forgotten in two hours, but Robin DiAngelo's text is also a deeply pernicious piece of work, utterly contemptuous of the "normie" Whites it aims to convert to a more radical form of racial self-abnegation than they currently demonstrate. In fact, the work is so hostile and ideologically loaded that it can't help but present a kind of dialectic, wherein certain truths are revealed in spite of itself. As such, I have to confess that I learned something from *White Fragility*, even if it isn't what DiAngelo had in mind.

What is White Fragility?

"White Fragility," as a theory, is confirmation of my belief that inducing guilt in Whites was never the end goal in itself. It's never simply been about making us feel bad about ourselves or our ancestors. White Fragility, White guilt, and indeed Whiteness Studies as a whole, is fundamentally about power. Those of you familiar with the New Testament will recall the verse from John's third chapter, wherein John the Baptist declares that Christ "must increase, but I must diminish." Power and influence never simply disappear, but rather transfer. John (and it is entirely inconsequential whether you regard him as historical or fictional) was aware that as a popular local mystic or holy man, his mere continued presence was an obstacle to the local growth in power of Christ, and so he made a conscious decision to diminish himself. Likewise, we are living in an age where Whites continue to have some social, political, and economic power, but where large and growing numbers of non-Whites are seeking to obtain what remains of this power. For them to "increase," it has been declared that we must diminish. Whiteness Studies is fundamentally about making us willing and enthusiastic participants in our own decline. When Blacks or

Jews demand a reduction of, or end to, White power or wealth, it means that they want that power or wealth. Despite all sloganeering, there can be no equality in power among races. Not now, not ever; only ruthless and unceasing competition.

White guilt, in itself, is certainly an act of psychological diminishment, but the message of DiAngelo's text is fundamentally that this psychological diminishment has not led to a desired correlation in material or structural diminishment. Whites merely feeling sorry for themselves isn't enough for their competitors, if it isn't accompanied by a wholesale transfer of power, land, and other resources. In this context, "White Fragility" is an indictment and insult levelled at White progressives merely frozen by fear of racism accusations and White guilt. In short, *White Fragility* is a horrifying call for Whites not simply to be paralyzed by White guilt, but to become active participants in their decline, and willing accomplices in their political and demographic destruction.

DiAngelo's introduction begins with accusation. America "began with the attempted genocide of Indigenous people and the theft of their land. American wealth was built on the labor of kidnapped and enslaved Africans and their descendants." So far, so familiar. But the book very quickly moves to an outline of the theory of White Fragility. I actually found this, and some other chapters on the same theme, extremely interesting, because DiAngelo, and presumably other Whiteness Studies activists, are keenly aware that Whites are peculiarly concerned with morality and with appearing to be good people (all of which is very much in keeping with **the arguments and research of Kevin MacDonald**). For example, DiAngelo writes on the fear White progressives have of being perceived as racist: "We consider a challenge to our racial worldview as a challenge to our very identities as good, moral people. Thus, we perceive any attempt to connect us to the system of racism as an unsettling and unfair moral offence. … One of the greatest social fears for a white person is being told that we have said or done something racially problematic." Of course, the groundwork for the connections among White ethnocentrism = Racism = Morally Bad were laid by Jewish academics over many decades. The problem for Jewish activists and incentivized Whiteness Studies traitors is that this moral terror has resulted in what they perceive to be paralysis and inaction.

Actual "racists" aren't really discussed in *White Fragility*, and where they are, it's clear that they aren't the target of the title of the book. In fact, DiAngelo points out: "Of course, some whites explicitly avow racism. We might consider these whites actually more aware of, and honest about, their biases." In other words, even if we're moral monsters in DiAngelo's eyes, we aren't "fragile." Again, because of the extremes of the some of the dialectics here, certain truths emerge. DiAngelo remarks early in the book that "race matters," something that many of our readers would agree with, even if it's from a slightly different angle than the author intends. She also argues that:

> **All humans have prejudice; we cannot avoid it. … People who claim not to be prejudiced are demonstrating a profound lack of self-awareness. Ironically,**

> **they are also demonstrating the power of socialization — we have all been taught in schools, through movies, and from family members, teachers, and clergy that it is important not to be prejudiced. … Everyone has prejudice, and everyone discriminates.**

I couldn’t agree more: Whites have been uniquely affected by mass propaganda designed to brainwash them into viewing as morally evil something that is natural and instinctive to all humans.

The real targets of this book are White progressives who profess anti-racism, and because I also possess many frustrations in relation to this demographic, I couldn’t help but agree with some of DiAngelo’s characterizations. Take, for example, this gem:

> **I believe that white progressives cause the most daily damage to people of color. I define a white progressive as any white person who thinks he or she is not racist, or is less racist, or in the “choir,” or already “gets it.” White progressives can be the most difficult for people of color because, *to the degree that we think we have arrived, we will put our energy into making sure that others see us having arrived.* [emphasis added]**

I think this is a beautiful indictment of the demonstrative and showy nature of White anti-racists who simply love to engage in social theatrics in search of kudos, approval, and incentives without really understanding the deeper destructive meaning of anything they’re doing. DiAngelo has contempt for people like this because they place all their energies into grandstanding instead of helping in the transfer of real power and wealth. I have contempt for them because they place all their energies into grandstanding for short-term personal benefits while stabbing their ancestors, contemporaries, and progeny in the back.

The book’s first chapter, “The Challenges of Talking to White People About Race,” is devoted to convincing White progressives that they are in fact racist, and that they need to become better allies in their own racial destruction. The message here is quasi-spiritual; Whites are told that their quest for racial redemption will be lifelong, lasting until the day they die. Their existence is an ontological problem, the only solution to which is an endless quest to compensate for simply existing:

> **Interrupting the forces of racism is ongoing, lifelong work because the forces conditioning us into racist frameworks are always at play; our learning will never be finished.**

I really wish more White moral grandstanders would understand that, ultimately, they will never be given a “pass” by our enemies once they’ve accrued enough kudos, or groveled enough, or displayed enough platform sympathy with Blacks, or any other ethnicity that happens to be Victim of the Month. They will only ever be temporary tools, held in contempt as much for their weakness as their whiteness.

Another interesting feature of the chapter is its attack on White individualism, presented here as a myth that prevents Whites from taking collective responsibility for alleged historical wrongs. For DiAngelo,

> **Individualism is a story line that creates, communicates, reproduces, and reinforces the concept that each of us is a unique individual and that our group memberships, such as race, class, or gender, are irrelevant.**

DiAngelo's problem with White individualism is that it's a barrier to White guilt, and also a barrier to Whites perceiving alleged advantages in employment and social advancement in a society in which they enjoy a demographic majority. Again, due to the dialectic at play, I happen to agree that individualism among Whites is a problem in certain contexts. It's just that in my perspective it's a barrier to the explicit assertion of White ethnic interests and collective action in pursuit of those interests. In fact, without widespread awareness of an ethnic threat, it seems almost impossible to convince Whites to see themselves as a group and to act as one. A further obstacle to White ethnocentrism is decades of social conditioning in which Jewish propaganda is dominant. Even DiAngelo concedes that "reflecting on our racial frames is particularly challenging for white people, because we are taught that to have a racial viewpoint is to be biased." Unfortunately, DiAngelo doesn't ask who did the "teaching" in this regard, and she certainly doesn't consider the broader implications of what she's saying.

In the second chapter, "Racism and White Supremacy," DiAngelo trots out the "race is a social construct" trope, with footnotes for her claims leading invariably to a section of bibliography that reads like a Bar Mitzvah invitation list. Black academic Ibram Kendi is quoted as arguing that "if we truly believe that all humans are equal, then disparity in condition can only be the result of systemic discrimination." I agree, but I think the problem isn't systemic discrimination but the belief that all humans are equal. Eliminate that belief and disparity in condition is neither surprising nor subject matter for conspiratorial conjecture. But alternative theories and beliefs like mine don't feature in DiAngelo's book, which has the air of a religious text, and issues utterances with an authority that demands faith rather than reason. There is an interesting section in the chapter denying that there can be an anti-White racism, with DiAngelo remarking:

> **People of color may also hold prejudices and discriminate against white people, but they lack the social and institutional power that transforms their prejudice and discrimination into racism; the impact of their prejudice on whites is temporary and contextual.**

Let's set aside that horrific last statement, and focus for a moment on the unstated premise underlying the first. Isn't it more or less the stated goal of "Whiteness studies," White guilt, the theory of "White Fragility," Black Lives Matter, and the massive power of multicultural propaganda to lead to the further diminishment of White social and institutional power? As stated at the outset of this review, this power is destined for the hands of ethnic interlopers. We know full well which of these ethnic groups will take the lion's share of that power, because they have their hands on most of it already. The question is therefore: why should Whites hand what remains of their social and institutional power to hostile groups that will unquestionably ensure that their prejudice is enacted on Whites in a way that is far from "temporary and contextual"? What possible incentive could adequately convince Whites to sign up to such a Devil's pact? Isn't the entirety of White guilt built on a psychotic and media-induced fantasy — the idea that if Whites would just give up all remaining power in their hands the world would enter an age of racial peace and harmony? DiAngelo doesn't even touch on areas like this, preferring instead to subject the reader to a steady stream of meaningless gibberish, such as a lengthy rumination on the theories of Ruth Frankenberg who, we are told, gave birth to such dazzling notions as "whiteness is multidimensional." DiAngelo then caps the chapter by treating us to the heights of Jamaican philosophy, where one Charles W. Mills advances a conspiracy theory titled "the racial contract" which involves:

> **A tacit and sometimes explicit agreement among members of the peoples of Europe to assert, promote, and maintain the ideal of white supremacy in relation to all other people of the world. … It is the unnamed political system that has made the modern world what it is today.**

And there you have it — this Jamaican genius has discovered the *Protocols of the Elders of Europa*.

Charles W. Mills: A Caribbean Socrates

The same themes are repeated in the third chapter, “Racism After the Civil Rights Movement.” DiAngelo again attacks “fragile” Whites who claim to be color-blind, pointing out that they merely believe that it’s racist to acknowledge race and therefore flee into a denial of reality. The only real novelty in the chapter, and one I found highly entertaining, was DiAngelo’s list of racist behaviors exhibited by fragile Whites. These include “acting nice” and “being careful not to use racial terms or labels.” But such phrasing is all the rage now, as in the *New York Times* podcast series “**Nice White Parents**” which explores hypocrisy among progressive Whites expressing all manner of liberal pieties—but moving heaven and earth to avoid sending their children to schools with large numbers of POC.

The next chapter, “How Does Race Shape the Lives of White People?,” is probably the strangest of the book because, if DiAngelo is indeed White (and not someone with some Jewish ancestry), then it represents a very disturbing and irrational detachment from reality and common sense. For s start, DiAngelo seems to view even the mundane aspects of White ethnic homogeneity as pathological. She writes:

> **As I move through my daily life, my race is unremarkable. I belong when I turn on the TV, read best-selling novels, and watch blockbuster movies. I belong when I walk past the magazine racks at the grocery store or drive past billboards. I belong when I see the overwhelming number of white people on lists of the “Most Beautiful.” … I belong when I look at my teachers, counsellors, and classmates. I belong when I learn about the history of my country throughout the year and when I am shown its heroes and heroines — George Washington, Thomas Jefferson, Abraham Lincoln, Robert E. Lee, Amelia Earhart, Susan B. Anthony, John Glenn, Sally Ride, and Louisa May Alcott …**

All of this is presented as negative and sinister, to which one can only ask: what is the alternative? To hand over one’s nation and territory to others, so that you can cease to belong? What then? DiAngelo comments:

> **It is rare for me to experience a sense of not belonging racially, and these are usually very temporary, easily avoidable situations. Indeed, throughout my life, I have been warned that I should avoid situations in which I might be a racial minority. These situations are often presented as scary, dangerous, or “sketchy.”**

I can’t image why. What I do suggest is that in order to help clarify her theoretical framework, Robin DiAngelo should, with all reasonable haste, relocate to an area in which she is most certainly not going to belong racially. Since she views “un-belonging” with great enthusiasm, while confessing she has no real experience on which to base this view, she should find the Blackest of Black areas and spend some quality time there — time that isn’t “temporary, easily avoidable.” I think, in the course of such an experiment, she will truly, honestly, encounter some helpful folks that will be only too glad to show her how fragile she can be.

By far the most entertaining chapter of the book comes within the last 50 pages. Titled “White Women’s Tears,” it’s an indictment of that infamous sight — bawling, wailing, and normally overweight White women clutching themselves in feverish grief over the death of some poor Black gangbanger who just happened to get shot while rushing a police officer. DiAngelo is probably correct in asserting that this is a self-indulgent demonstrative act designed to heighten status (“I’m moral, good, and empathetic”) and get attention from men of all races (“I’m vulnerable right now, and need attention and resources”). Some of the anecdotes in this regard, from DiAngelo’s “Whiteness” seminars are priceless, normally involving some weak-minded woman breaking down at the revelation she’s “racist,” and they went some way to compensating me for the purchase price and hideous ideology of the book. Above all, they confirmed to me that what we see unfold before us is both tragedy and farce, and that our situation is no less dangerous for that:

> **A black man struggling to express a point referred to himself as stupid. My co-facilitator, a black woman, gently countered that he was not stupid but that society would have him believe that he was. As she was explaining the power of internalized racism, a white woman interrupted with, “I think what he was trying to say was … “ When my co-facilitator pointed out that the white woman had reinforced the racist idea that she could best speak for a black man, the woman erupted in tears. The training came to a complete halt as most of the room rushed to comfort her and angrily accused the black facilitator of unfairness. … Meanwhile, the black man she had spoken for was left alone to watch her receive comfort.**

Conclusion

DiAngelo scathingly remarks on incidents like this that “when we are mired in guilt, we are narcissistic and ineffective.” Essentially, the new direction of Whiteness Studies and its intellectual corollaries will be to wean Whites away from demonstrative habits of virtue signaling and into active participation in racial decline. We can expect to see in the near future (and we already to some extent have with the Black Lives Matter riots) a greater emphasis on Whites becoming active “anti-racists.” It will become increasingly difficult for Whites to appear simply as “not racist.” Active, enthusiastic activity on behalf of the ethnic power-grab will be demanded, and anything less will be portrayed with disdain as “fragility.” DiAngelo concludes her book with the blunt assertion that “a positive white identity is an impossible goal. White identity is inherently racist; white people do not exist outside the system of white supremacy.” White identity is therefore to be destroyed wholesale, and White ethnic interests crushed alongside it. DiAngelo proclaims with all the vigor of the subversive or the brainwashed that she will “strive for a less white identity, for my own liberation and sense of justice.”

Liberation and justice. These words were uttered a long time ago in France. The beheadings started soon after.

The Transformation of Europe as an Elite Project: Review of The Blackening of Europe, by Clare Ellis

theoccidentalobserver.net/2020/08/25/review-the-blackening-of-europe-by-clare-ellis

Andrew Joyce, Ph.D. August 25, 2020

CLARE ELLIS
THE BLACKENING OF EUROPE
VOLUME I. IDEOLOGIES & INTERNATIONAL DEVELOPMENTS

Clare Ellis
The Blackening of Europe: Volume I. Ideologies & International Developments
Arktos, 2020.

“When this majority-minority shift occurs, there will be an unprecedented transfer of political power from European peoples to non-Europeans, essentially signalling the final endpoint of Europeans’ sovereignty over their ancestral homelands.”

One of the great tragedies of modern times has been the warped and perverse bureaucratic and institutional form taken by the noble idea of European brotherhood. Once promoted by figures like Sir Oswald Mosley as a means to European resurgence, the unity of Europe in recent decades has instead become a byword for mass migration, repressive speech laws, “human rights” insanity, and ethnocultural suicide. How did it happen? The common understanding in our circles is often very simplistic, relying heavily on caricatures of what has become known as the Kalergi Plan. The Kalergi Plan narrative, as we will discuss below, of course has its merits, and its simplicity is one of them. But for some time I’ve been hoping for the arrival of a text that could be considered the definitive, nuanced, and comprehensive account of how the notion of European unity became a vehicle for European destruction. While Douglas Murray’s *The Strange Death of Europe* was a useful step in the right direction, I believe that it is only with the publication of the first volume of Clare Ellis’s *The Blackening of Europe* that we finally have the account we deserve. And while I have yet to read the second and third volumes, I eagerly await them in the belief that, taken together, this trilogy will represent one of the seminal ‘Third Positionist’ works of the last two decades.

I have to be honest that prior to the publication of *The Blackening of Europe* I hadn’t heard of Clare Ellis. This is due more to my own ignorance than any lack of activity on her part, and Clare’s credentials really do speak for themselves. A close associate and former PhD student of Ricardo Duchesne, Clare has written for both the Council of European Canadians and *The Occidental Quarterly*. I think *The Blackening of Europe* will, and should, raise her profile considerably. Clare’s research at the University of New Brunswick concerned the demographic and political decline of native Europeans in their own homelands. How much of her PhD material made it into the book isn’t immediately clear, but there certainly seems to be a strong crossover in thematic content.

In brief, the first volume of *The Blackening of Europe* ambitiously attempts to map the various strands of ideological, political, economic, and social thought and action that combined to warp, define, and pervert the idea of European unity, from its inception to its most modern incarnation. The text features a wide range of information I was familiar with, and very much that I wasn’t, including early eighteenth-century concepts of European unity, the ideas of Richard von Coudenhove-Kalergi, the Fabian Society, the Frankfurt School, the European-Israel relationship, Arab oil embargoes, theories on cosmopolitanism from Kant and Marx to Habermas and Nussbaum, a critical micro-history of Liberalism, Jewish hypocrisy, and an examination of Conservatism and neoconservatism. Fortunately, given the dizzying array of information being offered for consideration, Ellis is a capable guide, structuring the book is a sensible, well-organised manner, and writing in a clear, insistent, and authoritative style.

Ellis begins the book with a familiar, but no less stark and disturbing, fact: “Indigenous Europeans are becoming demographic and political minorities in European nation-states.” There’s a brief discussion of the collapse in European birth rates, but Ellis is clear on the real disaster unfolding before our eyes: “It is not the low fertility rate of Europeans that renders them ethnic minorities within their own nations, but elite-sanctioned large-scale non-European immigration, which began about sixty years ago and which is now integral to the cosmopolitan EU project.” In the context of this project,

> **indigenous Europeans and their political and cultural institutions and identities are undergoing processes of erasure — stigmatisation, marginalisation, deprivation, and replacement — by mandated immigration*ism*, multicultural*ism*, and other methods of forced diversification, while resistance to their political and cultural marginalisation and demographic dispossession is criminalised.**

Implicit in Ellis’s account is the accusation both that the decline of Europeans is deliberately engineered and that it violates “various rights of native Europeans as well as international laws that prohibit genocide in any form.”

The book is divided into two parts. The first is “Central Influences on the Formation of the European Union,” which is a mixture of history, politics, and economics. Part II of the book is titled “Deep Ideological Currents,” and is predominantly philosophical and political. The first part of the book is further divided into three sections: “Early European Integration,” “The Fabian Society and the Frankfurt School,” and “International Geopolitical Developments.” In “Early European Integration” we are introduced to the growth of pan-European thought in the middle of the Enlightenment, with references to a European union found in the writings of George Washington, Victor Hugo, Jean-Jacques Rousseau, and Immanuel Kant. These figures promoted unity and cosmopolitanism as a means to bringing peace to a continent long-steeped in almost perpetual war, and Kant’s ideas were particularly influential in the rise of “Peace Leagues” at the start of the nineteenth century. What we see even at these very early stages, however, was a mingling of intentions and differing interpretations of cosmopolitanism. The cosmopolitanism of Kant retained a national character, and was predominantly geared towards the achievement of peace. Europeans within the peace leagues, such as the Union for Democratic Control (UDC, 1914) more or less echoed the same sentiments, but they unwittingly provided cover for those possessing ulterior motives and radically different ideas about cosmopolitanism. Although not mentioned by Ellis, the British Jewish intellectual Israel Zangwill was a co-founder and key figure on the executive of the Union for Democratic Control, and from October 1914 it was Zangwill who provided the UDC with its headquarters.[1] From this base, Zangwill pumped out European “unity” propaganda that attacked what Ellis calls “the nationalist canon,” not with the sole focus of achieving European peace but of promoting feminism and his own idea of “the melting pot” or widespread mixing of peoples and the end of national identity. As is common with such Jewish activists, however, Zangwill was reluctant to live out his own philosophy, marrying within his ethnic group (Jewish feminist Edith Ayrton) and spending most of his life promoting Jewish causes.

Zangwill was probably a key influence on Count Richard Nikolaus Eijiro von Coudenhove-Kalergi (1894–1972), the cosmopolitan geopolitician and philosopher whose name has become synonymous with the worst of the European Union project. Kalergi was himself the product of miscegenation, having an Austro-Hungarian father and a Japanese mother, and he spent much of his life producing a blend of pacifist and European integrationist literature. Ellis carefully contextualises Kalergi, once described by Hitler as a "cosmopolitan bastard," over the course of some 25 pages, and examines his thought in detail. There were some novel revelations for me, including his self-conscious participation in Freemasonry, his quite extensive reliance upon Jewish finance, and his extremely strange and dangerous fantasy that Jews were the ideal leaders of the future European state. That being said, Ellis provides enough information on Kalergi's thought to cast doubt on the existence of a clearly-defined "Kalergi Plan." Much of Kalergi's work promoted European unity under three banners—peace, civilization (including renewed European colonization of Africa), and trade. Kalergi believed that Europeans shared a common cultural destiny and that Europe should be a world power on the same level as the United States and the Soviet Union. And while he eulogized the notion that the European man of the future would be of mixed race, he does not appear anywhere to have actively promoted immigration to Europe and in fact wrote: "Europe must at all costs prevent that great number of black workers and soldiers from immigrating to Europe." Ellis comments that although Kalergi was wrong to reduce European identity to a matter of "morals and of style," he "did not intend for large-scale immigration into Europe from non-European peoples, especially from Africa and the Muslim Middle-East."

As in the Union of Democratic Control, which housed different goals, interests and ideological trajectories, Kalergi emerges from Ellis's account as an ideologically and racially confused individual, in possession of eccentric, irrational, and often contradictory theories, and acting often at the hands of much more powerful forces with ulterior motives. By far the strangest of Kalergi's theories was the idea that the new united Europe should be governed by a "spiritual aristocratic leadership" that "can only be found in the Jewish people." These traits, according to Kalergi, "predestine Jews to be leaders of urban humanity, the protagonists of capitalism as well as the revolution." As Ellis puts it:

> **It would not be the European aristocrats that would lead the new Europe to unification and finally world federation; rather it would be the interplay of the leaders of both Jewish capitalism and Jewish socialism alone who would take over and dominate the forces of European power and determine its destiny.**

That Kalergi was probably directly influenced by the work of Zangwill in this regard is almost beyond doubt, and Jewish influence here is compounded by the fact Kalergi was funded by his friend Louis Nathaniel de Rothschild, and the Jewish bankers Max Warburg, Felix Warburg, Paul Warburg, and Bernard Baruch. As well as receiving financial backing, Kalergi was in "constant intellectual dialogue" with Max Warburg, who may have shaped some of Kalergi's ideas on putative Jewish supremacy. Ellis points out that after World War

II, when the first steps towards a unified European bureaucratic structure were being taken, some scholars have argued that “the Pan European Movement and Union were appropriated by people who wished to use it for their own ends.”

These “people,” essentially technocrats, politicians and lawyers, are situated by Ellis within the Fabian Society and the Frankfurt School. The Fabian Society, which aimed for a slow and steady socialist revolution in society, is explained as more or less a club of well-intention British utopian socialist eccentrics until it merged in the 1920s with Rothschild finance and received the generous backing of British Jewish banker Sir Ernest Cassel; it also enjoyed the backing of the Rockefeller Foundation and J.P. Morgan. All were involved in the founding of the London School of Economics (LSE) which was intended to train up activists, bureaucrats, politicians for the revolution. Ellis comments:

> **So here we have a socialist-capitalist alliance whereby Big Business elites utilise socialist institutions to nurture their own aims. This obviously begs a particular question: Why do major capitalists and international finance organizations want to train the bureaucracy for the creation of a future socialist state? Isn’t socialism, in its very essence, antithetical to capitalism? H.G. Wells explained this apparent paradox in 1920: “Big Business is in no means antipathetic to Communism. The larger big business grows the more it approximates Collectivism. It is the upper road of the few instead of the lower road of the masses to Collectivism.”**

Ellis adds that it became the strategy of Fabian socialism to “prefer wealthy elites (intellectual, political, economic) rather than the proletariat (working class) as the source of revolutionary potential.” By 1945, the Fabian Society had taken over the British House of Commons, since more than half of the ruling Labour party’s MPs were paid-up Fabians. The same trends are prominent today, most notably in the example of the Fabian Tony Blair, whose Labour Party during his decade of power (1997–2007) ushered in the biggest ever acceleration of immigration to Britain, and who maintains strong links to Jewish international finance in the form of his close friend and ally Moshe Kantor.

Ellis has a very interesting section demonstrating organic links between the Fabian Society and the Frankfurt School, especially in their early stages, and cross-pollination of ideas between British and German socialists. There are clear parallels in the way both groupings set about their destructive tasks with the tactic of gradual infiltration. Permeation, or “honeycombing,” of existing institutions with committed activists and intellectuals was the preferred methodology of bringing about large-scale societal change, and both groupings eschewed the notion of the working class as a viable source for revolutionary socialism. Ellis lists the “products” of Fabian and Frankfurt School activism as:

> **feminism; affirmative action; deconstruction; the transformation of the traditional family, church, education, and morals; Third-World opposition**

> **movements; anti-nationalism; cultural contempt; anti-discrimination; liberal immigration reforms; 'White Privilege;' White Guilt; "Diversity is Strength"; 'tolerance'; Political Correctness; and multiculturalism.**

The dramatic changes witnessed in Western society over the last 70 years have been, argues Ellis, wrought by the activity of a "New Class" composed of university-educated, liberal, cosmopolitans who have gained support from financial elites, thus increasing their social capital and expanding their capacity for political action. Both Fabianism and the Frankfurt School are

> **elite forms of socialism, whether in intellectual political, cultural, or economic terms, as they no longer focus on the working classes. They are bourgeois revolutionary theories that instigate revolutions from above, not below; they are not grassroots or democratic; they are plutocratic, oligarchic, and dictatorial. These socialist intellectuals 'march through the institutions' to effect a 'gradual' revolution from above and are sponsored by the capitalist forces they supposedly oppose.**

The third section of part I, "International and Geopolitical Developments," is one of the more factually dense elements of the book, but is worth persevering with. The chapter highlights the ways in which early diplomatic support for Israel (led by the United States and Britain) brought Europe into conflict with oil producers in the Middle East, necessitating not only closer economic ties within Europe but also sowing the seeds for the future Islamization of the continent. Ellis dissects the ways in which American imperialism, international finance, and monopoly capitalism influenced post-war European diplomacy and economic recovery strategies (mainly the importation of supposedly "temporary" foreign labor), and links it to the 1948 Universal Declaration of Human Rights and the creation of global institutions like the United Nations, the International Monetary Fund (IMF), the World Bank, and NATO — all of which "influenced the opening of Europe and Western nations to non-European immigration from the Third World."

By a small margin, I found Part II to be more interesting than the first. It's comprised of a very ambitious survey of the origins and trajectory of all the contemporary ideological currents underpinning the European Union we see today. There are no less than eleven small chapters critically exploring the evolution of cosmopolitanism (including Kantian, proletarian, critical, universal, liberal and pluralistic variants). The text then moves to a three-chapter exploration liberalism, before ending with a three-chapter exploration of conservatism, including a critique of neoconservatism.

I found Ellis's treatment of the origins of cosmopolitanism to be very interesting, though I felt that something important had been missed in the absence of any mention that Kant had obviously been influenced in his attitudes to tolerance and cosmopolitanism by Moses Mendelssohn (1729–1786), the Jewish intellectual activist most responsible for initiating pluralism, multiculturalism, and even “open borders” as political ideologies in Europe. As one scholar has remarked, “there is every indication that Kant read everything Mendelssohn wrote,” and the pair often exchanged letters and books.[2] In other words, Mendelssohn was, in a form of intellectual parasitism or symbiosis, the “Zangwill” to Kant’s “UDC”. Ellis may have been helped to improve this already excellent section with at least some reference to Mendelssohn and the ideologies of his co-ethnics among the *maskilim*, or even with some information from Cathy Gelbin and Sander Gilman’s 2017 *Cosmopolitanisms and the Jews*. The latter is, given its authors, far from perfect, but is a good introduction to the ways in which Jews have gone about promoting cosmopolitanism and its offshoots in European society for the last three centuries. In making such a suggestion I am, perhaps, playing to my own strengths, but I nevertheless feel that the Jewish influence in the origins of the most pernicious elements of this strain of thought merits at least some attention in a book like *The Blackening of Europe*. Jewish influence in modern cosmopolitan theories is, of course, treated in Ellis’s analysis of the thought of Martha Nussbaum, who “advocates world citizenship and internationalism” and “criticised patriotic pride.”

The result of centuries of cosmopolitan thought is devastating:

> **Identity for Europeans is [today] about legal proceedings, universal abstractions, and individual interests rather than substantial and meaningful bonds that are in the interests of a community of people united by ancestral, cultural, and other ties. … The majority population lose their particular ethnocultural identity in their accommodation of all other ethnocultural identities in a pluralistic and ethnically diverse constitutional liberal democracy. European majorities do not even become a minority amongst other minorities with the right to self-determination, for what determines their identity is solely in terms of rational universal rights and legal procedures; they have a post-national identity only. … It is clear that many cosmopolitanists perceive all European-based countries of the world and, by extension, all European peoples, to be guilty of something or other: Nazism, colonialism, slavery, Eurocentrism or Westerncentrism, global capitalism, being White etc. It is through this narrative that the radical transformation of European societies and European peoples to align with the dictates of some form of cosmopolitanism is justified.**

Ellis’s treatment of cosmopolitanism ends with an extremely interesting profile of the modern-day cosmopolitan class, including reflections on their mental health. They are composed of

> **wealthy and influential elites who are either neoliberals motivated by global capitalism, or else some form of socialist (Leftist, cultural Marxists) motivated by universal values and societal transformation, or they are both neoliberal**

> **and socialist: a socialist-capitalist alliance. In either case, their primary identity is global or cosmopolitan, which is completely independent from geography, nation, ethnicity, or religion, and they seek to change the world according to their elite visions and ideals of humanity, the future, and the global economy.**

I concur with all the above, my only caveat being that there's an obvious exception to this rule and that's "the Jewish cosmopolitan," who can be socialist-capitalist while maintaining an intense attachment to geography and nation (Israel), ethnicity (Jewishness), and religion (Judaism). One need only look at figures like Sheldon Adelson, Paul Singer, Moshe Kantor, along with the vast majority of the Jewish Big Tech CEOs, hedge fund bosses, bankers, media barons, consumer culture despots, and loan merchants, etc., to see that this is plainly and inarguably the case. What we therefore see in the ongoing story of European cosmopolitanism is the confluence of two separate strains of activism — the generally well-meaning European variant peopled by Kant, the UDC, and some of the non-Jewish utopians; and the Jewish one featuring Mendelssohn, the Frankfurt School, and Jewish Capital. It is the latter that has attached itself to the former, perverting and distorting its vision for their own ends. The present-day European Union is the disfigured and defective offspring of this sinister congress.

Ellis's analysis of the mental health of the average member of the cosmopolitan elite is excellent. Her assertion that they "have a combined sense of intellectual superiority, moral arrogance, and existential insecurity, often involving fear of 'natural groups,'" couldn't be more aptly applied to Jewish activists. One is also reminded of the infamous 2010 confrontation between the Fabian British Prime Minister Gordon Brown and Gillian Duffy, one of his own voters. Duffy had mentioned a lack of jobs in the context of ongoing mass immigration, prompting Brown to quickly abandon the exchange and get into a departing car. Unaware that his microphone was still on, a horrified Brown was recorded by the media talking to his aides: "That was a disaster—they should never have put me with that woman. Whose idea was that? Ridiculous!" Asked what she had said, he replied: "Everything, she was just a bigoted woman." The cosmopolitan elite in a nutshell — fleeing from reality and full of moral and dehumanizing condemnations of those members of the "natural group" who dissent.

The book's treatment of Liberalism and Conservatism is equally masterful, and includes a powerful critique of neoconservatism that includes references to, and quotes from, such figures as Sam Francis. It sets the stage nicely for Volume II of the trilogy, which will deal exclusively with the aftermath of Zionist neocon wars in the Middle East, in the form of mass migration and the acceleration of the Islamization of Europe. The volume concludes with an Afterword offering a summary of findings, and a helpful guide to what can be expected in Volumes II (*Immigration, Islam and the Migrant Crisis*) and III (*Critical Views*) of the trilogy.

Clare Ellis is to be commended for producing what is sure to be the definitive work on the co-option of the European unity project from its beginning by hostile forces, and for setting down for all time one of the clearest records yet written of the ideological, financial, political, and ethnic interests behind them.

[1] S. Kadish, *Bolsheviks and British Jews: The Anglo-Jewish Community, Britain and the Russian Revolution* (Frank Cass, 1992), 62.

[2] J. Schmidt, *Kant's Idea for a Universal History with a Cosmopolitan Aim* (Cambridge University Press, 2009), 75.

Semitism and Capitalism: The Merits and Inadequacies of Middleman Minority Theory in Explaining the Jews Part I

theoccidentalobserver.net/2020/09/17/semitism-and-capitalism-the-merits-and-inadequacies-of-middleman-minority-theory-in-explaining-the-jews-part-i

Andrew Joyce, Ph.D. September 17, 2020

“The middleman and the host society come in conflict because elements in each group have incompatible goals. To say this is to deny the viewpoint common in the sociological literature that host hostility is self-generated (from psychological problems or cultural traditions).” Edna Bonacich, “A Theory of Middleman Minorities,” 1973.[1]

An interesting accompaniment to Nathan Cofnas’s 2018 attempted debunking of Kevin MacDonald’s work on Jews was the subtle resurfacing of Steven Pinker’s claim that a more plausible theory of the Jewish historical experience can be found in “Thomas Sowell’s convincing analysis of ‘middleman minorities’ such as the Jews, presented in his magisterial study of migration, race, conquest, and culture.” Pinker first involved himself in criticism of MacDonald’s work in a letter to *Slate*, in January 2000, where he made the above comment. A mere teenager in January 2000, it was only in the wake of the Cofnas affair that I first discovered and read Pinker’s initial response to MacDonald’s theory. It goes without saying that I disagreed with almost everything Pinker had to say, but I was especially vexed by his invocation of the “middleman minority” theory, something I’ve been familiar with for over a decade and always found strongly lacking. Pinker himself, of course, has relatively little expertise in the area, his only comment on the theme coming from a quasi-memoir on Jewish intelligence written for New Republic. Additionally, his gushing use of persuasive language (“convincing,” “magisterial”) to describe Thomas Sowell’s extremely derivative and now rather dated *Migrations and Cultures: A World View* (1996) struck me as a wholly contrived inflation of what isn’t really a *rival* theory at all, and certainly not a Sowell innovation. In fact, the history of “middleman minority” theory, and especially its application to the Jews, has a patchy, chequered, and ambiguous history that is worth exploring in its own right. The following essay is intended to provide such a history, as well as to broadly assess the merits and inadequacies of exploring Jewish history through this lens, and also the ways it complements, and falls short of, Kevin MacDonald’s theory.

History of the Theory

The comparing of Jews with other sojourning or diaspora trading peoples is far from new, and has even been a staple of anti-Jewish writing since at least the Enlightenment. Voltaire, for example, wrote in his *Oeuvres Complètes* (Geneva, 1756) and *Dictionnaire Philosophique* (Basle, 1764) that “The Guebers [Parsis in the modern terminology], the Banyans [Indian merchants] and the Jews, are the only nations which exist dispersed, having no alliance with any people, are perpetuated among foreign nations, and continue apart from the rest of the world.”[2] In the course of his essay, however, Voltaire concluded that, some surface similarities aside, “It is certain that the Jewish nation is the most singular that the world has ever seen.” Bruno Bauer (1809–1882), the German Protestant theologian, philosopher and historian, also used the example of the Parsis and Overseas Indians, writing in *The Jewish Problem* (1843),

> **The base [of the tenacity of the Jewish national spirit] is lack of ability to develop with history, it is the reason of the quite unhistorical character of that nation, and this again is due to its oriental nature. Such stationary nations exist in the Orient, because there human liberty and the possibility of progress are still limited. In the Orient and in India, we still find Parsees [sic] living in dispersion and worshipping the holy fire of Ormuz.[3]**

After Voltaire, commentary on the relationship between the economic activity of the Jews and other aspects of their behavior and history, a key theme in modern middleman minority theory, were common points of discussion and debate. Jakob Friedrich Fries (1773–1843), an avowedly anti-Semitic German philosopher, argued in his essay *On the Danger to the Well-Being and Character of the Germans Presented by the Jews* (1816), that Jews adopted their historical middleman role willingly, out of a hunger for profit and an innate sense of separateness, rather than being forced into it by broader economic structures and contexts (which again are a major focus of modern middleman minority theory). For Fries,

> **Both in Germany and abroad the Jews had free states where they enjoyed every right, and even countries where they reigned—but their sordidness, their mania for deceitful, second-hand dealing always remained the same. They shy away from industrious occupations not because they are hindered from pursuing them but simply because they do not want to.**

Following Bauer and Fries—and before modern scholarship on the subject, the most prominent invocation of ideas similar to modern middleman minority theory can be observed in the work of Karl Marx. In fact, Marx's essay *On the Jewish Problem* is an explicit reply to Bauer, with Marx accusing Bauer of "a one-sided conception of the Jewish problem."[4] Marx decried Bauer's focus on religious matters, perceiving the roots of the Jewish problem to reside instead in resource competition and raw economics. In many of his arguments and assessments of the economic and sociological position of the Jews, Marx anticipated Edna Bonacich (1940–), the Jewish Marxist anti-Zionist sociologist who essentially invented middleman minority theory in its modern form (and whose work will be discussed below), in arguing for a structural-contextual explanation of the middleman role of the Jews. In this view, the historical development of Capital essentially invites and entices certain sojourning or diaspora groups, including the Jews, to adopt lucrative but exploitative and antagonistic roles within society. In the words of Marx, "we recognize therefore in Judaism a generally present anti-social element which has been *raised to its present peak by historical development*, in which the *Jews eagerly assisted*." [emphasis added] These antagonistic roles then generate host hostility, which reinforces ethnocentrism and negative characteristics in the minority, accelerating and deepening conflict.

Marx's emphasis on economic opportunity and the capitalist superstructure influenced later writers such as the German economist Wilhelm Roscher (1817–1894), Werner Sombart (1863–1941), Max Weber (1864–1920), and Georg Simmel (1858–1918), all of whom attempted in some form to trace the relationship of ethnicity to occupational choice (a major concern of modern middleman minority theory), with particular attention paid to the Jews. In keeping with his flamboyant Marxism, Sombart was closest to Marx's ideas on the Jews, arguing in *The Jews and Modern Capitalism* (1911) that Capital had drawn Jews into their influential, exploitative, and lucrative roles in such a comprehensive manner that Jews had become a kind of ur-middleman minority, and thus were both the prime movers of modern capitalism and the very embodiment of exploitative capital itself. Later, in *Der moderne Kapitalismus* (1913), Sombart claimed that the middleman nature of the Jews had become endemic in society, creating generations of mere “traders,” a bourgeois “Jewish species” whose entire intellectual and emotional world is “directed to the money value of conditions and dealings, who therefore calculates everything in terms of money.” This “spirit of Moloch” compelled the entrepreneur to “make money relentlessly until at last he conceives this as the real goal of all activity and all existence.”[5] For Sombart, the origins of the worst of modern capitalism can be found in the early middleman role of the Jews, their medieval semi-nomadic quest for usury-derived profit and Victorian hawking of shoddy goods being a precursor to modern advertising and the mass production of superfluous and quickly obsolete consumer products.

Max Weber’s interpretation of the Jewish middleman role was slightly softer, with Weber advancing the notion of “pariah capitalism.” Pariah capitalists, who include the Jews as well as the Parsis, the Overseas Indians, and the Overseas Chinese, are groups whose characteristics and situational contexts make them prone to willingly adopt socially negative positions in order to obtain wealth and influence. For Weber, capitalism itself was not intrinsically bad. The Puritans, with their industry and hard work, were held up in Weber’s *The Protestant Ethic and the Spirit of Capitalism* (1904/5) as exemplars of positive, “rational” capitalism. Jews, and other pariah capitalists, however, invariably advanced a negative “irrational” capitalism typified by consumer credit, speculation, and colonialism. According to Weber, middleman minorities or “pariah capitalist groups” perverted the essentially good nature of capitalism because of their practice of “dual ethics,” or moral double-standards, which was itself a product of their sojourning nature and situational context. Weber also perceived Judaism itself as reinforcing the Jewish preference for pariah capitalism.[6]

Softer still were the ideas of Wilhelm Roscher, one of the founders of the historical school of political economy. Roscher was part of the historical economist or European Institutionalist movement (which also influenced Weber) that argued for a study of economics based on empirical work that laid special methodological emphasis on context, rather than logical philosophy. Roscher’s emphasis on context and the historical development of capitalism are exemplified in his 1875 essay “The Status of the Jews in the Middle Ages Considered from the Standpoint of Commercial Policy.”[7] In this essay, Roscher presented capitalism as neither inherently good or bad, and he made the argument that Jews, who like other middleman minorities were economic modernizers, were positive influences and crucial to the development of a burgeoning economic trading system. Gideon Reuveni offers the following summary:

> **According to Roscher, the modernizing role of the Jews explains the change in attitudes within the social majority: from tolerance and acceptance to exclusion and persecution. In other words, once, in the eyes of the majority the role of the Jews becomes superfluous, resentments towards the Jews become more prevalent. This cycle in relations towards Jews, Roscher observed, was**

> **not specific to the relationship between Jews and non-Jews but was rather a general development among many peoples who allow their economies to be administered by a foreign and more highly cultivated people, but later, upon having reached the necessary level of development themselves, often after intense struggles, try to emancipate themselves from this tutelage. According to Roscher, “one may defiantly speak in this connection of a historical law here.”[8]**

Similar to Roscher’s ideas were the theories of the Jewish Marxist anti-Zionist Abram Leon (1918–1944). Leon, a Polish Jew said to have been executed at Auschwitz at the age of 26, published The Jewish Question: A Marxist Interpretation around 1942, in which he proposed that Jews were a “people-class.” For Leon, “Judaism mirrors the interests of a pre-capitalist mercantile class.” He explains,

Judaism was an indispensable factor in precapitalist society. It was a fundamental organism within it. That is what explains the two-thousand-year existence of Judaism in the Diaspora. The Jew was as characteristic a personage in feudal society as the lord and the serf. It was no accident that a foreign element played the role of “capital” in feudal society. Feudal society *as such* could not create a capitalist element; as soon as it was able to do so, precisely then it ceased being feudal. Nor was it accidental that the Jew remained a foreigner in the midst of feudal society. The “capital” of precapitalist society existed outside of its economic system. From the moment that capital begins to emerge from the womb of this social system and takes the place of the borrowed organ, the Jew is eliminated and feudal society ceases to be feudal. It is modern capitalism that has posed the Jewish problem. Not because the Jews today number close to twenty million people (the proportion of Jews to non-Jews has declined greatly since the Roman era) but because capitalism destroyed the secular basis for the existence of Judaism. Capitalism destroyed feudal society; and with it the function of the Jewish people-class. History doomed this people-class to disappearance; and thus the Jewish problem arose. The Jewish problem is the problem of adapting Judaism to modern society.

Georg Simmel, an ethnically Jewish sociologist, philosopher, and critic, moved in much the same theoretical direction as Roscher and Leon, as evidenced in his famous and still influential essay “Der Fremde” (“The Stranger”) (1908). Simmel argued that certain groups like Jews and other diaspora peoples may be members of host nations in a spatial sense but not in a social sense. They may be *in* the nation, but not *of* it. These groups are both near and far, familiar and foreign. This contextual scenario influences the behavior of “stranger” groups by permitting them freedom from convention and allowing them access to an alleged greater objectivity. For Simmel, “the Stranger,” the classic example of which in his estimation is the Jew, is “the person who comes today and stays tomorrow. He is, so to speak, the potential wanderer: although he has not moved on, he has not quite overcome the freedom of coming and going.”[9] This freedom, argues Simmel, makes “the

Stranger" ideally suited to fulfil the role of middleman minority.[10] As with Roscher's theory, which is markedly contradicted in several key areas of the historical record, there are a number of obvious logical and evidential problems with Simmel's theory, and these will be discussed later.

Between Simmel's 1908 essay and the 1970s, middleman minority theories continued to be advanced. With the exception of Philip Curtin and his *Cross-cultural Trade in World History* (1984), these efforts were developed primarily by Jewish scholars, and overwhelmingly within the context of trying to explicitly or implicitly explore, explain, or offer apologetics for the Jewish experience. For example, Abner Cohen (1921–2001), was an anthropologist at the University of London, who advanced, in his influential work *Urban Ethnicity* (1974) and numerous other publications, the idea that there are "trading diasporas."[11] Of particular interest are Cohen's ideas about "visibility strategies" pursued by such groups:

> **The use of symbols to maintain group boundaries can thus be seen as a cultural strategy. In fact, many groups in traditional and modern societies find that their interests are guarded better through invisible organisations such as cousinhoods, membership in a common set of social clubs, religious ties, and informal networks, than through a highly visible, formally recognised institution. At times, ethnic groups may need to heighten their visibility as strangers to maintain their interests while in other instances they may wish to lower their profile and appear to be an integral part of the society.[12]**

This bears a striking similarity to the sixth chapter of Kevin MacDonald's *Separation and Its Discontents*, which is concerned with visibility strategies, especially among crypto-Jews, and concludes with the argument that "this attempt to maintain separatism while nevertheless making the barriers less visible is the crux of the problem of post-Enlightenment Judaism."[13] In fact, beginning in the 1970s, middleman minority theory began to develop several ideas that dovetail very well with the concept of Judaism as a group evolutionary strategy. Nowhere is this more apparent than in the work of Edna Bonacich.

Although the modern refinement of middleman minority theory is often traced to Hubert Blalock's 1967 *Toward a Theory of Minority-Group Relations*, the greater scholarly interest has been shown in Edna Bonacich's 1973 *American Sociological Review* article "A Theory of Middleman Minorities."[14] Bonacich sought to refine and systematize Blalock's theory within an anti-capitalist framework, essentially making the argument that all group conflict in such scenarios is the result of a rational competition for resources in which group characteristics and interests play a crucial role. A Jewish Marxist and anti-Zionist, Bonacich's interpretations borrow heavily from Marx, Sombart, Weber, Roscher, and Leon, to the extent that Bonacich essentially concurs that capitalism created opportunities for exploitative middleman communities and the Jews and other middleman minorities, who possess certain predisposing characteristics including dual loyalty and a level of unscrupulousness, willingly and enthusiastically engaged in these roles.

Bonacich is well-known for her work on East Asian middleman minorities in the United States, especially her 1980 monograph *The Economic Basis of Ethnic Solidarity: Small Business in the Japanese American Community*, but her earliest work on middleman minorities clearly demonstrates a concern with the Jewish experience.[15] In her discussion of middleman minorities in the 1973 article, Bonacich describes Jews as "perhaps the epitome of the form." Some of the key features of the 1973 article include the arguments that Jews and other middleman minorities are essentially economic "teams," and that these teams rely upon very high levels of ethnocentrism and related social and economic strategies, which in turn enable them to succeed in individualistic societies. Bonacich writes,

> **The modern industrial capitalist treats his workers impartially as economic instruments; he is as willing to exploit his own son as he is a stranger. This universalism, the isolation of each competitor, is absent in middleman economic activity, where *primordial ties of family, region, sect, and ethnicity unite people against the surrounding, often individualistic economy*. [emphasis added][16]**

Bonacich makes some very interesting, and controversial, remarks on the nature of conflict between middleman minorities and their hosts, with special reference to Jews. For Bonacich, accusations that Jews have simply been scapegoats for the woes of Europeans are based on nothing more than a "surface impression."[17] While noting that middleman minorities "are noteworthy for the acute hostility they have faced," it remains that,

> **host members *have reason for feeling hostile* toward middleman groups. … Even the extremity of the host reaction can be understood as "conflict" behavior. The reason is that *the economic and organisational power of middleman groups makes them extremely difficult to dislodge.* … The difficulty of breaking entrenched middleman monopolies, the difficulty of controlling the growth and extension of their economic power, pushes host countries to ever more extreme reactions. One finds increasingly harsh measures, piled on one another, until, when all else fails, "final solutions" are enacted.[18] [emphasis added]**

Bonacich has also argued that Jews and other middleman minorities do engage in economic and social "dual loyalty," and that middleman minorities do in fact "drain" resources away from host populations and can become very powerful as a result. This then frequently causes host elites and masses to unite against the sojourning element, a conflict that can escalate rapidly if the sojourning element refuses to give up its monopolies. Bonacich explicitly rejects any idea that “host hostility is self-generated (from psychological problems or cultural traditions),” arguing instead that “the middleman and the host society come in conflict because elements in each group have incompatible goals.” With her apparent justification of host violence against middleman minorities, including Jews, as well as her objective view of certain Jewish characteristics, Bonacich’s theory has been heavily criticized in some quarters, despite its ongoing influence in contemporary sociology. Robert Cherry, for example, has lamented that Bonacich’s ideas on middleman minorities “reinforce persistent, negative Jewish stereotypes.”[19]

Discussion

Before moving to an assessment of the merits and inadequacies of middleman minority theory in explaining Jewish history, it’s worth reflecting on the history of the theory in light of Steven Pinker’s claim that it represents a rival, or “more convincing,” analysis of the Jewish historical trajectory. The first problem, of course, is that, despite Pinker’s lavish praise, Thomas Sowell is not remotely regarded within scholarship as a leading or original thinker in the area of middleman minority theory. Not only does discussion of middleman minorities form a relatively small element of Sowell’s *Migrations And Cultures*, but what does appear is highly derivative of the work of Edna Bonacich, Walter Zenner, and others.

A further problem is Pinker’s assumption that there exists a single, unified theory on middleman minorities that will help explain the Jewish historical experience, and that somehow this will also be sufficient to counter the theory of Kevin MacDonald, or at least offer a more convincing framework that would allow MacDonald’s ideas to be dispensed with. As should already be clear from this brief, and incomplete, bibliographical overview, within middleman minority theory there is a plethora of often competing interpretations, as well as a general problem of definitions. Walter Zenner, a key proponent of middleman minority theory, concedes that “we tend to make our definitions and models fit the prototypical group. For decades, the Jews were the archetype.”[20] In other words, for a considerable time, middleman minority theory was built around trying to explain the experience of Jews, with other groups haphazardly mapped onto the theory in way that tried to give the impression of similarity, even where these similarities were thin to non-existent. Bonacich has made roughly the same argument, asserting that middleman minority theory should be regarded as incomplete because it can only point to an “ideal type,” and

> **In reality there are problems of fit between any actual ethnic group and this picture, problems in establishing which or how many of the traits a population need have before it can be classified as a middleman minority.[21]**

Bonacich, very reasonably in my opinion, proposes that middleman minority theory, of which she herself is a pioneer, is something of a misnomer and should be regarded as little more than “a useful sensitiser to a host of interrelated variables.”[22] One is therefore pressed by Pinker's claim to ask not only *which* of the many strands of middleman minority theories Steven Pinker is praising, but also just how "convincing" and "magisterial" he can find it given the field's leading contemporary thinkers regard their work in such ambiguous terms.

Finally, it is not at all clear how any of the aspects of middleman minority theory obviate the need for a deeper theoretical framework in which to understand the behaviors and contexts under study. Middleman minority theory, as remarked above, is an incomplete tool, and has little to offer in terms of deeper explanatory value for such relevant key concepts under discussion as resource competition, ecological strategies, visibility strategies, psychological attitudes toward the majority, and social identity theory. One of the strong points of Kevin MacDonald's work, which is truly cross-disciplinary and unusually well-equipped in terms of the relevant historical literature, is that is does offer such an analysis, and can be argued to fill a lot of the logical and evidential gaps of middleman minority theory. This is not to say that the two frameworks are in opposition, but that the concept of a group evolutionary strategy can be usefully and seamlessly integrated into middleman minority theory, especially in relation to Jews.

It's been continually remarked by many scholars in the field that Jews should be regarded as either an "ideal type," "the epitome of the form," a singular example, or otherwise unique case—even within the context of broad comparative approaches with other trading diaspora peoples. The qualities that have made Jews so unique — cultural, historical, religious, and even biological — are rarely remarked or elaborated upon in sociological studies of middleman minorities, which are often lacking in depth in terms of their historical analysis. As will be discussed below, Zenner, in particular, has highlighted ways in which Jews do not fit the standard middleman minority pattern, especially in terms of their extravagant and influential involvement in the culture and politics of the host nation (see also MacDonald's *Diaspora Peoples* on the Overseas Chinese, xlii ff). Unfortunately, middleman minority literature has little to say in terms of further explanatory theory on how or why Jews came to both define and exceed the middleman typology. Here, middleman minority theory not only isn't a rival for MacDonald's work, it positively cries out for it.

Continued in Part II

[1] Bonacich, Edna. "A Theory of Middleman Minorities." *American Sociological Review* 38, no. 5 (1973): 583–94, (589).

[2] Francois-Marie Arouet de Voltaire, *Oeuvres Complètes* (Geneva, 1756), Vol. 7. Ch.1. See also *Dictionnaire Philosophique* (Basle, 1764), Vol. 14.

[3] B. Bauer, *The Jewish Problem* (*Die Judenfrage*, 1843) ed Ellis Rivkin and trans. Helen Lederer (Cincinnati: Hebrew Union College—Jewish Institute of Religion, 1958).

[4] K. Marx, *On the Jewish Problem* (*Zur Judenfrage*, 1844) ed Ellis Rivkin and trans. Helen Lederer (Cincinnati: Hebrew Union College—Jewish Institute of Religion, 1958).

[5] W. Sombart, *Der moderne Kapitalismus*, Munich and Leipzig 1913. This work was published in an English translation by E. Epstein under the title, *The Quintessence of Capitalism*, London, 1915.

[6] W. P. Zenner, *Minorities in the Middle: A Cross-Cultural Analysis* (Albany: State University of New York, 1991), 5.

[7] W. Roscher, "Die Stellung der Juden im Mittelalter, betrachtet vom Standpunkt der allgemeine Handelspolitik," *Zeitschrift für die gesamte Staatswissenschaft* Bd. 31 (1875) S. 503–526.

[8] G. Reuveni, "Prolegomena to an "Economic Turn" in Jewish History," in G. Reuveni (ed) *The Economy in Jewish History: New Perspectives on the Interrelationship Between Ethnicity and Economic Life* (Berghahn, 2011), 3.

[9] As the son of Catholic and Lutheran converts from Judaism, Simmel's relationship to his Jewishness is fascinating in itself. See A. Morris-Reich, *The Quest for Jewish Assimilation in Modern Social Science*, (New York: Routledge, 2008), chapter 4. For the influence of Simmel's stranger minority theory see Werner Cahnman, "Pariahs, Strangers, and Court Jews — A Conceptual Classification," Sociological Analysis, 35 (1974); C. R. Hallpike, "Some problems in Cross-Cultural Comparison," in *The Translation of Culture*, T. Beidelman (ed), (London: Tavistock, 1971); Hilda Kuper, "Strangers in Plural Societies: Asians in South Africa and Uganda," in *Pluralism in Africa*, Leo Kuper and M. G. Smith (eds) (Berkeley: University of California Press, 1971); Jack H. Porter, "The Urban Middleman: A Comparative Analysis," *Comparative Social Research*, 4 (1981); R. A. Reminick, "The Evil Eye Belief among the Amhara of Ethiopia," Ethnology, 13 (1974), W. Shack and E. Skinner, *Strangers in African Societies* (Berkelely: University of California Press, 1979); Paul Siu, "The Sojourner," *American Journal of Sociology*, 58, (1952).

[10] J. Stone, *Racial Conflict in Contemporary Society*, (Cambridge: Harvard University Press, 1985), 96.

[11] This coinage is frequently attributed to Philip Curtin, who employs the term in his *Cross-cultural Trade in World History* (1984), but the term was in use by Cohen, within a strict thematic sense, as early as the latter's 1974 chapter "Cultural Strategies in the Organisation of Trading Diasporas," in C. Meillassoux (ed) *The Development of Indigenous Trade and Markets in West Africa* (London, 1971).

[12] Quoted in W. P. Zenner, *Minorities in the Middle: A Cross-Cultural Analysis* (Albany: State University of New York, 1991), 8.

[13] K. MacDonald, *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism*, 187.

[14] E. Bonacich, "A Theory of Middleman Minorities." *American Sociological Review* 38, no. 5 (1973): 583–94.

[15] E. Bonacich, *The Economic Basis of Ethnic Solidarity: Small Business in the Japanese American Community* (Berekely: University of California Press, 1980).

[16] Ibid, 589.

[17] Ibid.

[18] Ibid, 592.

[19] R. Cherry, "American Jewry and Bonacich's Middleman Minority Theory," *Review of Radical Political Economics*, 22 (2–3), 158–173, 161.

[20] W. P. Zenner, *Minorities in the Middle: A Cross-Cultural Analysis* (Albany: State University of New York, 1991), 10. See also W. Zenner, "American Jewry in the light of middleman minority theories," *Contemporary Jewry*, 5:1 (1980), 11–30, 18. Zenner argues that "As a synthetic concept, the phrase "middleman minority" is difficult to define so as to cover all groups so designated."

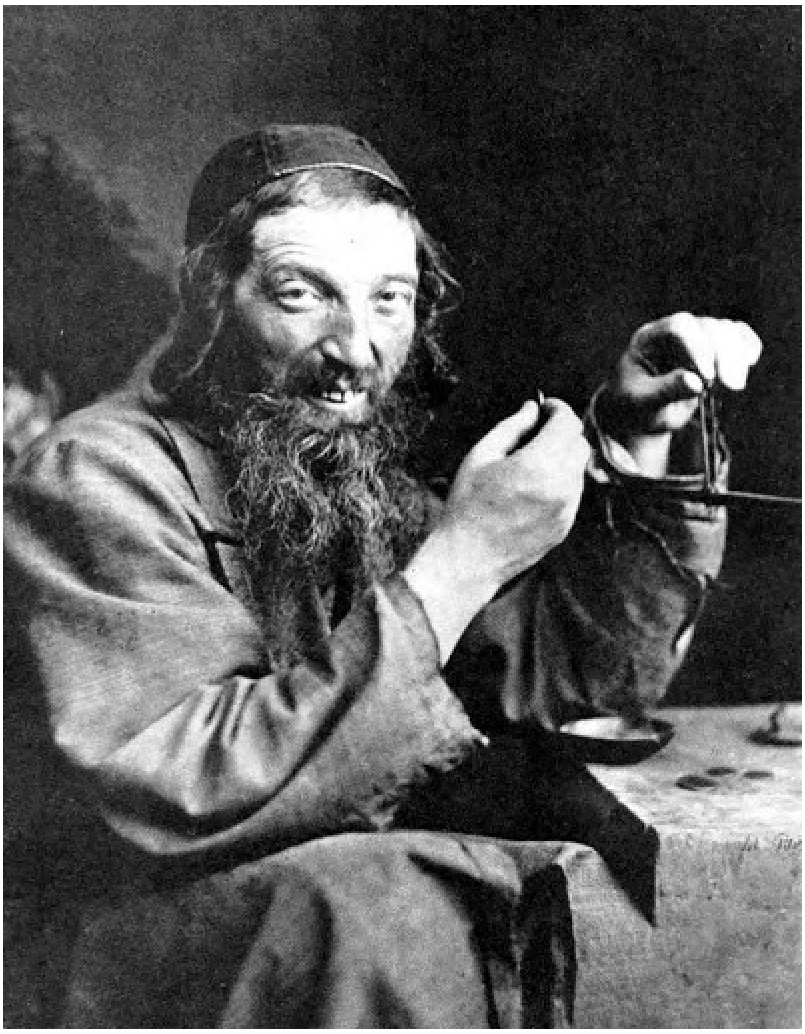
[21] E. Bonacich, *The Economic Basis of Ethnic Solidarity: Small Business in the Japanese American Community* (Berekely: University of California Press, 1980), 22. See also E. Bonacich, "A Theory of Middleman Minorities." *American Sociological Review* 38, no. 5 (1973): 583–94, 585.

[22] Ibid, 24.

Semitism and Capitalism: The Merits and Inadequacies of Middleman Minority Theory in Explaining the Jews, Part II

theoccidentalobserver.net/2020/09/18/semitism-and-capitalism-the-merits-and-inadequacies-of-middleman-minority-theory-in-explaining-the-jews-part-ii

Andrew Joyce, Ph.D. September 18, 2020



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“American Jews do not fit the sojourner pattern, since their political involvement goes far beyond the support of Jewish causes. … Much Jewish political activity, whether right, center, or left, can be related to a perception of how to make America and the world safe for Jews. American Jewish support for domestic liberalism and internationalism can be interpreted in this way.” Walter Zenner, “American Jewry in the light of Middleman Minority Theories,” 1980.[1]

Merits of Middleman Minority Theory

The most obvious merit of middleman minority theory is that, like Kevin MacDonald's theory of a group evolutionary strategy, it places an unusual and welcome emphasis on rational resource competition as the basis for social conflict involving certain minorities. By offering a socio-economic explanation for hostility toward Jews, middleman minority theory represents a unique space within academia where the otherwise ubiquitous "pure prejudice" idea that host hostility is self-generated (from psychological problems or cultural traditions) is summarily and comprehensively dismissed. Although this has not come without criticism, as seen in Robert Cherry's denunciation of Edna Bonacich's work as reinforcing bigotry[2], this emphasis has been able to continue largely untroubled thanks to its advancement under a hardline traditional Marxist interpretive veneer.

Middleman minority theory, especially the variant advanced by Bonacich, also insists that host populations do have interests, and that these interests are genuinely and seriously threatened by middleman minorities who drain away resources. These minorities then use their accumulated resources to build up power and influence, sometimes even to the extent of gaining considerable economic, social, and political monopolies over the hosts. Since these monopolies can be very difficult to dislodge, and since monopolies may satisfy some interests of host populations or segments of host populations, middleman minority theory insists that it is rational and somewhat inevitable that increasingly harsh and even violent measures will be taken against the offending minority. As a result, middleman minority theory offers a far more plausible and objective understanding of group conflict than many of the ideas that dominate the academic discussion of group conflict, especially conflict involving Jews. In addition, the outright rejection of "scapegoat" theories as "superficial," and the lack of appeals to concepts of victimhood in such a framework, can only be described in the context of the current academic climate as utterly refreshing.

A second major merit of middleman minority theory is the emphasis that *some strands* place on the characteristics of the minorities themselves. Middleman minority theory contains within it three basic theoretical approaches. Context-based theories like that of Roscher, and revived to some degree by Nathan Cofnas (who is particularly concerned with the urban environment-context), argue that middleman minorities are essentially creatures of the societies in which they are found, and are for the most part created by opportunities, status gaps, and vacuums over which they have no control and which have nothing to do with their inherent characteristics (a slight advantage in intelligence being the only characteristic that Cofnas feels comfortable in applying). Situational theories, like that advanced by Simmel are similar, but place more emphasis on the culturally-located role of the trader, the Stranger, and the "sojourner as trader," as the determinant factor in the creation of middleman minorities. Culture-based, or characteristic-based, middleman minority theories, however, tend to be more numerous, and more convincing. These theories, like that advanced by Weber and given tacit assent by Bonacich and Zenner, place strong emphasis on the broad range of traditions, ideologies, behaviors, and aptitudes of middleman minority groups.

The most frequently highlighted of such traits within middleman minority theory is ethnocentrism, which again dovetails with the primary emphasis of Kevin MacDonald's theory. Ethnocentrism is acknowledged as a central factor in the maintenance of self-segregation among middleman minority groups, and is often supported by ideological beliefs such as the caste system, or what Zenner describes as "the Chosen People complex."[3] Ethnocentrism in middleman minorities is presented as crucial to understanding host hostility not only because of the way it facilitates the draining of resources from the host population, but also because of highly antagonistic correlates such as dual loyalty and a willingness to engage in lucrative but morally destructive (for the host) trading. Walter Zenner speaks of a "double standard of morality" that is

> **Expressed in dealings with outsiders, such as lending to them with interest, unscrupulous selling practices, and providing outsiders with illicit means of gratifying their appetites, while at the same time, denying the same means to in-group members.[4]**

An excellent example of this process in action is the fact Israel is the largest producer and host of international online gambling sites, while making it illegal for its own citizens to use such sites. Of course, we are talking here about a nation state rather than a minority population, but this contradiction, and the nature of Israel within the international community, will be discussed in a critique of the narrowness of middleman minority theory later.

A further merit of middleman minority theory is the heavy emphasis the cultural-characteristic interpretation places on group strategies. Middleman minorities, again with Jews being held up by both Zenner and Bonacich as an exemplar or especially acute case, are said to engage in constantly adaptive activity in order to manage their visibility, ensure their safety, advance their interests, accumulate power and wealth, and entrench themselves ever deeper within the host. Bonacich has indicated that Jews are especially keen to remain entrenched in the West, and the United States in particular, because it is financially and politically lucrative, and only a catastrophic weakening of their monopolies would bring an end to existing strategies.[5] Zenner goes as far as to claim that "much of the content of American Jewish life can be seen as visibility strategies. Strategy here includes both unconscious mechanisms of coping with situations and consciously formulated plans."[6] Zenner speaks of a "dynamic process" whereby Jews minimise visibility to avoid hostility, maximise visibility when pursuing certain interests, and generally work unceasingly to make their image more favorable in the minds of the host. Again, all of this corresponds very well with one of the central themes of the *Culture of Critique* — the idea that Jewish involvement in certain intellectual movements could be seen in the context of a pursuit of Jewish interests either consciously or in ways that involved unconscious motivations and self-deception. It also maps very closely to MacDonald's framework on Jewish crypsis and other attempts to mitigate anti-Semitism, advanced in the sixth chapter of *Separation and Its Discontents*.

Problems in Middleman Minority Theory

Given the prevalence of Jews in the development and promotion of the modern incarnation of middleman minority theory, including Georg Simmel, Edna Bonacich, Abner Cohen, Abram Leon, Walter Zenner, Werner Cahnman,[7] Donald Horowitz,[8] Gideon Reuveni,[9] Ivan Light, Steven J. Gold,[10] and Robert Silverman,[11] a reasonable concern might be that middleman minority theory is itself an intellectual “visibility strategy.” Just as it has been posited that Jews tend to support mass migration because it will result in Jews becoming “one among many” ethnic minorities, and thus in their logic less conspicuous and therefore safer, middleman minority theory can act to reduce Jewish visibility by offering the idea that Jews are just one among many diaspora trading groups and their history and behavior is therefore not unique or worthy of special attention. It remains the case that even in those interpretations which highlight negative Jewish behavior and portray host responses as rational (e.g. the work of Bonacich and Zenner), the proposed framework still insists on some level of commonality, no matter how tenuous, with the experiences of other minority groups, and it ultimately places the blame for conflict on a much broader context, often the impersonal historical development of capitalism.

In other words, while the framework can deny that Jews are “victims” of host nations, these theories also deny that host nations are truly the victims of Jewish exploitation. Both are simply argued to be the victims of capitalism, and any sense of individual or group agency is rhetorically dissolved. Again, this acts to lower Jewish visibility and culpability and remains attractive for that reason. There are certainly good reasons along this line of thought for proposing that Steven Pinker’s promotion of the theory over Kevin MacDonald’s ideas has less to do with a serious engagement with the content of the work of Bonacich et al. and significantly more to do with deflecting the entire conversation into an area of discussion in which Pinker feels Jews are less visible.

A major problem with middleman minority theory is that it has a very uncomfortable and unsatisfactory way of handling the obviously unique aspects of the Jewish experience, especially in relation to the unprecedented involvement of Jews in post-Enlightenment Western culture and politics, something for which there is absolutely no parallel among other diaspora trading groups anywhere. As has been discussed, middleman minority theory was essentially first created, consciously or unconsciously, by scholars anxious to find a way to explain the Jewish experience. Attempts to connect this experience, amounting to some two millennia of history, with the much more modern and straightforward experiences of, for example, the Chinese in the Philippines or the Japanese in America, have been doomed to the grossest of generalizations and the clumsiest of associations. This has resulted in a steady stream of admissions within the field that the best way to interpret middleman minority theory is simply that it proposes an “ideal type” (essentially the Jews) with unfortunate “problems of fit between any actual ethnic group and this picture [the Jewish experience].”[12] Zenner has conceded that the concept has been very “difficult to define so as to cover all groups so designated.”[13] All of which calls into question whether this concept possesses any real efficacy as an analytical or predictive tool in a comparative sense at all.

An interesting point of difference between the Jewish experience and that of other diaspora trading peoples is that the latter are acknowledged as possessing a genuine sense of sojourn. In other words, their first generations tend to be truly temporary, semi-nomadic groups who aim to make money before eventually returning to a homeland. A subtly different experience is observed in the Jews, as noted by Jack Kugelmass in his 1981 PhD thesis *Native Aliens: The Jews of Poland as a Middleman Minority*. For Kugelmass, “the so-called “middleman” character of the Jew is seen as an aspect of the Jewish sense of sojourn, which *unlike most sojourns is ideological rather than sociological in nature*.” [emphasis added] Another way of phrasing this would be to say that the Jewish sense of sojourn is cultural-biological rather than contextual, and since the concept of sojourning has been a major feature of Jewish life since at least the writing of the Exodus, this difference between other groups is really so stark as to require a distinct analysis — something offered to an unparalleled degree in Kevin MacDonald’s *A People That Shall Dwell Alone*. In this analysis, it would appear that, unlike a relatively small number of other peoples who have merely adopted some tactics in order to pursue a specific diaspora trade role, Jews have, from time immemorial, given themselves over entirely to these strategies as an entire way of life — *the “middleman minority” as a raison d’être*.

This absolutely crucial distinction is linked to the remarkable fact of contemporary political life that the state of Israel exists largely according to the same strategies employed by Jews when in a diaspora condition. As stated above, an excellent example of the dual morality process in action is the fact *Israel is the largest producer and host of international online gambling sites*, while making it illegal for its own citizens to use such sites. The creation of the state of Israel has also exacerbated, rather than ameliorated, issues of dual loyalty in Jewish minority populations, even if these issues are more or less kept out of the public eye through diplomatic soothing around Israeli spying and the maintenance of certain taboos in the mass media. Israel itself would appear to be a kind of middleman minority archetype within the international community, cultivating close and lucrative ties with the elite (the United States), while engaging in more or less unchallenged exploitative and oppressive activities against lower social orders (Palestinians, and other vulnerable or indebted population groups in South America).

Like the “ideal type” of middleman minority, Israel heavily drains the resources even of its allies (U.S. military and diplomatic aid) and pursues its strategies in a ceaseless quest for security, while maintaining moral double standards and being rather shameless in engaging in what Zenner has described as the classic overrepresentation of middleman minorities in “morally shady” activities.[14] Even in recent years, Israel has become notorious in the international organ trade, moneylending, and allegations of humanitarian atrocities. Israeli newspapers have also described their country as a “monopoly nation” due to the intense tendency towards economic monopoly in the country’s business life — a key feature of middleman minority life that Jews appear to continue to embody to an extent unparalleled in any other ethnic group. Further evidence for the apparently deep-seated, rather than contextual, nature of “middleman” traits in Jews might be found in studies indicative of a biological underpinning to Jewish ethnocentrism, such as that described by Kevin MacDonald in the Preface to the *Culture of Critique*:

> **Developmental psychologists have found unusually intense fear reactions among Israeli infants in response to strangers, while the opposite pattern is found for infants from North Germany. The Israeli infants were much more likely to become “inconsolably upset” in reaction to strangers, whereas the North German infants had relatively minor reactions to strangers. The Israeli babies therefore tended to have an unusual degree of stranger anxiety, while the North German babies were the opposite — findings that fit with the hypothesis that Europeans and Jews are on opposite ends of scales of xenophobia and ethnocentrism.**

As well as dealing poorly with obviously unique aspects of the Jewish experience, a significant portion of middleman minority theory is devoted to context-based narratives that are often in stark contrast to, or completely disproven by, the historical record. With the exception of the work of Kevin MacDonald, which demonstrates a very extensive engagement with works of history, a general weakness in all of the late twentieth-century sociological studies discussed above is the fact that, despite their incredibly ambitious claims about the historical trajectory of capitalism or middleman minority populations, there is a quite serious neglect of any of the relevant historiography. This leads, in the case of the modern adherents of Simmel, Roscher, and Leon, to the constant repetition of error-laden tropes such as the idea that Jews turned to commerce because they were prohibited from owning land (rather than arriving as profit-seeking financiers), that Jews were most often invited into nations by elites seeking a financial stimulus, or that Jews were banished from countries once their position as loan merchant was superfluous. In fact, these three tropes, all of which remove Jewish agency and characteristics from consideration, are essentially the pillars of context-based middleman minority theory pertaining to Jews, and are absolutely crucial to Roscher’s ideas in particular.

The historical record is now acknowledged as more or less complete in relation to the issue of the Jewish ownership of land. It has been conclusively established, for example, that the general trend across Europe was that Jews were in fact able to possess and own land during the centuries immediately following their initial spread and expansion in Europe (c.1000–1300). Restrictions on land ownership were later enacted as penalties for exploitation or as part of a system of elite land transfer—e.g., the desire of the English kings to obtain the land of indebted lesser knights, and doing so by financially compensating Jewish moneylenders for forfeited lands they could no longer legally hold.

One of the correlates of the land ownership trope is the astonishingly naive assumption that land ownership would preclude involvement in financial speculation. Again, the historical record contradicts this. Mark Meyerson's Princeton-published *A Jewish Renaissance in Fifteenth-Century Spain* (2010), for example, offers an expansive analysis of Jewish landowners in Spain who "did not necessarily cultivate the land themselves" and combined wine production operations worked by non-Jewish peasants with "lending operations and tax farming."[15] Pointing to the prevalence of early Jewish land ownership in Poland, France, and Germany, in which Jews enjoyed a "privileged status available to few Christians," Norman Roth has described the trope that Jews were forced out of agriculture by restrictive laws and the violence of the Crusades as "patently absurd."[16]

The theory that Jews, and by tenuous implication other middleman minorities, were most often *invited* into nations by elites seeking a financial stimulus or to fill a "status gap," is also contradicted by the historical record. The early entry and expansion of Jews in Europe is relatively well-documented, the dominant trend being that Jews either presented themselves before elites in order to solicit business, or that they acted as financiers for conquest and then followed in the wake of the conquerors (e.g., the well-documented role of Jewish financiers in Norman Conquest of England and Strongbow's conquest of Ireland).[17] Ireland's Annals of Innisfallen (1079 A.D.) record: "Five Jews came from over sea with gifts to Tairdelbach [King of Munster], and they were sent back again over sea." Unless Tairdelbach (Turlough O'Brien, 1009–86) had undergone a dramatic change of mind, it's likely that the arrival of the Jews hadn't been preceded by an invitation. In fact, unsolicited approaches for request to settle and establish financial activities are in evidence from the time of O'Brien to the 1655 "Humble Address" of Manasse ben Israel to the English government.

A very common form of government documentation found in the study of Early Modern Jewish communities are the charters outlining their terms of settlement, and these are very revealing. Rather than act as economic catalysts, Jews are more frequently observed following the trail of already economically improving areas, hoping to profit from their advancement. As Felicitas Schmeider has pointed out, in terms of the German context, "permission to settle Jews in a newly privileged town is one thing kings were frequently, if not regularly, asked for, especially in the thirteenth and fourteenth centuries."[18]

The theory that Jews were banished from countries once their position as loan merchant or general role as a middleman minority was superfluous is also forcefully contradicted by the historical record. Just as medieval Jews perceived that they were the innocent victims of evil Gentiles, so Jewish historiography has overwhelmingly portrayed the expulsions as the result of “rumors, prejudices, and insinuating and irrational accusations.”[19] Context-based middleman minorities theories absorbed these tropes and reinvented them in narratives that blamed the expulsions on the fact that Capital had simply exhausted the usefulness of the Jews. Such understandings of the expulsions have only very recently come to be revised, most saliently in the work of Harvard historian Rowan W. Dorin, whose 2015 doctoral thesis and subsequent publications have for the first time helped to fully contextualize the mass expulsions of Jews in Europe during the medieval period, 1200–1450.[20]

Dorin points out that Jews were never specifically targeted for expulsion *qua* Jews, but as usurers, and notes that the vast majority of expulsions in the period targeted “Christians hailing from northern Italy.” Jews were expelled, like these Christian usurers, for their actions, choices, and behaviors. What the period witnessed was not a wave of irrational anti-Jewish actions, or for that matter an impersonal reflex of glutted Capital, but rather a widespread *ecclesiastical* reaction against the spread of moneylending among Christians that eventually absorbed Jews into its considerations for common sense reasons. A number of laws and statutes, for example *Usuranum voraginem*, were designed in order to provide a schedule of punishments for foreign/travelling Christian moneylenders. These laws contained provisions for excommunication and a prohibition on renting property in certain locales. The latter effectively prohibited such moneylenders from taking up residence in those locations, and compelled their expulsion in cases where they were already domiciled. It was only after these laws were in effect that some theologians and clerics began to question why they weren’t also applied to Jews who, in the words of historian Gavin Langmuir, were then “disproportionately engaged in moneylending in northern Europe by the late 12th century.”[21] The Church had historically objected to the expulsion of Jews in the belief that their scattered presence fulfilled theological and eschatological functions. It was only via the broader, largely common sense, application of newly developed anti-usury laws that such obstructions to confrontations with Jews became theologically and ecclesiastically permissible, if not entirely desirable. And once this Rubicon had been crossed, it paved the way for a rapid series of expulsions of Jewish usury colonies from European towns and cities, a process that accelerated rapidly between the thirteenth and fifteenth centuries.

The lack of engagement with developments in historiography is worsened to a large extent by the absence of a truly cross-disciplinary approach in most, if not all, existing middleman minority analyses. This is particularly glaring in the works of Bonacich and Zenner which, while making multiple and apparently crucial references to conscious and unconscious group “strategies,” fail to engage in any kind of historiographical or psychological scholarly contextualization. How exactly such strategies as “visibility strategies” can operate at group level are left completely unexplained and without any substantial evidence beyond common sense observations of Jewish behavior. The lack of a cross-disciplinary approach in such instances doesn’t necessarily mean that these ideas are wrong, or that “visibility strategies" don't exist, but it does mean that explanations and evidence are still required. To date, the only convincing attempt to fill in such gaps, and offer a truly cross-disciplinary approach (incorporating history, sociology, and psychology) to the idea of group strategies, is found in the work of Kevin MacDonald.

Conclusion

As stated at the outset of this essay, it isn't at all clear how any of the aspects of middleman minority theory obviate the need for a deeper theoretical framework in which to understand the behaviors and contexts under study. Middleman minority theory, as remarked above, is an incomplete tool, and has little to offer in terms of deeper explanatory value for such relevant key concepts under discussion as resource competition, ecological strategies, visibility strategies, and social identity theory. Middleman minority theory, or at least some strands of it, is useful and valuable in the study of Jews to the extent that it places an unusual emphasis on group conflict as arising from resource competition, the characteristics of Jews (including Jewish ethnocentrism), and the existence of group strategies. There are, however, multiple, serious inadequacies in middleman minority theory, including the possibility that it is in part itself a "visibility strategy," that is has a general problem of definitions, that it fails to adequately deal with unique qualities of the Jews and their experiences, that it generally fails to engage with the historical record, and that it has no real explanatory or predictive frameworks for many of the ideas it discusses, including group strategies. I am forced to concur with Edna Bonacich that, in regards to the study of Jews, middleman minority theory should be conceived, at best, as "a useful sensitiser to a host of interrelated variables."[22]

[1] W. Zenner, "American Jewry in the light of middleman minority theories," *Contemporary Jewry*, 5:1 (1980), 11-30, 18.

[2] R. Cherry, "American Jewry and Bonacich's Middleman Minority Theory," *Review of Radical Political Economics*, 22 (2-3), 158-173, 161.

[3] W. P. Zenner, *Minorities in the Middle: A Cross-Cultural Analysis* (Albany: State University of New York, 1991), 18.

[4] Ibid.

[5] E. Bonacich, "A Theory of Middleman Minorities." *American Sociological Review* 38, no. 5 (1973): 583-94, 592.

[6] W. Zenner, "American Jewry in the light of middleman minority theories," *Contemporary Jewry*, 5:1 (1980), 11-30, 23.

[7] W. Cahnman, ”Pariahs, Strangers and Court Jews,” *Sociological Analysis* 35, 3 (1974): 155-66.

[8] D. Horowitz, *Ethnic Groups in Conflict* (Berkeley: University of California Press, 1985).

[9] G. Reuveni (ed) *The Economy in Jewish History: New Perspectives on the Interrelationship Between Ethnicity and Economic Life* (Berghahn, 2011).

[10] I. Light & S. J. Gold, *Ethnic Economies* (Bingley: Emerald, 2000).

[11] R. Silverman, *Doing Business in Minority Markets* (New York: Garland, 2000).

[12] E. Bonacich, *The Economic Basis of Ethnic Solidarity: Small Business in the Japanese American Community* (Berekely: University of California Press, 1980), 22.

[13] W. Zenner, “American Jewry in the light of middleman minority theories,” *Contemporary Jewry*, 5:1 (1980), 11-30, 13.

[14] Ibid, 15.

[15] M. D. Meyerson, *A Jewish Renaissance in Fifteenth-Century Spain* (Princeton: Princeton University Press, 2010), 111.

[16] N. Roth, *Medieval Jewish Civilization: An Encyclopedia* (New York: Routledge, 2003),

[17] J. Hillaby, “Jewish Colonisation in the Twelfth Century,” in P. Skinner (ed), *The Jews in Medieval Britain: Historical, Literary, and Archaeological Perspectives* (Woodbridge: Boydell Press, 2003), 36.

[18] F. Schmeider, “Various Ethnic and Religious Groups in Medieval German Towns? Some Evidence and Reflections,” in, *Segregation, Integration, Assimilation: Religious and Ethnic Groups in the Medieval Towns of Central and Eastern Europe* (Burlington: Ashgate, 2009), 15.

[19] Joseph Pérez, *History of a Tragedy: The Expulsion of the Jews from Spain* (Chicago: University of Illinois Press, 2007), 60.

[20] R. W. Dorin, Banishing Usury: The Expulsion of Foreign Moneylenders in Medieval Europe, 1200—1450 (Harvard PhD dissertation, 2015); R. W. Dorin, “Once the Jews have been Expelled,” Intent and Interpretation in Late Medieval Canon Law,” *Law and History Review*, Vol. 34, No. 2 (2016), 335-362.

[21] G. Langmuir, *History, Religion, and Antisemitism* (Los Angeles: University of California Press, 1990), 304.

[22] Ibid, 24.

Jewish Paranoia: Scientific and Cultural Perspectives

theoccidentalobserver.net/2020/09/30/jewish-paranoia-scientific-and-cultural-perspectives

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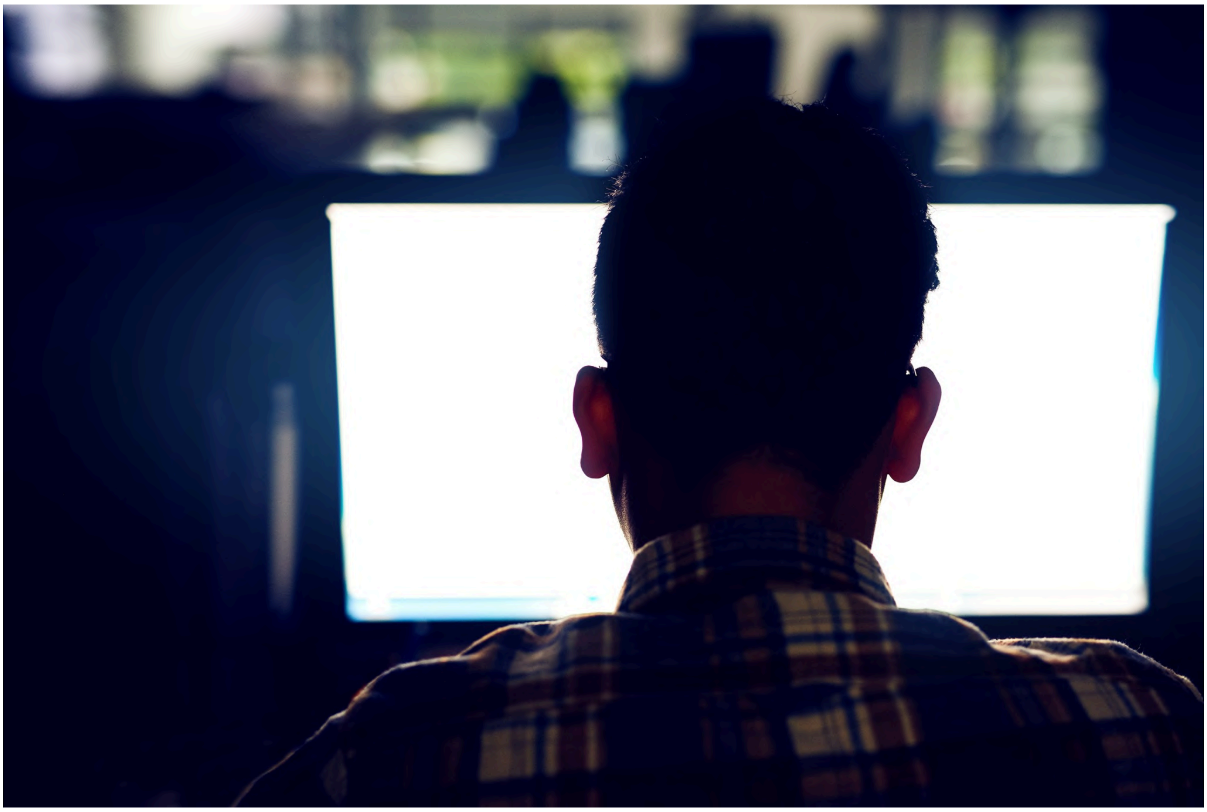
September 30, 2020



"The term 'Esau hates Jacob' symbolizes the world which Jews experience. It is deeply embedded in the Jewish folk tradition."

C.S. Liebman, "Myth, Tradition and Values in Israeli Society," 1978.[1]

"Increased rates of paranoid states are commonly found among migratory and immigrant groups."

Maizel et al., "Folie à trois among two Soviet-Jewish immigrant families to Israel," 1990.[2]

It surely isn't coincidental that the two best twentieth-century novels on the theme of paranoia were written by members of the Jewish race. Although differing slightly in approach and direction, Marcel Proust's *In Search of Lost Time* (1913–1927), with its focus on jealous paranoia, and Franz Kafka's *The Trial* (1925), which emphasizes conspiracy-based paranoia, are probably unsurpassed in their dissection and communication of paranoid emotions and associated mental and social disturbance.[3] Both authors, with their schizoid and labyrinthine visions, came to mind recently when I read that Jewish financiers and academics are developing artificial intelligence in order to ceaselessly scan the internet for "hidden antisemitism on social media." Britain's *The Times* reports:

> **Workers on the Decoding Antisemitism project will write algorithms to find codes such as "Juice" instead of "Jews" and look for anti-Jewish narratives, conspiracy theories and stereotypes that are harder to detect automatically than explicit racism. They hope to develop a tool that can scan websites and social media profiles for implicit antisemitism.**

This strange venture is being staffed by a motley of Jews and grant-hungry Europeans, eager for some of the several million Euro donated by the German Jewish Alfred Landecker Foundation, an organisation that is as tragic-comic as its new pet project. The Alfred Landecker Foundation was established recently by the Reimann family, German billionaires who own controlling stakes in Krispy Kreme, Dr Pepper and other major players in the nutrition-devoid, diabetes-inducing goy-feed market. The Reimann's will initially support the Foundation with an astonishing 250 million euros over the next ten years. The family is not Jewish, but, in what appears to be a new "reparations" tactic to fill the coffers of Jewish "defense bodies," were subjected last year to what amounts to an international public relations blackmail by several influential Jewish journalists and organisations who highlighted the family's National Socialist past. Devra First, for example, a Jewish journalist at the *Boston Globe*, led one of the early attacks with an article titled, "I found out Nazi money is behind my favorite coffee. Should I keep drinking it?"

The New York Times later reported that the campaign resulted in Reimann employees (there are over 180,000 globally) reporting that customers accused them of "working for Nazis." A boycott campaign then followed, after which the family meekly announced that it was "relieved to have the truth come out" and that it would make large donations on behalf of Jews. In the end, the Reimann's renamed their family foundation after a Jew "murdered by the Nazis," handed over control of the Foundation to an "independent" (mostly Jewish) council, and promised it would henceforth be dedicated to fund projects that "honor the memory of the victims of the Holocaust and of Nazi terror."

The international organized Jewish community thus found itself, after relatively little effort, with a ready-made, lavishly funded vehicle for their interests. A new website for the Alfred Landecker Foundation says its mission is to educate "about the Holocaust and the terrible price that is paid when intolerance and bigotry reign." This extremely wealthy foundation now professes that it will employ its considerable financial arsenal against "populism and nationalism." The Decoding Antisemitism project is merely the latest surreal twist in this rather sordid tale.

What exactly "Decoding Antisemitism" will, or can, achieve remains to be seen. The most that one can say at present is that it's part of a larger problem. As Gilad Atzmon recently asked, "What is it that causes some to constantly measure how much they are hated?" Jews now not only constantly measure how much they are hated, in the form of the usual surveys and so on, but also dedicate themselves to the innovation of new techniques of measurement. The "Decoding Antisemitism" project is, by any estimation, a form of technologized eavesdropping. And, like most eavesdropping endeavors, it is unlikely to bring much in the way of relief or profit to the eavesdropper. As my mother used to say, “eavesdroppers never hear any good of themselves.” Jews fully expect to be hated, and they devote significant resources to proving it to themselves and others, before declaring that “something” must be done about it. This “something,” aside from pushing for mass migration and censorship, inevitably involves further surveys or social surveillance, and thus the cycle of expectation, confirmation, and renewed determination continues. The key to the cyclical nature of this process is the Jewish expectation of irrational and inexplicable hatred from the outsider. In other words, Jewish paranoia plays a significant role in the seemingly endless provocation of anti-Semitism. Paranoia among Jews is therefore surely worthy of some consideration.

Understanding Jewish Paranoia

Gaining an evidence-based understanding of mental pathology among Jews is surprisingly difficult. Victor Sanua has noted the fact that although “mental illness among Jews has been a subject of interest and controversy for centuries,” the “dearth of studies on the mental illness of Jews is striking when compared to the number of Jewish professionals in the field.”[4] The reluctance of Jewish psychologists and psychiatrists to turn an analytical gaze inwards corresponds with the general pattern of Jewish interpretations of anti-Semitism, which is overwhelmingly portrayed as originating independently of Jews and their behavior. Jews are notable for their strong aversion to considerations of personal or group-level wrongdoing, and the fact that there are few studies of Jewish mental health is also confirmation of some of the findings of those studies that have taken place; namely, that Jews score significantly lower on guilt-associated pathologies, especially those involving self-criticism and suicide.[5] In this area, Jews more closely resemble populations with higher levels of psychopathy, such as those in sub-Saharan Africa and the Indian sub-continent, rather than populations with higher levels of anxiety and conscientiousness like Europeans and East Asians.[6]

Open hostility to the idea that Jews are particularly prone to certain mental illnesses is often conveyed within Jewish academia and psychiatry, something that further stifles discussion of the subject and the gathering of evidence. Sander Gilman, for example, an historian of medicine, has accused Jewish psychiatrists who studied Jews and mental illness of being self-hating Jews and complicit in the advancement of anti-Semitism:

> **In differentiating himself from the Jew as madman, the Jewish psychiatrist reified his own tenuous position in the power structure of medicine. The doctor and the patient are not to be confused, especially not by the doctor. The myth of the madness of the Jew can serve as a means of exploring how groups react to rhetoric aimed at them from their primary reference group.[7]**

Although presented in Marxist terminology, what Gilman is essentially arguing is that Jewish psychiatrists betrayed their racial origins by producing studies that agreed with what Gilman believes to be little more than racist tropes — the idea, current from the 1860s to the present day, that certain mental illnesses are more prevalent among Jews than other populations. The major problem with Gilman's 1984 study is that it fails to explore even a fraction of the relevant literature, simply making the assertion that the early twentieth-century studies were prejudiced and proceeding from that to a sweeping narrative of internalized anti-Semitism.

This is not to say that certain historical medical beliefs about the tendency of Jews toward some mental illnesses were always rooted in reality. For example, in the late nineteenth and early twentieth century it was commonly believed that Jews were more predisposed to schizophrenia than Europeans, something that scholarship had reversed entirely by the 1930s.[8] (In 2013 a genetic mutation was found that makes Ashkenazi Jews more prone to schizophrenia compared to other Ashkenazi Jews but this does not imply that Ashkenazi Jews are more prone to schizophrenia in general.) Misinterpretation, or poor cultural contextualization of data, has also led to the development of new tropes. For example, much of the scientific literature on an alleged link between Jews and hypochondriasis has been based on army recruitment data, with Jews and Italians noted as much more likely than Irish, British, or German recruits to report apparently non-existent illnesses or to exaggerate pain or incapacity.[9] Hypochondriasis can hardly be considered an appropriate diagnosis in such a context, however, given the well-known, and deeply historical, tendency of some young men to wish to avoid military service through simple malingering. As discussed in Derek Penslar's Princeton-published *Jews and the Military*, Jews have a very long tradition of malingering in order to evade serving in the militaries of host nations, including acts of self-mutilation. Thus the link in the psychiatric literature between Jews and hypochondriasis based on army recruitment data is extremely naive.[10]

What does emerge from the existing literature on the mental health of Jews is a rather clear tendency towards forms of manic-depressive psychosis, a tendency toward paranoid siege mentality at the group level, and a generally very poor level of psychological adjustment to living among Whites. Ball and Clare (1990) found that Jews "are prone to suffer from affective disorders," and added that "the possibility of a genetic contribution to the genesis of these illnesses must be considered."[11] Halpern's very early study of Jews in Palestine (1938) also found manic-depressive psychosis and paranoia to among the most marked manifestations of mental pathology among Jews.[12] Cooklin (1983) noted, like Ball and Clare, that there were significant differences in manic-depressive psychosis between Jews and non-Jews, and also made the argument that this difference was most probably genetic in origin.[13] In 1999, Kohn et al. responded to counter-arguments from individuals like Sander Gilman who advanced arguments that there was no scientific basis for the belief that Jews differed from non-Jews in terms of mental health. After employing a historical review and meta-analysis, Kohn et al. demonstrated conclusively that Jews had at least a "20% greater risk for affective disorders than non-Jews."[14] In the recently-published *Anti-Semitism and Psychiatry* (2020), Loewenthal and Marcus add that "there is evidence that Ashkenazi Jews are more likely than others to possess genetic variations that may or may not predispose to heritable psychiatric syndromes such as bipolar disorder or schizophrenia."[15]

Some of the scientific literature also provides greater insight into the tendency of Jews towards conspiracy paranoia. This is certainly relevant because the received wisdom about the nature of anti-Semitism has, since the late 1950s, essentially embodied paranoid Jewish thinking about the conspiratorial nature of out-groups. A particularly interesting aspect of the work of the Frankfurt School is the way this thinking on the part of Jews was reflected back onto a supposedly pathological out-group culture. In fact, as Jay (1980) notes, in such works as *Prophets of Deceit* and *The Authoritarian Personality*, the Frankfurt School presented Jews as *victims* of "paranoid projection." The work of the Frankfurt School stunned many socialist contemporaries because of the manner in which it abandoned classical Marxist theory in favor of an almost obsessional dedication to psychologizing the out-group:

The generally psychologistic orientation of the work as a whole led some observers to believe that the Frankfurt School had abandoned its Marxist past entirely. Moreover, nowhere in the work was an attempt made to see anti-Semitism in essentially class terms.[16]

The available scientific literature strongly suggests that projection in fact operated inversely in this instance, with maladjusted Jews constructing paranoid narratives about non-Jews, in this case, European Americans. Rinder's (1963) exploration of psychological adjustment in American populations, for example, found that Jewish "assimilation" only worsened the neuroses and mental health of Jews:

> **Every Jewish generation group scored lower in adjustment than the matched Gentile group on obtained Rorschach scores. The inner maladjustment of American Jews, on the basis of this evidence, seems to be greater than that of their Gentile peers, and the greater the Americanization, the greater the maladjustment.[17]**

Some of this Jewish maladjustment is expressed in what Maizel et al. (1990) describe as "socially shared psychopathology," with the additional comment that "increased rates of paranoid states are commonly found among migratory and immigrant groups."[18] Jews have been noted as a unique "middleman minority" population that continues to behave culturally, economically, and politically, as if in a permanent state of transience. This is precisely the fertile context for socially shared psychopathology to develop.

Jews are also strongly ethnocentric, and their behavior in a diaspora condition corresponds closely with what Bar-Tal et al. (1992) found in their study of siege mentality among Israelis.[19] In this study, it was discussed that paranoid siege mentality emerges when “a significant and influential part of the group believes that outsiders have intentions to do wrong to or inflict harm on their group. … the crucial focus of the belief is on the rest of the world or out-groups.[20] This dovetails very well with the fact that Jews score very low on self-criticism or guilt-based emotions, and associated behaviors like suicide. This critical focus on the rest of the world or out-groups also explains the very strong reaction of Jews towards any sign of self-criticism within the group (e.g., accusations of “Jewish self-hatred”), and further explains the extraordinary tendency of Jews to obsessively develop theories psychologizing or pathologizing host populations, even in times of relatively peaceful co-existence, and to engage in endless monitoring of the attitudes of the out-group.

Paranoid siege mentality beliefs have serious behavioral implications, which in turn have very serious repercussions for intergroup relations. Bar-Tal et al. remark that “individuals and groups behave in ways which are consistent with their beliefs. … They may take drastic measures, even out of the range of the accepted norms for the intergroup behaviors, to prevent possible danger and avert the threat.”[21] Such drastic measures are clearly in evidence throughout Jewish history where, in bids to obtain maximum profit or security, Jews have engaged in high-risk aggression towards European masses (e.g., requesting harsh punishments from monarchs, assisting enemy armies). These measures have only ever been successful for as long as Jews could maintain strong links with a powerful elite. In times of weakened reigns or transitional stages at the top level, Jewish fortunes have suffered significantly, in the form of outbursts of violence or expulsions.

That paranoid siege mentality is a driver of the cyclical nature of anti-Semitism is more or less suggested implicitly within the scientific literature. Sanua (1992), for example, found the psychological profile of Jewish political radicals in the United States to be “paranoid-masochistic” with “the expectation of victimization seen as justifying aggressive acting out.”[22] The trend was also noted even among some Jewish psychoanalysts, with Stanley Rothman and Howard Stein suggesting that Jews, especially aggressive Left-leaning Jews, were beholden to group fantasies and had “developed a shared repetition compulsion rooted in the need for punishment.”[23]

Especially interesting in light of the recent move by Jewish groups to create software in order to monitor even the most nuanced of discussions of Jews on social media, Bar-Tal et al. remark that a key feature of paranoid siege mentality is the development of “special sensitivity to cues indicating negative intentions emitted by out-groups.”[24] There is probably no ethnic group on earth that has so finely developed its sensitivity to cues indicating negative intentions omitted by out-groups than the Jews.

Equally important to note is that this phenomenon is not indicative of low self-esteem on the part of the paranoid group. In fact, the trend again is towards low self-criticism and psychopathic levels of high self-esteem. Bar-Tal et al. explain:

> **Not surprisingly, Siege Mentality is related to Ethnocentrism. The belief that the world has negative intentions towards the group indicates its evil, malice, and aggressiveness. In this context, the group not only feels victimized and self-righteous, but also superior to the out-group.**

Conclusion

One of the remarkable aspects of anti-Semitism is its repetitive nature. The surveyed literature offers some valuable insight into the etiological factors of anti-Semitism, especially the ways in which supremacist Jewish paranoia about anti-Semitism justifies, and operates in tandem with, aggressive behaviors against out-groups. This aggression then provokes real anti-Semitism, which consequently offers further impetus for the "shared repetition compulsion" to continue. Jews unquestionably differ from non-Jews in terms of their psychological profile, a fact that is increasingly being attributed to genetic differences, and they appear to remain significantly psychologically maladjusted to life among Whites. The continued dedication of "significant and influential" Jews to the close monitoring of out-groups, in the form of surveys, software, and government surveillance, and the intense involvement of Jewish groups in restricting the freedoms of host populations, suggests that Jewish paranoid siege mentality is in fact worsening, even entering the phase of "drastic measures" in an effort to obtain what is perhaps an unobtainable level of psychological comfort and security. Certainly these measures go "out of the range of the accepted norms for the intergroup behaviors." A reasonable prediction, based on historical precedent, would therefore be that the further acceleration of this trend, and the ongoing neglect of the real causes of anti-Semitism, would lead to genuine intergroup conflict and the continuance of the cycle of Jewish history.

[1] C.S. Liebman, "Myth, Tradition and Values in Israeli Society," *Midstream*, 24 (1978), 44-53, 44.

[2] Maizel S, Knobler HY, Herbstein R., "Folie à trois among two Soviet-Jewish immigrant families to Israel," *British Journal of Psychiatry* (1990), 157, 290-292, 290.

[3] Proust's father was apparently native French. His Jewish mother, Jeanne Clémence Weil, was a descendant of wealthy Alsatian moneylenders. Harold Bloom comments that Proust's "love for his Gentile father was real, but his passion for his Jewish mother was overwhelming." See H. Bloom, *The Western Canon: The Books and School of the Ages* (New York: Riverhead, 1995), 369. Proust's Jewish identity was complex but strong. See I, Ebert, "Le Premier Dreyfusard": Jewishness in Marcel Proust," *The French Review, 67*(2), 196-217; J. Hyde, "Proust, His Jews and His Jewishness" *The French Review, 39*(6), 837-

848; and J. Brami, “Strange Jewishness: Essay on the Treatment of Jewish Identity in Proust,” in A. Benhaim (ed), *The Strange M. Proust* (New York: Routledge, 2009).

[4] Sanua, Victor D. “Mental Illness and Other Forms of Psychiatric Deviance Among Contemporary Jewry 1.” *Transcultural Psychiatric Research Review* 29, no. 3 (January 1992): 197–233., 197-8.

[5] Ball, R. A., and Clare, A. W. “Symptoms and Social Adjustment in Jewish Depressives.” *British Journal of Psychiatry* 156, no. 3 (1990): 379–83, 379, 381-2. Israel has historically had a very low suicide rate, in contrast to nations like Japan which have a culture high in self-criticism. Sanua (1992) found that Jews in Britain had a suicide rate roughly half that of British non-Jews.

[6] Lynn, R. “Racial and ethnic differences in psychopathic personality,” *Personality and Individual Differences*, Volume 32, Issue 2, 2002, 273-316.

[7] Gilman, Sander L. “Jews and mental illness: Medical metaphors, anti-semitism, and the Jewish response.” *Journal of the History of the Behavioral Sciences* 20, no. 2 (1984): 150-159, 158.

[8] See, Halpern, Lipman. “Some data of the psychic morbidity of Jews and Arabs in Palestine.” *American Journal of Psychiatry* 94, no. 5 (1938): 1215-1222, 1218. A survey of the literature found that international rates of schizophrenia (from highest) were predominantly northern European: Ireland, Norway, Scotland, Switzerland, England, Sweden, NY State, Denmark, Germany, Russia, and Finland.

[9] See, Ball, R. A., and A. W. Clare. “Symptoms and Social Adjustment in Jewish Depressives.” *British Journal of Psychiatry* 156, no. 3 (1990): 379–83, 381.

[10] Penslar, Derek J. *Jews and the Military: A History*. Princeton University Press, 2015. Malingering and service-avoidance are discussed on pages 11, 27, 29, 30, 31, 38, 45, 46, 48, 256.

[11] Ball, R. A., and A. W. Clare. “Symptoms and Social Adjustment in Jewish Depressives.” *British Journal of Psychiatry* 156, no. 3 (1990): 379–83, 379, 381-2.

[12] Halpern, Lipman. “Some data of the psychic morbidity of Jews and Arabs in Palestine.” *American Journal of Psychiatry* 94, no. 5 (1938): 1215-1222, 1220.

[13] Cooklin, Ruth S., A. Ravindran, and M. W. P. Carney. “The Patterns of Mental Disorder in Jewish and Non-Jewish Admissions to a District General Hospital Psychiatric Unit: Is Manic-Depressive Illness a Typically Jewish Disorder?” *Psychological Medicine* 13, no. 1 (1983): 209–12, 211.

[14] Kohn, Robert, Itzhak Levav, Stacey Zolondek, and Michaele Richter. “Affective Disorders among Jews: A Historical Review and Meta-Analysis.” *History of Psychiatry* 10, no. 38 (June 1999): 245–67, 261.

[15] Loewenthal, K. M. & Marcus, B, “Jewish Stereotypes in Psychiatric Diagnosis and Treatment,” in Moffic, H.S. (ed) *Anti-Semitism and Psychiatry: Recognition, Prevention, and Interventions* (New York: Springer, 2020), 186.

[16] Jay, Martin. “The Jews and the Frankfurt School: Critical Theory’s Analysis of Anti-Semitism.” *New German Critique*, no. 19 (1980): 137-49, 141-2.

[17] Rinder, I D. “Mental health of American Jewish urbanites: a review of literature and predictions.” *The International journal of social psychiatry* vol. 9 (1963): 104-9, 108.

[18] Maizel S, Knobler HY, Herbstein R., “Folie à trois among two Soviet-Jewish immigrant families to Israel,” *British Journal of Psychiatry* (1990), 157, 290-292, 290.

[19] Bar-Tal, Daniel, and Dikla Antebi. “Beliefs about Negative Intentions of the World: A Study of the Israeli Siege Mentality.” *Political Psychology* 13, no. 4 (1992): 633-45.

[20] Ibid, 634.

[21] Ibid, 643.

[22] Sanua, Victor D. “Mental Illness and Other Forms of Psychiatric Deviance Among Contemporary Jewry 1.” *Transcultural Psychiatric Research Review* 29, no. 3 (January 1992): 197–233., 212.

[23] See, Stein, Howard F. “Judaism and the group-fantasy of martyrdom: The psychodynamic paradox of survival through persecution.” *The Journal of Psychohistory* 6, no. 2 (1978): 151; Rothman, Stanley (1978). “Group Fantasies and Jewish Radicalism.”*Journal of Psychohistory* 6:211–240.

[24] Bar-Tal, Daniel, and Dikla Antebi. “Beliefs about Negative Intentions of the World: A Study of the Israeli Siege Mentality.” *Political Psychology* 13, no. 4 (1992): 633-45, 642.

Jews in the Cathedral: A Response to Curtis Yarvin

theoccidentalobserver.net/2020/10/17/jews-in-the-cathedral-a-response-to-curtis-yarvin

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Having read deeply into the Jewish Question for almost 20 years, I'm always fascinated by novel objections to anti-Semitism. This was the case when I was prompted to turn to the writings of Curtis "Mencius Moldbug" Yarvin by a recent Keith Woods video ("Unqualified Reservations on Moldbug"). I think I first heard about Yarvin around 8 years ago, but there never seemed to be a "hook" sufficient for me to want to read his work. It was only with the Woods video, and an interesting video response to the Woods post from the academic YouTuber "The Distributist," that I learned that Yarvin had at some point discussed the Jewish Question, or at least his personal stance on anti-Semitism. It was finally time for me to bite. For the past few weeks, I've been giving serious consideration to Yarvin's short 2007 essay "Why I am not an anti-Semite," as well as many of his other essays.

Yarvin, probably the foremost thinker of the "Neoreactionary movement," is in my opinion a talented and generally thoughtful writer. We seem to share a great interest in the writings of Thomas Carlyle, and while I disagree with what I perceive to be Yarvin's glossing over of Carlyle's old-form socialist (in a good sense) tendencies with the implication that they were a kind of youthful phase he imbibed from friends and later outgrew,[1] I think we'd have a mutually enjoyable discussion on the subject of the "Sage of Chelsea." My aim in this essay, however, is not to explore Yarvin's writings in general, or to critique or otherwise examine the ideas behind the Neoreactionary movement. Quite frankly, there are many people better qualified and well-read in some of these ideas than I am, or ever will be. Instead, since my work is concerned primarily with the history of anti-Semitism, I want to focus specifically on "Why I am not an anti-Semite," and to tease out and highlight some of its problems.

I have to confess to hesitating in writing this essay for a few reasons. The first is that the Yarvin piece dates from 2007, rendering it 13 years old at this point. How accurately it can be said to reflect Yarvin's current ideas about anti-Semitism is therefore less than clear. Since he hasn't issued any further statement on the matter, however, I am left to assume that it continues to represent his fundamental stance on the issue. My second reason is that Yarvin's essay is, from my perspective, very short — a little over 1,600 words. As someone who regularly writes pieces around 4,000-8,000 words in length, I get the impression that Yarvin's essay isn't as complete or evidenced as it should, or could, be in terms of deserving a lengthy critique. I would certainly regard it as somewhat unfair if I'd simply written down a few thoughts, only for someone to invest several thousand more words in an effort to rubbish them. On this matter I can only say (and this is a compliment) that the relative novelty, even strangeness, of some of Yarvin's comments, at least when compared with rather tired rebuttals to anti-Semitism from the likes of Jordan Peterson, Slavoj Žižek, and stereotypical Jewish apologists, are in fact deserving of a response, regardless of their brevity. Finally, a large part of my work over the last eight years has involved an attempt to offer an evidence-based apologetics for attitudes and beliefs, both historical and contemporary, that are regarded as anti-Semitic. A key part of this effort has been direct engagement with influential counter-narratives (see my recent long essay on the weaknesses of Middleman Minority Theory), and Yarvin's renewed and ongoing influence in certain Rightist circles really does necessitate the production of a serious corrective view.[2]

"Why I am not an anti-Semite."

Before critiquing the relevant arguments, we should begin first with a representative summary, using his own words, of the reasons why Yarvin is "not an anti-Semite." Yarvin opens by explaining the origins of his essay. One of his over-arching ideas is that of "the Cathedral," a term he coined to describe the elite network of academics, mainstream journalists, media moguls and capitalist oligarchs who preach the official "faith" of political correctness. Yarvin has often characterised "the Cathedral" as fundamentally Christian, especially Calvinist, in origin. In mid-2007, however, Yarvin was challenged on Twitter by "a fan of Kevin MacDonald" who asked why:

> **in my classification of American castes and conflicts, and my discussion of the belief system of the ruling Brahmin caste, I neglected Jewish influence. Specifically, as per MacDonald, I neglected the importance of Jewish**

> **intellectuals in the transition of the American establishment from 1920s style “super-protestantism” to postwar secularism and multiculturalism.**

Yarvin’s essay is therefore an extended response to the Twitter user and, more broadly, to MacDonald and those of like mind.

Admirably, Yarvin opens his essay by laying a few cards on the table. He moves first to a definition of anti-Semitism, initially expressing admiration for Murray Rothbard’s definition of an anti-Semite as “anyone who proposes legal disabilities against Jews,” before adding that “by this definition the creed is basically extinct.” Yarvin then asserts that “anti-Semitic” is instead a useful “adjective for anyone with negative views on Jews as a whole.” Yarvin then notes that there are “many bad reasons not to be an anti-Semite. For example, anti-Semitism is unfashionable. If you want to be fashionable, don’t be an anti-Semite.” In fact, Yarvin goes so far as to say:

> **Anti-Semitism MacDonald style is probably the most courageous political belief anyone can hold in 2007—at least if you live anywhere west of Gaza City. This does not make it right, but it certainly does not give anyone who believes in “diversity” and “the environment” any right to sneer. I admire conviction, I despise cant. Anti-Semitism was cant in Munich in 1936, or in 1886 for that matter. It is cant in Tehran today. In California in 2007, it can be nothing but conviction.**

Yarvin also makes it clear early in his essay that his father is Jewish. He explains, “This does not make me Jewish, but surely it makes me suspect, at least to some anti-Semites. But if this was my best reason for not being anti-Semitic, surely it would tend to confirm rather than refute MacDonald’s theories.” With these preliminaries out of the way, Yarvin proceeds to his reasons for rejecting anti-Semitism.

His first reason is that it isn’t at all obvious that Jews have an influential role in the direction of modern culture and politics. He flatly denies that they are in any way key players within “the Cathedral.” He writes:

> **Basically, the reason I neglected [Jewish influence] is that I don’t see it. But the point is certainly debatable. … The basic question is whether, as I argue, multiculturalism is best understood as a simple development of mainline Protestantism, or whether, as Anonymous believes, it should be seen as a Jewish-Protestant syncretism.**

Yarvin rejects any such argument because it fails “the five tests of belief system classification,” something that he himself invented. Why exactly the rather simple and empirically testable idea that Jews are influential in culture and politics, and especially influential in multiculturalism, should be subjected to such a bespoke process is left unstated. Instead, Yarvin concedes that “many multiculturalists come from a Jewish background," but counters with the assertion that "multiculturalism does not claim to be Jewish, and it's pretty hard to get from massacring the Midianites to supporting open borders." So, cutting out a lot of inconsequential and distracting filler, ***Yarvin's first reason for rejecting the idea that Jewish influence has played a role within "the Cathedral" is that multiculturalism does not explicitly advertise itself as a tool of Jewish interests***, and that ancient Jewish tales of racial genocides on their own soil don't correspond well with hostile acts among non-Jews in the present.

Yarvin's second objection to anti-Semitism is that be believes Jews do not act collectively. He argues that: "It's not just that [MacDonald] believes in group selection—he believes in group action. I believe in human action. A group is not a person." This is correct, but it's not at all clear why such a strong distinction in terms needs to be made. I'm sure that Kevin MacDonald believes in individual human action also. The relevant point here is that a group is a collective of "human persons" who might have, or perceive themselves to have, individual interests "in common," and who act according to those shared interests. In this sense, actions can be shared and steered by a group. Yarvin does accept that "Germans, Sioux or Irishmen" could:

act collectively in ways that favor Germans, Sioux or Irishmen. But in order for this to work, you need a cohesive belief system that rewards altruism on behalf of the group, and discourages "defecting" actions that would otherwise favor the individual. You need, in other words, an actual movement of ethnic nationalism.

Elaborating the point, Yarvin insists that Judaism, which he places in scare quotes, has this only "in theory." He explains, "The whole Torah is a story of pure *asabiya*. The Jews get their asses kicked when they're divided. They kick ass when they're together." In reality, Yarvin argues, Judaism is merely "an evolving system like any other," and has abandoned this kind of system. Jewish ethnic nationalism is said to be found today only "among Zionists, Hasidim, etc., and certainly not among the Reform and socialist Jews who in the middle of the century became part of the American elite." So ***Yarvin's second reason is therefore that Jews in the American elite do not exhibit ethnic nationalism***.

Yarvin's third reason for rejecting anti-Semitism is that Jewish behaviour in twentieth-century America is less like infiltration and more like assimilation. He argues that Jews did not necessarily compete against the WASP elite, but rather imitated them, mimicked their ideologies, and ultimately grafted themselves onto them:

> **Basically, the Jews (like my ancestors) who came to the US were people who wanted to get ahead—as individuals. They were done with the ghetto and the shtetl. They wanted money and power. Doesn't everyone? It was only natural, therefore, that they would be drawn to the social patterns of the most prestigious class in their new country—the mainline "super-Protestants." Like most converts, they adopted the most fashionable views of the Brahmin elite,**

> **which was already well down the road toward secularization and Unitarianism in the modern sense of the word. Indeed, for the earlier-arriving and (much as I hate to admit it, since my ancestors spoke “jargon”) more cultured German Jews, much of this process had already happened in Europe. Reform Judaism is pretty much Protestantism in all but name, as is of course “scientific” Marxist socialism. Whereas the Brahmins had no reason at all to adopt Jewish ways of thought. Nor do I see any way in which they did. The assimilation was entirely in the other direction.**

So Yarvin’s third reason for rejecting anti-Semitism is that *any Jewish presence in “the Cathedral” is really the accidental result of early twentieth-century status-hungry Jewish migrants copying the attitudes and ambitions of American “super-Protestants.”*

Finally, and this was the main focus of the Keith Woods video, Yarvin rejects anti-Semitism because it relies on “an enormous mass of corroborating evidence.” Yarvin rather strangely insists that:

> **A historian is not a mere collator of facts—he or she is creating an interpretation, much like a trial lawyer. The goal of history is to paint a picture of the past. The test, for any reader, is simply whether you find that picture convincing. *Volume of evidence has not much to do with it.* [emphasis added]**

This last sentence, sure to stun every prosecutor and historian in the West, is the curious hill on which Mr Yarvin decides to die in the cause of rejecting anti-Semitism. Not only does he wish to die on it, but, it would seem, he wishes to do so in flamboyant fashion. Yarvin insists that masses of evidence in support of one’s case are in fact

> **a contrary indicator, because a lawyer with a weak case often feels the temptation to try to inundate the jury with a vast mass of detail. The strategy is essentially to demand that the reader either agree, or do the work of assembling the same detail into a counter-narrative. The canonical example is Johnnie Cochran’s great gambit, “if the gloves don’t fit, you must acquit.”**

For a *canonical example* this is extremely poor, and the analogy of the trial lawyer is itself awful. For a start, Johnnie Cochran’s defense of O.J. Simpson, and the entire context of the above quote, wasn’t based on “inundating the jury with a vast mass of detail,” but on finding very small weak points in the prosecution case that could be critiqued and exploited ruthlessly — in this case, whether or not a single pair of gloves fit his client’s hands—hands that were swollen because Simpson stopped taking his arthritis medication. I also think that, rather than being the result of Johnnie Cochran’s often ridiculous defense strategy, O.J. Simpson walked free because the jury was majority Black — a *canonical example* of group action if there ever was one.

There is simply no methodological comparison to be made, despite the rhetorically attractive style of Yarvin's presentation. Taken to its logical conclusion, Yarvin's reasoning would suggest a poor level of evidence produced in support of a history would be a positive indicator of its quality — a theory I urge Mr Yarvin to test by submitting something un-referenced and poorly-backed to any respectable history journal. Alternatively, he can try a new career as a prosecutor while employing the same nonchalant dismissal of detail and see just how successful he can be. For now, however, we need only summarise that ***Yarvin's fourth reason for rejecting anti-Semitism is that it boasts too much evidence***.

Yarvin's four reasons for rejecting anti-Semitism are therefore:

Multiculturalism does not explicitly advertise itself as Jewish.
Jews in the American elite do not exhibit ethnic nationalism.
Jews merely copied the attitudes and ambitions of WASPs.
Anti-Semitism relies on an excess of evidence.

Response to Yarvin

In trying to gain my own understanding of Yarvin's approach, I felt it necessary first to address his Jewishness. Other than his essay on anti-Semitism, I don't find much in the way of a Jewish identification in his work. This corresponds well with findings that mixed-ethnicity children of Jewish fathers tend to have a much lower sense of Jewish identity than those with Jewish mothers:

> **A higher ratio of non-Jewish mothers is linked to a lower ratio of Jewish attachments within mixed-married homes. … Every systematic study of the Jewish community has shown that Jewish mothers provide more intensive and extensive connections to Jews and Judaism than do Jewish fathers in mixed-married households. Whether the measure is cultural, institutional, social, or religious, having a Jewish mother in the household (born or converted) makes the households far more likely to incorporate Jewish activities and values.**[3]

Having a lower level of Jewish self-identification, of course, doesn't translate automatically to having no identification with Jews at all. Yarvin's assertion that having a Jewish father "does not make me Jewish," probably needs to be problematised, not because Yarvin *is Jewish*, but because he is extremely likely to hold simple familial sympathies that lend themselves to a certain level of affection or affinity with Jews and Judaism. His employment of the analogy "If your father is Catholic, are you not allowed to be an anti-Catholic?" is also more than a little disingenuous given the rather obvious skirting of the issue that Jewishness is a matter of ethnicity as much as religion; of blood as much as belief. There's an entirely different social and psychological texture between telling your Italian Catholic father you don't believe in Christ and, for example, saying you've developed a distaste for Italians. For these reasons, Yarvin is correct in explaining that having a Jewish father “makes me suspect, at least to some anti-Semites.” It certainly makes him suspect to me. To borrow the notorious phrasing of Mel Gibson, Yarvin has a “dog in the fight,” even if it’s a little on the small side. Objecting to anti-Semitism, and offering arguments against it, is likely to bring some form of reward, even if in this case it’s limited purely to the psychological relief of absolving one’s paternal kin of certain charges. This understanding doesn’t help to unravel the specific arguments proposed by Yarvin, but it does assist with comprehending their origin, as well as helping to explain the resistant and strange quality they uniformly demonstrate.

Yarvin’s essay opens, very cleverly in my opinion, by mixing surface-level magnanimity with subtle salvos. For example, hidden beneath the early, somewhat patronising, praise of Kevin MacDonald is a barb left glaringly undeveloped for the rest of the essay. This, of course, is the denunciation of anti-Semitism as “cant in Munich in 1936, or in 1886 for that matter. It is cant in Tehran today.” Why exactly negative views on Jews as a whole should be regarded as cant (insincere, hypocritical, sanctimonious, quasi-fashionable speech) in any of these time periods or locations is left undeveloped. In fact, the essay is striking for its overwhelming neglect of history and the antagonistic advance of Zionism, seeming at times to proceed from the idea that the phenomenon began in 1950s America. There’s a clear implication in Yarvin’s phrasing that anti-Semitism was “easier,” or at least more fashionable in Germany (1886 and 1936), an argument that while true in one sense (it was more culturally pervasive) is misleading in its neglect of certain key interim periods. The Weimar Republic, for example, had a wide range of speech laws at least commensurate with those found in modern Europe, and more extensive than anything found in contemporary America. Anti-Semitic speech was prosecuted very regularly,[4] and many of the leading anti-Semitic ideologues of 1936, including the likes of Julius Streicher, had surely demonstrated “conviction” in their beliefs during their many terms in prison before 1933.[5]

Additionally, there are very few periods in history in which anti-Semitic arguments could be regarded as the product of insincere cant. The overwhelming trend has been that anti-Semitic speech has been a risky anti-elite activity, bringing the possibility of death or mutilation under certain medieval European monarchies[6], and the risk of severe social ostracism and imprisonment in more recent times, even for figures of significant public standing such as Friedrich Nietzsche, Richard Wagner, Henry Ford, and Charles and Anne Morrow Lindbergh, all of whom underwent periods of extended personal angst or troubles over the impact that expounding anti-Jewish ideas could have on their lives.[7]

The question remains as to the tactical benefit of dismissing historical anti-Semitism, or contemporary middle eastern anti-Semitism as “cant.” Quite simply, one of the major problems facing Jewish apologists is the ubiquity and uniformity of anti-Semitism. Common coping strategies invariably involve attempts to artificially break up the historical pattern, either by suggesting that anti-Semitism “mutated” over time like a virus, that it was carried from one culture into another, that it has been more sane in some time periods than others, or, as Yarvin seems to suggest, that it is more of a fad in certain contexts. By opening his essay with a denunciation of “cant,” even glossed over with praise for MacDonald, Yarvin in fact signposts his work, consciously or not, as being related to the tradition of Jewish apologetics.

Yarvin’s first major argument for rejecting anti-Semitism is that he “doesn’t see” the “importance of Jewish intellectuals in the transition of the American establishment from 1920s style “super-protestantism” to postwar secularism and multiculturalism.” Clarifying his point, Yarvin stresses that “multiculturalism does not claim to be Jewish,” as if this is in any way evidence. It in fact only raises a number of questions:

- “Claims” aside, is there any objective evidence that Jews have a played a special role in promoting pluralism, tolerance, and multiculturalism in Western societies?
- Since multiculturalism is an idea and cannot itself “claim” to be anything, isn’t the better approach to ask if Jews claim to be multiculturalists?
- Is there any evidence that Jews played an important role, as Jews, in the transition of American immigration policies between the 1920s and 1960s?

Is Multiculturalism Jewish?

Have Jews played a special role in promoting pluralism, tolerance, and multiculturalism in Western societies? The historical record is clear that the first advocacy of multiculturalism in its modern political form arose in the works of Moses Mendelssohn (1729–1786), the German Jew and proto-Open Borders philosopher who pushed Enlightenment ideas on tolerance to their limit with such questions as: “For how long, for how many millennia, must this distinction between the owners of the land and the stranger continue? Would it not be better for mankind and culture *to obliterate this distinction*?”[8] Mendelssohn’s primary motivation, in the context of the decline of the absolute monarchies, was to ensure that Jews could preserve their unique identity within the framework of a future multicultural society — a combination he felt would ensure Jewish safety and continuity in Europe. The primary requirement for such a future would be the delegitimisation of the notion of a core, hegemonic culture to which others are expected to assimilate. Mendelssohn was in fact the pioneer of an entire movement (*Haskalah*) of Jewish intellectuals known as the *maskilim*, all of whom disseminated the philosophy of tolerant multiculturalism in Enlightenment circles, and who provided the ghetto Jews of Europe with a methodology of superficial assimilation and an ethnically safe Jewish secularism — that of being “European outside, Jewish inside.” Scholar Ephraim Nimni has argued that present-day multiculturalism is inextricably linked to benefits for Jews and represents the accomplishment of *Haskalah* ideas:

> **If the *Haskalah* model was severely undermined by the rigidities of the European nation-state model, a post-*Haskalah* model is eminently feasible in the era of multiculturalism and multinational states, and consistent with the lifestyle and wishes of secular Jews in contemporary liberal democracies. … *Diaspora Jews have a common project with other ethnic and national minorities*, and post-*Haskalah* Jewish communities will find a sense of mission and an imprint of their collective personality. This sense of mission is appealing and mobilising, for *it relates to an immediate Jewish interest* as well as having a wider application in favour of other minorities … all of which is entirely congruent with *the goals and aims of a post-Haskalah Jewry*.[9] [emphasis added]**

Mendelssohn's *Haskalah* ideas, borrowed from, but also contrasted with, the attitude of European atheists, Deists, and liberal Protestant philosophers, especially Rationalists like Bayle and Locke (who, to be fair to Yarvin, were both Calvinists), who believed in a common humanity that could move toward a world of no religion, or of a single religious truth.[10] For Mendelssohn, the notion of a future common humanity was merely territorial — European lands and communities would essentially become home to atomised individuals who were entitled to hold their own beliefs without pressure to assimilate to the values and traditions of a wider culture. In short, Mendelssohn's multiculturalism would mean little more than the majority giving up its position of political, cultural, and demographic group hegemony as exemplified in the homogenous nation-state.[11] His ideas were also linked to activism for the legislative enforcement of multicultural tolerance and ongoing Jewish immigration. In Austria, for example, Joseph II's 1781 Edict of Toleration (which Mendelssohn printed and distributed as propaganda) was the result of a literary scene that Mendelssohn had fostered in the cities, as well as the intervention of wealthy Court Jews.[12] Menasseh ben Israel (1604–1657) the Jewish intellectual behind the readmission of Jews to England under Cromwell, was also viewed as a proto-*Haskalah* figure by Mendelssohn, who looked at ben Israel's efforts to promote "tolerance" in the Netherlands as a template for action, and who translated ben Israel's apologetic *The Vindication of the Jews* into German in 1782. Perhaps the pinnacle of Mendelssohn's career was his publication of *Jerusalem* (1783), a work of Utopian multiculturalism that propagandised the separation of Church and State, religious freedom, and the idea that "a man's racial origin or religious affiliations would play no part in any sphere of life except that of religion."[13]

As Jacob Katz has noted, deception about the nature of Judaism has been a central element of Jewish promotion of multiculturalism from the time of Mendelssohn. Because of the decline in power of the European monarchies and the rise of democracy, older Jewish privileges (e.g., tax farming and avoiding conscription) were also declining. The early Jewish promotion of multiculturalism was designed in part to enable Jews to acquire equal rights in legislation with the natives of European nation-states, thus providing Jews with opportunities to establish influential relations with new, rising native elites — parliamentary, commercial, and professional — and to obtain a new set of privileges. To use Yarvin's terminology, Jews fully intended to become an integral part of, if not to lead or dominate, "the Cathedral." The push for equal "rights," and its justification, of course, was, as Katz points out, based on the lie that Judaism was "a broad-minded and tolerant religion."[14]

This was the ruse presented by the "Grand Sanhedrin" of Jewish representatives convened in Paris by Napoleon in 1807, after which Jews were formally acknowledged within legal proclamations for the first time as Frenchmen, and citizens of the French Empire.[15] *In a legal sense, and in terms of meaningful precedent, we can pinpoint the date on which Europe became multicultural as March 17 1808, a fact that is tied directly to the history, activism, ideas, and indeed the deceptions, of the Jews.* The consequence was the perpetuation of an ethnocentric nation [Jews] within an increasingly atomised culture [that of the Europeans] in which the very notion of citizenship had been fundamentally diluted. From this proto-multiculturalism derives the intense suspicion of anti-Semites in the post-Enlightenment period that Jews had essentially deceived their way to citizenship, and that their assimilation was purely superficial, with the Jews remaining a "nation within a nation." The fears of the anti-Semites thus reflected not only their antagonism toward Jewish clannishness and the reality of Jewish privilege, but also a growing awareness of the disintegration of their own ethnic and cultural cohesion. Such has been the fundamental dynamic of Western multiculturalism ever since.

Aside from the philosophy of the Rationalists and the activities of Mendelssohn and the *maskilim*, and the legal watershed of 1808, Western multiculturalism, in a radical demographic sense, is a very recent phenomenon, dating from the period 1945–1965 and accelerating rapidly over the last 30 years. This event, again, is inseparable from the Jewish historical trajectory, since the Holocaust narrative has been ruthlessly employed to destroy the moral foundations of the claims of Europeans to their own lands, to demonise any European employment of the language and ideas of race, to instigate a culture of European guilt and reparations, and to facilitate a perverse deification of the Jews and the revived "values" of Mendelssohn — tolerance, diversity, and pluralism.[16] The Holocaust is the lynchpin of modern education in multiculturalism and human rights, without which it is difficult to imagine anything on the scale we are currently witnessing in the form of mass migration, White marginalisation, and the endless pushing of the frontiers of "tolerance" into new forms of the Different, be they sexual perversions, psychotic identities, or White radical self-abnegation.

In my forthcoming book *On the Jews*, I put forth the theory that there have been three sustained "Great Reactions" of long duration against the Jews in European society, between which Jewish populations adapted their positions and increased in strength. Anti-Jewish violence during the Crusades, the evolution of the so-called 'Blood Libel' and associated folklore regarding Jews, and the earliest expulsions of usurers, were key elements of the “First European Reaction” (1095–1290). Increased involvement of Church and State, and a somewhat sociological turn in the Church’s view of the Jews (e.g., the activities of Martin Luther in Germany and the war on the *conversos* in Spain) in the late medieval and early modern periods comprised the ‘Second European Reaction” (c.1380–1535). The “Third European Reaction” (c.1870–1950) was relatively short-lived, but was highly focused on the aftermath of Jewish emancipation and the fulfilment of Mendelssohn’s pluralist vision — the economic, social, and political impact of the Jews on European society. What began as opposition to Jewish political “emancipation” developed into a coherent political philosophy and ideology based on several key precepts:

- Jews are a separate and distinct ethnic group, inherently different in traits and characteristics from Europeans.
- Jews are incompatible with nationalism because they possess cultural and national aspirations of their own, cannot be integrated, and thus represent a state within a state.
- The modern state has become subject to an aggressive, speculative, and exploitative capitalism pioneered, and in many cases operated, by Jews.
- Jewish influence in public life is closely connected with the negative aspects of modernity and European racial decline.
- The excesses of Jewish influence in public life under democracy required the democratic mobilization of anti-Semitism under anti-Semitic parties, an anti-Semitic press, and the expansion of anti-Semitism in culture.

As was the case in previous Reactions, Jews developed a formidable response. In the West, they strengthened existing ties with friendly European elites and formed their first formal, secular defense committees, from which they agitated for speech laws and other oppressive legislation. In the East they had two primary strategies. In the first, they began one of the largest propaganda hoaxes ever conceived and, under the guise of mass pogroms purportedly instigated by Russian elites, mass migrated to the West, especially the United States, accompanied by waves of media-induced sympathy. In the second, they threw their demographic bulk and intellectual aggression into Communism, forming its vanguard and using its momentum to exact revenge on a Russian elite that they felt had failed to support their interests, and against an East European peasantry they often viewed as little better than animals.[17] In a final strategy, the Jews developed Zionism, with Palestine postulated as a Jewish homeland but instead coming to represent a colonial halfway house, a safe haven from which to operate in tandem with a growing and increasingly powerful Diaspora in the United States, and a nuclear-powered “safe space” to be utilized in the event of a Reaction. These strategies would be so successful that they would prompt historian Yuri Slezkine to describe the twentieth century as “The Jewish Century.”[18]

World War II was comprised of a series of overlapping conflicts, one of which, the Third European Reaction against the Jews, unleashed decades, if not centuries, of suppressed inter-ethnic tensions throughout Europe. Jews were frequently active, and violent, participants during the war, meaning mass casualties were inevitable.[19] The number of deaths on all sides was significant. But honest, full, and unbiased accounts of why this inter-ethnic catastrophe occurred, and the true nature of its extent, remain absent from the mainstream, and extremely rare in scholarship. What instead emerged in the aftermath of the war was a “Holocaust Industry” that initiated an era of “White Guilt” that has, in turn, contributed heavily to the Western cultural paralysis and inertia of the present time.

In the aftermath of the Third Reaction, this paralysis and inertia was furthered by the further entrenchment and adaptation of the Jews within European civilisation. The period since 1945 has witnessed growing Jewish influence in Hollywood, academia, and the press, and the truly extraordinary growth in power of the Jewish defense leagues, most notably New York’s Anti-Defamation League (ADL). Buoyed by the financial support of wealthy Jewish donors from the worlds of international finance and the mass media, the ADL and similar organizations throughout the West have assumed an importance in public life far out of proportion to the size of the population they exclusively serve. Their legacy has been the rapid expansion of speech legislation in White-majority countries, the invention of so-called “hate crime” legislation, the slow creep of mass censorship, and, finally, the ceaseless promotion of the multicultural state.

Multiculturalism can be regarded as the zenith of Jewish adaption in the wake of Third Reaction. Any discussion of a modern-day “Cathedral” of interests that does not take into account the role of Jewish intellectuals and oligarchs in the expansion, promotion, and protection of the multicultural state is simply disingenuous. There is clear and unambiguous evidence that Jews played an important role, as Jews, in the transition of American immigration policies between the 1920s and 1960s, and that Diaspora Jews, generally speaking, continue to describe themselves, and behave, as conspicuous multiculturalists (e.g., see the work of Kevin MacDonald on the United States, and Brenton Sanderson on Australia, as well as my own work on the U.K., Ireland, and the international mass migration scene — here and here).[20] Of further interest is Judith Goldstein’s recently published, and extremely interesting, *The Politics of Ethnic Pressure: The American Jewish Committee Fight Against Immigration Restriction, 1906–1917*, in the course of which Goldstein writes that:

> **The AJC was the most active and important anti-restrictionist lobbying group. … It allied with Italian, German, and Scandinavian groups, but none of them displayed the interest, knowledge, and sophistication on the immigration issue that characterised the AJC effort. … In each of the legislation battles the AJC sought to delay consideration of test bills and to block their passage. … In**

> **their anti-restrictionist campaign, Jewish spokesmen glorified the long-time policy of open immigration and the practice of "cosmopolitan nationality."[21]**

That the historical relationship between Jews and multiculturalism, and the concept of "cosmopolitan nationality," has recently dovetailed with the drive of international finance for mass migration and the liquidity of labor does not detract from the deeply historical and intense Jewish interest in, and involvement with, the multicultural project. Modern multiculturalism assists the cultural survival of non-host populations while suppressing the host via "antiracism" legislation, education, and social propaganda. As Stuart Schoenfeld has pointed out, Jews are prime beneficiaries of both.[22]

Do Jews in the American Elite Exhibit Ethnic Nationalism?

It really does defy belief that anyone could deny the strength of ethnic nationalism and identification among Jews in the American elite. In fact, the argument runs so strongly against common sense and popular knowledge that one can only conclude that the argument is being made entirely in bad faith. Jewish ethnic nationalism, in the form of Zionism, is at the forefront of American elite politics, something more than capably demonstrated in Walt and Mearsheimer's *The Israel Lobby and U.S. Foreign Policy* (2007). Zionist politics is supported tactically and financially by a considerable number of very influential Jewish politicians and oligarchs, who in turn represent some of the wealthiest figures in the contemporary American elite.

More than half of the top twenty political donors in America are Jews, and of these at least eight are committed Zionists (Sheldon Adelson, Stephen Schwarzman, Donald Sussman, Jeffrey Yass, Michael Bloomberg, Henry and Marsha Laufer, Josh Bekenstein, Bernard Marcus), with the precise political affiliations of Stephen Mandel, Deborah J. Simon, and James H. Simons unclear (Thomas Steyer would appear to be less inclined towards Zionism and is half-Jewish). Of the nine sitting Jewish Senators in Congress, eight (Dianne Feinstein, Ron Wyden, Chuch Schumer, Ben Cardin, Michael Bennet, Richard Blumenthal, Brian Schatz, and Jacky Rosen) have demonstrated more or less consistent support for Zionism as a political project, as well as legislation strengthening the position of Jews in the United States (e.g. legislation outlawing anti-Semitism). Only Bernie Sanders would appear to have a more ambiguous position on these matters.

The key point here is that these donors and politicians are the driving force of American policy on Israel, and are much more influential than either individual "Calvinist" or "super-Protestant" donors, and certainly much more influential than grassroots relatively less wealthy Christian Zionists who are themselves the puppets of a lucrative propaganda machine. Curtis Yarvin has attempted to explain away the nature of this kind of influence by making the argument that money is not directly linked to power (for a scholarly counter-argument, see here), even stating in a recent podcast "I don't think [Jeff] Bezos has a lot of power." With this level of reasoning, tied to Yarvin's apparent deification of ultra-capitalists, it's perhaps unsurprising to see a similar denial of reality in the face of obvious Jewish influence and strong Jewish identity in the American elite.

Did Jews want to imitate WASPs, or to topple them?

I agree with Yarvin's statement that Jewish immigrants to America "wanted to get ahead … They wanted money and power." I disagree with the emphasis he lays on the individual nature of this drive for money and power. Historically, Jews have placed a very heavy emphasis on economic, political, and social group co-operation. Jews remain notable for high levels of in-group philanthropy, and Jewish defense bodies tend to be extremely well-funded.

Contrary to Yarvin, there is very little evidence that Jews were "drawn to the social patterns of the most prestigious class in their new country—the mainline "super-Protestants." In many cases, these positions were frankly impossible due to direct clashes of interest. As discussed above, some of the key concerns of the "super-Protestants" in the years of mass Jewish immigration (*c.*1880–1930) included controlling the demographic make-up of the country via immigration restrictions, and attempting to promote racial hygiene in the form of eugenics. Jews were very strongly opposed to both.

There is little question that Jews were keen to obtain the outward signs of social climbing in America — by, for example, entering certain professions or joining fashionable golf clubs. But underlying many of these economic advances was an outright hostility to the culture, politics, and behavior of the Protestant Brahmin class. In this regard, Yarvin's definition of "assimilation" needs to be problematised. As I've argued elsewhere, and developed further in my forthcoming book, it is highly doubtful whether genuine Jewish group assimilation has ever occurred in any nation at any time. In the United States, Jewish "assimilation" has involved the academic deconstruction of WASP cultural heroes (e.g., T.S. Eliot, **Richard Wagner**), the pathologization of the WASP family (Freud, the Frankfurt School, and their intellectual followers), and the weaponisation of WASP children during the 1960s "New Left" revolution (perversely caricatured — using a phenotypically WASPish Jewish family — in Philip Roth's *American Pastoral*); the **Jewish identifications** of the Jewish participants in the New Left are well-documented. With the vanishing of the WASPs as a visible cultural elite, the Jewish cultural elite has distinguished itself not by following old paternalistic WASP cultural patterns, but by moving its gaze onto less privileged White classes and targeting them with the same hostile attitude — the denigration and demonisation of rural Whites and their culture, the ongoing promotion of mass migration, and the pathologisation of White identity in its entirety.

The central problem with Yarvin's argument is that none of the worst ideas and activities at the forefront of what he calls "the Cathedral" are Calvinist or "super-Protestant" in origin. Feminism, Cultural Marxism, modern consumer credit, international vulture fund capitalism, transgenderism and the concept of fluid sexual identities, **Whiteness Studies**, cosmopolitan pluralism, and open borders philosophies are simply stunning in the uniformity of their Jewish origins. Yarvin implies that because these ideas cannot be found in the Old Testament ("The Midianities!" he cries) then the fact they've been innovated by Jews is meaningless. We are expected to believe that these Jews are just wannabe-WASPs, despite their Jewish upbringing, Jewish spouses, and often explicitly Jewish self-explanations. What Yarvin neglects is that old-form Judaism is merely a template for "getting on in the world" and that Jewishness has been divorced from its exclusive reliance to the finer points of Judaism since at least the era of the *maskilim.* (This is one of the main reasons for the intense Jewish celebration of Spinoza, who was seen as ushering in a new method of "being Jewish.") As Robert Amyot and Lee Sigelman have pointed out, "Jewish identity has been transformed from predominantly religious to predominantly ethnic."[23] What we see today is not an accidental elite. It's not an elite built on mimicry. It is the culmination of the historical trajectory of the post-ghetto Jew — a hostile elite in power.

One need only look to the example of the old Russian Empire to see how Jews tend to view their relationships with elites, relationships that are built on self-interest more than imitation. For centuries Jews were content to be close partners with Russian nobles in the economic exploitation of the peasantry. Once the peasants were emancipated, however, and a new paternalistic attitude took hold among the nobles, resulting in the removal of certain Jewish privileges (tax farming and tavern keeping), Jews threw themselves first into attempts at the financial dispossession of their former partners and, when that failed, into the Bolshevik drive for their total elimination as a class.

Does anti-Semitism boast "too much" evidence?

When I first started looking into anti-Semitism and the history of the Jews, I was struck by the way in which anti-Jewish criticisms were often summarily dismissed in mainstream literature as vague and bigoted accusations built on stereotypes. The standard characterisation of anti-Semitic material has often been that it is based on a kind of lazy reasoning (e.g., "anti-Semitism is the socialism of fools") replete with gross generalisations about "the Jew." There is certainly some material, normally centuries old, to which these descriptions could arguably be applied.

In more recent periods, however, anti-Semitism has come to rely on evidence and facts, with a certain focus on named individuals and their ideas and actions, as the only possible counterweight to the overwhelming power and influence of opposing forces. With nothing but truth on their side, the anti-Semites have thrown themselves ever harder on the need to offer as much as they can in defense of their arguments. As Hillaire Belloc remarked in his *The Jews* (1922), when men like German historian Heinrich von Treitschke were silenced for complaining publicly about "the unjust influence of the Jews in the press," and later had their writings denounced as "the extravagancies of fanatics," they were ultimately able to frustrate their opponents only "by the quotation of an immense quantity of facts which could not but remain in the mind.” The idea that someone can analyze Jewish power and influence credibly without being well armed with facts and data is ridiculous.

The simple fact remains that writing or speaking about Jews is a very difficult task — not just intellectually in terms of gaining a grasp of the relevant ideas and the vast quantity of literature, but in terms of the extremely negative reception such writings will inevitably meet. In some countries, writing negatively about Jews will lead to imprisonment. In most, it can lead to a loss of livelihood. In all, it will lead to a level of derision, scorn, and dismissal. This is the case regardless of the level of effort and scholarship that might be invested in such a work. I honestly can’t think of a more thankless task, which leads me to the belief that there must be at least some level of fanaticism in all who take up the pen in this way.

I recall my first encounters with the work of Kevin MacDonald, and being impressed with the bibliography and scale of reading involved — much greater than anything I was used to in some of the standard histories I’d read. I was quite stunned then, when I began to read some of the early criticisms of MacDonald’s trilogy, some of which have been regurgitated as recently as the Cofnas intervention in 2018. I’m thinking mainly of the accusation that MacDonald had taken some of his many hundreds of quotations “out of context,” as if taking an objective fact from an author’s book means that we are also bound to adopt or include his or her subjective opinions. Some of the criticisms of MacDonald’s use of texts were so infantile and pedantic that, rather than making me reconsider the utility of MacDonald’s thesis, it drove me to reflect on the absolute necessity of making claims about Jews as “watertight” as possible. Of course, nothing would ever be enough to appease certain elements, but, for the right people, it seemed to me that well-referenced, evidenced-backed work would be the only way of getting past those running intellectual interference. There could simply never be “too much” evidence.

Imagine my surprise, then, on seeing Curtis Yarvin’s claim that anti-Semitism now boasts “too much” evidence. I’ll grant Yarvin this — he is original. His main grievance seems to be that in order to disprove the claims of anti-Semites he’d have to wade through vast amounts of evidence in order to disentangle truth from fiction. His main problem with MacDonald’s work therefore seems to be that he doesn’t want to go through the same two hundred or so texts for each volume in order to offer a different interpretation. Having nothing to respond with, he simply denigrates the need for a response, walks away, and calls that a victory.

Conclusion

All of this, to use Yarvin’s metaphor, is a *canonical example* of glove waving. Who is really engaged in distraction here? Who is really holding up the trial by asking if the gloves fit, or, rather if they fit “the five tests of belief system classification”? Who is calling for acquittal if these gloves don’t fit? In Moldbug’s world, money doesn’t equal power, Jeff Bezos is a political "average Joe," and the Jews are just Calvinist WASPs who like bagels. In Moldbug's world, we live our lives under a "Cathedral" of interests dominated by the ideals of "super-Protestantism." In Moldbug's world, anti-Semitism is cant, and our best future lies in the kind of materialistic techno-oligarchy offered by Peter Thiel, the personification of the Republican Party's surreal combination of stale mercantilism and liberal views on social issues.

I'm glad I don't live in Moldbug's world. In my view, if I walk into a Cathedral and find it full of Jews, the chances are that I've walked into a synagogue by mistake. And so here we are, locked in together, along with history and a certain uneasy sense of inevitability. How to close the essay? Perhaps with Carlyle:

These days of universal death must be days of universal rebirth, if the ruin is not to be total and final.
Latter Day Pamphlets, No.1

[1] Yarvin quotes Walt Whitman on the socialist tendencies of Carlyle, adding "You will indeed see Carlyle, especially in his early works—before he has entirely rid himself from his old group of Radical friends, to be exact—take just this tack. Much of it is still found in *Chartism* (1840)." Carlyle in fact wrote his excellent "Chartism," a thoroughly socialist anti-establishment work, in his mid-40s, and reiterated some of its ethos in *Latter Day Pamphlets* around a decade later. It's quite clear that throughout his life Carlyle had an intense sympathy for the White British working classes, and, unusually for his time, for the Irish as the worst victims of the excesses of imperial mercantile interests.

[2] Yarvin has only been discussed once previously at *The Occidental Observer*, where he has been discussed, in poor context in my opinion, by Marcus Alethia, as a "brilliant neoreactionary thinker and half-Jew."

[3] S.B. Fishman, *Double or Nothing? Jewish Families and Mixed Marriage* (Waltham: Brandeis University Press, 2004), 128.

[4] See, for example, C. Levitt, "The Prosecution of Antisemites by the Courts in the Weimar Republic: Was justice served? *Leo Baeck Institute Yearbook*, vol. 35. (London: Secker and Warburg, 1990), 151-167.

[5] See R. Bytwerk, *Julius Streicher: Nazi Editor of the Notorious Anti-Semitic Newspaper Der Sturmer* (New York: Cooper Square Press, 2001), 24. See also the example of Arnold Spencer Leese, an Englishman imprisoned for publishing anti-Semitic pamphlets.

[6] For English examples see J. Gillingham, *Anglo-Norman Studies: Proceedings of the Battle Conference*, Volume 25 (Woodbridge, 2003), 145. For French examples see, N. Roth, Medieval Jewish Civilization: An Encyclopedia (New York: Routledge, 2003), 605.

There are many examples from medieval Germany of anti-Semitic agitators having limbs severed, or being executed. See, for example, Benjamin Ginsberg, *The Fatal Embrace: Jews and the State* (Chicago: Chicago University Press, 1998), 12.

[7] For Nietzsche and Wagner see R. Holub, *Nietzsche's Jewish Problem: Between anti-Semitism and anti-Judaism* (Princeton: Princeton University Press, 2015). For Lindbergh see K. MacDonald's Preface to *The Culture of Critique*.

[8] M. Mendelssohn, "Anmerkung zu des Ritters Michaelis Beurtheilung des ersten Teils von Dohm, über die bürgerliche Verbesserung der Juden," (1783), *Moses Mendelssohn gesammelte Schriften*, ed. G. B. Mendelssohn (Leipzig, 1843), vol. 3, 367.

[9] E. Nimni, *The Challenge of Post-Zionism: Alternatives to Fundamentalist Politics in Israel* (New York: Zed Books, 2003), 138.

[10] M. Mendelssohn, *Moses Mendelssohn: Writings on Judaism, Christianity, and the Bible* (Brandeis University Press, 2011), 53.

[11] *Ibid*, 40. In Mendelssohn's words, "It is obviously the duty of the stronger to … stretch out his arms and, like Augustus to cry out "Let us be friends!"

[12] A. D. Low, *Jews in the Eyes of the Germans: From the Enlightenment to Imperial Germany* (Philadelphia: Ishi, 1979), 17.

[13] J. Katz, *Exclusiveness & Tolerance: Jewish-Gentile Relations in Medieval and Modern Times* (New York: Schocken, 1975), 179.

[14] *Ibid*, 186.

[15] E. Benbassa, *The Jews of France: A History from Antiquity to the Present* (Princeton: Princeton University Press, 1999), 89.

[16] See P. Gottfried, *Multiculturalism and the Politics of Guilt: Toward a Secular Theocracy* (Columbia: University of Missouri Press, 2002).

[17] See Haim Nahman Bialik's poem "The City of Slaughter," a masochistic pogrom fantasy, which describes Ukrainian peasants as "wild ones of the wood, the beasts of the field."

[18] Y. Slezkine, *The Jewish Century* (Princeton: Princeton University Press, 2004).

[19] See B. Ginsberg, *How the Jews Defeated Hitler: Exploding the Myth of Jewish Passivity in the Face of Nazism* (New York: Rowman & Littlefield, 2013).

[20] See also, Frank, Gelya. “Jews, Multiculturalism, and Boasian Anthropology.” *American Anthropologist*, New Series, 99, no. 4 (1997): 731-45.

[21] J. Goldstein, *The Politics of Ethnic Pressure: The American Jewish Committee Fight Against* Immigration Restriction, 1906-1917 (New York: Routledge, 2020).

[22] S. Cohen, *National Variations in Jewish Identity: Implications for Jewish Education* (New York: SUNY Press, 2012), 146.

[23] Amyot, Robert P., and Lee Sigelman. “Jews without Judaism? Assimilation and Jewish Identity in the United States.” *Social Science Quarterly* 77, no. 1 (1996): 177-89.

Review: The Trial of the Chicago 7

theoccidentalobserver.net/2020/10/27/review-the-trial-of-the-chicago-7

Andrew Joyce, Ph.D. October 27, 2020

“Aren’t the Chicago 7 all Jews?” President Richard Nixon

Richard Nixon was wrong when he assumed that every member of the Chicago 7 was Jewish, but he was close enough. The 1969 trial of seven leftwing activists for inciting a riot at August 1968’s Democratic National Convention was an intensely Jewish moment in American history. Of the seven activists on trial, three were Jews (Abbie Hoffman, Jerry Rubin, Lee Weiner), and a further two (Tom Hayden and David Dellinger) lived their lives in a heavily Jewish milieu and dedicated themselves to Jewish causes. The judge in the trial, Julius Hoffman, was Jewish, as were both defense attorneys (William Moses Kunstler and Leonard Weinglass) and one of the prosecutors (Richard Schultz). For several reasons, I’ve always regarded the ultimately chaotic and clownish trial of the Chicago 7 as nothing more than a piece of degenerate Jewish political performance art, demoralising to the American justice system and energising to a new generation of Judeo-Anarchist activists. These shambolic events of 1968/9 have now been disinterred for Netflix’s propagandistic and revisionist account of the episode, *The Trial of the Chicago 7*, in which Jewish writer/director Aaron Sorkin attempts to refashion its “lessons” for application in Trump’s America. The result is both historically disingenuous and artistically bland.

Sorkin’s *The Trial of the Chicago 7* opens with a montage of eight [including Bobby Seale] activists preparing to protest at the Democratic National Convention in Chicago. There are several clear dogwhistles to Black Lives Matter, with barely veiled justifications of violence, including an exchange in the opening montage between Black Panther Leader Seale and a woman named Sondra. Sondra attempts to reason with Seale that his presence as a Black leader at a potentially violent rally will be taken “out of context” by “every White person in America.” As Seale persists in his preparations, Sondra begins to invoke “Dr King” before Seale responds:

> **[King] Is dead. He has a dream? Now he has a fuckin’ bullet in his head. Martin’s dead, Malcolm’s dead, Medgar’s dead, Bobby’s dead, Jesus is dead. They tried it peacefully, we gonna try something else.**

This “something else” isn’t explored in any significant way because the film proceeds from the understanding that the violence and unrest in Chicago was purely the result of police brutality and bad local government. Painfully unaware of itself, the film sits uneasily in the aftermath of catastrophic policing and government during Charlottesville’s 2016 rally, an event that has unfairly gone down in history and popular consciousness as an exemplar of a “bad protest.” The ghost of Charlottesville, for me at least, hangs heavily over *The Trial of the Chicago 7*, highlighting its hypocrisy and lending the film a somewhat satirical or parodic quality that is entirely unintended and which, to my mind, is never shaken off.

The necessity of portraying the radical defendants as sympathetic has required a remarkable taming of all the characters involved, to the extent that all appear innocent to the point of mediocrity. Almost everyone in the film is two-dimensional with the possible exception of Hoffman and Rubin who are nevertheless portrayed as harmless, big-hearted clowns. Noted in history for their vulgarity and aggression (Abbie Hoffman declared of his intentions on going to Chicago:” We are dirty, smelly, grimy and foul. … We will piss and shit and fuck in public. … We will be constantly stoned or tripping on every drug known to man”), Hoffman and Rubin are reduced by Sorkin to rather bloodless and timid comic relief. We are given no indication as to the motivations or life trajectories of either Jewish activist, or indeed any of the Chicago 7, presumably because we are meant to assume that they were simply “good people” who wanted only to end the war.

As *The Times of Israel* has noted, the film represents a trial bleached of its intensely Jewish qualities. I’ve written previously that the 1960s New Left was indisputably a Jewish subculture. Jerry Rubin, given no backstory in Sorkin’s film, had “solidly Jewish roots” and after receiving his baccalaureate “he attended Hebrew University and later returned to Israel to spend a year there with his brother.”[1] His ‘Youth International Party,’ or Yippies, was co-founded with fellow Jewish radicals Abbie Hoffman and Paul Krassner. He married a Jewish woman, Mimi Leonard. Rubin conceived of himself as being at war with the White race. By his own admission, Rubin stated that in forming the ‘Yippie’ movement he had “dropped out of the white race and the Amerikan [sic] nation.”[2] Rubin believed that Jews in particular were “obligated to resist the fascism of whiteness.”[3] He was motivated by narcissistic notions of Jewish moral superiority, indicating a strong identification with his fellows Jews. In a book he wrote while in County Jail, he noted that “It is the Jew who should always be on the side of the poor, the oppressed, the underdog, the wretched of the earth. … And thousands of ex-Amerikan, ex-Jews are. Three of the kids killed at Kent State were Jews. An unusually high proportion of hippies and revolutionaries are Jews."[4]

Despite having no attachment to the religious content of Judaism, Abbie Hoffman was undoubtedly also deeply connected to his Jewishness and the "invisible" Jewish subculture. He attended Brandeis University (mentioned in the film) at a time when it was basically a refuge for blacklisted Jewish academics, such as the Frankfurt School's Herbert Marcuse, that had been rooted out from Harvard and MIT as 'subversive' by McCarthy. Brandeis survived the purge unscathed because McCarthy refused to target the university for fear of being branded anti-Semitic.[5] One of Hoffman's psychology professors was Abraham Maslow, who imparted to the young Hoffman that society needed changing, and that nonconformity was "a positive sign of mental health." Hoffman adored Maslow, later reflecting on his Brandeis days by stating, "Most of all I loved Abe Maslow." During Hoffman's attendance at Brandeis, Maslow formed a committee of correspondence which widened the circle of Jewish intellectuals who would essentially incubate the younger generation of Jewish radicals who would comprise the new Jewish subculture. As Gerald Sorin puts it, "Jewish overrepresentation in New Left movements looked like Jewish overrepresentation in old left movements."[6] Maslow began corresponding with fellow Jewish gurus Eric Fromm, Kurt Goldstein, Paul Goodman, Ashley Montagu, and David Reisman among others, and together they founded *The Journal of Humanistic Psychology*. Hoffman, awed by these fellow-ethnic subculture figures, referred to them as "giants" who "walked in the space of my intellectual world."[7] Hoffman was clearly engrossed in non-religious expressions of Jewish identity and in the Jewish subculture, writing in his autobiography that "I came into this world acutely aware of being Jewish and I'm sure I'll go out that way."[8]

None of this is probed in the film, which altogether dodges the prospect of exploring Jewish radicalism in the New Left. What is offered instead is a watered down, ethnically ambiguous, court procedural designed to act as a feel-good movie for comfortable, immature, middle-class leftists who daydream about sticking it to an image of "the Man" that hasn't had any relevance for over 50 years.

After the opening montage, the film shifts forwards to the trial, returning during key witness testimonies to important moments from the protest. This has the doubly negative effect of both stalling any potential for building tension within the courtroom setting, and splintering any coherent narrative of how and why the protest/riot was planned and executed. John N. Mitchell, the Attorney General, appoints Tom Foran and Richard Schultz as the prosecutors, while all the defendants except Seale are represented by William Kunstler and Leonard Weinglass (played by the Jewish actor Ben Shenkman). Schultz, who in reality was highly ambitious and quite aggressive during the trial [transcripts are available here], is played by the Jewish actor Joseph Gordon-Levitt in a mawkishly written role as very much in sympathy with the protestors, and as clashing with an oppressive and legally questionable WASPish system that he has reluctantly become entangled with. The overall impression, despite Sorkin's bleaching of Jewishness from the trial, is that of brave, big-hearted Jews and Blacks against cruel WASPs and violent police.

Judge Julius Hoffman, played here by Frank Langella (not Jewish), demonstrates clear bias for the prosecution as well as total incompetence, bad hearing, and poor memory. The trial is constantly interrupted by Hoffman's inadequacies and biases (exaggerated in the film), by shouts from Abbie Hoffman and Jerry Rubin, and by the interventions of the defense lawyers. In reality, the leftwing audience in the gallery during the trial was notoriously noisy, violent, and difficult, which caused many breaks in proceedings. In the film, however, the gallery is extremely well-behaved with Hoffman himself responsible for most of the disruptions. Judge Hoffman, who is as two-dimensional as every other character in the film, is used mostly as a foil for the childish activities of Abbie Hoffman and Rubin, who show total contempt for the entire judicial process. Hoffman, inept more than malevolent, makes for a poor villain, but since his worst excesses are intercut with faceless, helmeted police wielding batons, we are presumably supposed to perceive him as the representative of "the System" against which the Chicago leftists are "bravely" warring against. Notably stripped from the film is any reference to the real-life exchanges between Abbie Hoffman and Julius Hoffman that involved Jewishness. In particular, Abbie Hoffman accused the judge of betraying Jewish interests, calling out in Yiddish during the trial that Julius Hoffman was a ""*Shande fur de Goyim* [Disgrace for the Gentiles]" a "Front man for the WASP elite," and a "disgrace to the Jews, you could have served Hitler better." During one episode, Hoffman and Rubin entered the courtroom in judges robes. This is repeated in the film with very one notable omission — in reality the robes had yellow stars on them. Sorkin's omission can be attributed to the desire to clean the film of explicit allusions to Jewishness, and possibly also the desire to absolve the pair of a tastelessness that was in fact their hallmark.

In his *The Ordeal of Civility* (1974, 193) John Murray Cuddihy notes the overtly ethnic subplot of the trial, particularly the infighting between defendant Abbie Hoffman and Judge Julius Hoffman, the former representing the children of the Eastern European immigrant generation that tended toward political radicalism, and the latter representing the older, more assimilated German-Jewish establishment.

Seale's attorney is not present due to illness, but Seale is repeatedly told by Judge Hoffman that he can't represent himself. The constant silencing of Seale, historically accurate, along with some broader subtle commentary on police violence against Blacks, is the only clearly sustained narrative of the film, and was the only aspect I found remotely interesting. Deprived of legal assistance, Seale takes informal advice from his associate Fred Hampton. Seale finds out during the trial that Hampton has been killed during a police raid. This prompts Seale to become more assertive in pushing for his right to defend himself. Judge Hoffman responds by having Seale taken to another room, beaten, and returned gagged and shackled. The sequence is milked in the film for propaganda value, omitting the fact that, in reality, Seale had violently lunged at prosecutor Schultz and that it was the plan of the defendants to have Seale "bound and gagged so they could demonstrate to the world that the federal courts were racist." The scene ends with Hoffman, losing control of the courtroom, taking Schultz's suggestion of declaring Seale's case a mistrial.

Aside from the propagandistic treatment of Seale's experiences, *The Trial of the Chicago 7* lacks authenticity and emotion. With Seale released from the trial, the film loses even more narrative direction. Kunstler and Weinglass decide to call Ramsey Clark, who was Attorney General during the riots, as a witness. Although Clark is willing to co-operate, and is willing to go on record that violence was started by the police, Judge Hoffman refuses to let the jury hear his testimony. Dellinger reacts furiously, punching a bailiff, resulting in his arrest, but since Dellinger has hardly featured in the film apart from waving to his wife and son, it's difficult to care. There is a last-minute scramble to introduce tension by focusing on the discovery of a tape in which Hayden is heard, prior to the riot, declaring "Let blood spill everywhere." The sequence is treated in a very ham-fisted way by Sorkin, and is destroyed by being explored, yet again, in flashbacks. Bringing the movie to a close, Hayden uses his closing statement by naming over 4,500 soldiers that died in the Vietnam War since the trial began, in spite of the judge's instructions and objections. This prompts many in the court room to stand and cheer, and even Schultz joins in. This closing sequence prompted the real-life Schultz to comment: "That never happened. It was a total fantasy for Hollywood."

The film closes by listing the various convictions for contempt handed down by Judge Hoffman, all of which were later overturned by other courts. We then find out that Tom Hayden went on to become a politician, and that Jerry Rubin became a stock trader. The seeming incongruity in these career choices, and the feeling that it undoes the trite anti-establishment theme we've been presented for two hours, embodies the fact that, stripped of the dirty reality, this is a film without any clear message at all. It isn't focused enough to be an anti-war film, it hints at commentary on police violence but never directly engages with it, and it never explores the motivations of the radicals and so can never explicitly endorse them. In this sense, Sorkin's movie is a perfect work of filmic neoliberalism, capable of digesting leftist radicalism and regurgitating it in a more palatable, marketable fashion while ignoring its glaring contradictions and ethnic identifications. Sorkin's film has absolutely nothing to do say about the way in which these "radicals" became part of the System, or rather that they became an iteration of a new system of control via their participation in politics, the stock market, and, in Lee Weiner's case, the ADL.

Weiner, a sociology professor and the last surviving Jewish member of the Chicago 7, has perhaps two lines in the entire film. Known in reality as the "quiet one," this is perhaps justified, but his post-trial career trajectory is probably the most interesting. A 1976 article in *Mother Jones* reported that Weiner "is said to be somewhere near New York, leading a quiet life, sorting out what being Jewish means to him."[9] Weiner in fact began working for the ADL where, according to Spencer Tucker, he has been directing "special projects" for years.[10] When contacted in 2007 by Jeff Kisseloff for a phone interview, Weiner responded that he was "raising money to fight hate."[11] So Weiner, the "free speech" radical has become a key member of one of the most significant censorship organisations in the world.

Never explicit, it's in the contradictions and subtleties of the film that it's Jewish subtexts are revealed. I found it especially interesting that, during a heated exchange between Tom Hayden (played by the very WASPish Eddie Redmayne) and Abbie Hoffman (Sacha Baron-Cohen), there is a very prominent poster of Hitler in the background (with the caption "Visit Chicago" above it). The actual history of the poster is a play on contemporary accusations that Chicago Mayor Richard J. Daley was an authoritarian anti-Semite (he did in fact at one point shout at Senator Abraham Ribicoff: "Fuck you, you Jew son of a bitch, you lousy motherfucker go home.") In any case, Hayden stands directly in front of the Hitler poster, while Rubin, Hoffman, and Weiner stand on the other side of the room, giving the momentary impression of Jews vs WASP/Hitler. This takes on greater significance when one considers that there was some real-life antagonism between Jewish leftists and non-Jewish radicals like Hayden. Hayden was known to have disparaged "the New York intellectual culture," prompting Irving Howe, especially worried by New Left anti-Zionism, to denounce Hayden for his own authoritarian proclivities and to suggest that the New Left was becoming more "Christian" and "utterly American" (his most scathing insult) due to declining Jewish influence.[12] Howe needn't have worried — Hayden went on to work closely with Jews to innovate Holocaust reparations legislation in California (Holocaust Victims Insurance Act), to be celebrated by the Jewish National Fund for his support for Israel, to employ a Jewish press secretary (Ralph Brave), and to help pioneer "Holocaust education."

In some ways, it's the chaos underlying both the real trial, and its filmic representation, that embody the Jewishness of it best. As I wrote at the outset, I've always regarded the ultimately chaotic and clownish trial of the Chicago 7 as nothing more than a piece of degenerate Jewish political performance art, demoralising to the American justice system and energising to a new generation of Judeo-Anarchist activists. There was ultimately no meaning to the trial, just as there is no meaning to the film, other than directionless Jewish protest. As Jon Stratton has noted, echoing the comments of John Murray Cuddihy in *The Ordeal of* Civility, regarding the historical and ethnic issues underpinning the real trial:

> **The point I want to make here about these people, about the personas they presented which merged with the performances they undertook, is that they lacked civility. Their disruption was, at bottom, a public unsettling of the civility that orders American sociality … The Jews' lack of civility, and therefore the failure of Western people's attempts to develop reciprocally civil**

> **interactions with Eastern European Jews spread shockwaves through nineteenth-century society. In arguing a larger alienation — since the norms of civility merely spell out and specify for face-to-face interaction the more general values of the culture — the failure of civility came to define the “Jewish problem” as this problem reconstituted itself in the era of social modernity.[13]**

The trial of the Chicago 7 was ultimately a demonstration of Jewish tastelessness, chaos, and discord in the midst of American society, involving more than the specific antics of Rubin and Hoffman. The entire episode was a demoralising demonstration of Jewish disruption within the legal system, and the fact that basic Western values and modes of behavior have been viewed by Jews as hostile and oppressive. The trial of the Chicago 7, like so much Jewish activism, was essentially a war on civility. The same antagonisms can be seen today in the quintessentially Jewish vulgarity of comedians like Sarah Silverman, in the riots of Antifa, and in the increasing degeneracy of our cultural and political life. The spirit of the trial lives on in the ceaseless absolving of Antifa rioters of any legal responsibility for their violence and vandalism. Today’s Antifa, of course, will be tomorrow’s politicians, stock traders, and ADL speech monitors, certain to reminisce, without the slightest hint of self-awareness, on the good old days when they fought “the Man.” They might even make a film about it.

[1] S.R. Lichter and S. Rothman, ‘Jewish Ethnicity and Radical Culture: A Social Psychological Study of Political Activists,’ *Political Psychology*, Vol.3, No.1, (Spring 1981), 135.

[2] E. Sundquist, *Strangers in the Land: Blacks, Jews, Post-Holocaust America*, (Harvard University Press, 2005), 350.

[3] Ibid.

[4] Ibid.

[5] M. Jezer, *Abbie Hoffman: American Rebel* (Rutgers University Press, 1993), 21.

[6] G. Sorin, *Tradition Transformed: The Jewish Experience in America* (John Hopkins University Press, 1997), 223.

[7] Jezer, 25.

[8] Ibid, 8.

[9] *Mother Jones Magazine*, Aug 1976, 8.

[10] S. Tucker, *The Encyclopedia of the Vietnam War* (ABC-CLIO, 2011), 192.

[11] J. Kisseloff, *Generation on Fire: Voices of Protest from the 1960s, An Oral History* (University Press of Kentucky, 1997), 83.

[12] E. Lederhendler, *New York Jews and the Decline of Urban Ethnicity, 1950-1970* (New York: Syracuse University Press, 2001),198.

[13] J. Stratton, *Jewish Identity in Western Pop Culture: The Holocaust and Trauma Through Modernity*, (New York: Palgrave Macmillan, 2008), 182.

Four More Years Of …

theoccidentalobserver.net/2020/11/14/four-more-years-of

Andrew Joyce, Ph.D.

November 14, 2020

All our political forms are exhausted and practically nonexistent. Our parliamentary system and electoral system and our political parties are just as futile as dictatorships are intolerable. Nothing is left. And this nothing is increasingly aggressive, totalitarian and omnipresent. Jacques Ellul, *Anarchy and Christianity* (1991)

Look at them! Look at them, will you? Behold our politicians' horrible languid maws!; the courtier-like faces of department managers. They are indeed salesmen, for the very power of nations is measure in relation to their own mercantile activity. Jean Cau, *Le meutre d'un enfant* (1965)

"What's going to happen now?" I was asked earlier today. "Nothing and everything," I replied. Immigration, largely unchallenged and unscathed (excepting the incidental impact of COVID-19 on population movement) from four years of Trumpism, will now continue to accelerate unabated. Zionism will continue to enjoy the expansion of American institutional and military support, this time with the blood interest of Jared Kushner replaced with the Jewish spouses of all three of Biden's children. And the momentary Obama-era delusion of a post-racial America will continue to dissolve in the reality of the increasing awareness and importance of race throughout the West, not solely as a result of mass migration but also of the increasing ubiquity of the ideologies of racial grievance and revenge. There will, of course, be a dramatic change for the worse in tone and spirit, and some smaller legislative victories like the banning of federal anti-racism training will likely soon be reversed. The defeat of Donald Trump is also hugely demoralizing to many decent American people, and emboldening to their bitterest enemies. This is to be sorely regretted. But it is in the shared qualities of Trump and Biden, rather than the election and sham ballots, that the real nature of our political systems and their future can be perceived. And it is in these shared qualities that our true problems lie.

Parliamentary electoral democracy is merely a representation of the general system in which it operates. Slavoj Zizek comments:

> **At the empirical level, of course, multi-party liberal democracy "represents" — mirrors, registers, measures — the quantitative dispersal of different opinions of the people, what they think about the proposed programs of the parties and about their candidates, etc. However, prior to this empirical level and in a much more radical sense, the very form of multi-party liberal democracy "represents" — instantiates — a certain vision of society, politics, and the role of the individuals in it: politics is organized in parties that compete through elections to exert control over the state legislative and executive apparatus, etc. One should always be aware that this frame is never neutral, insofar as it privileges certain values and practices.**

The truth of the system, in terms of its non-negotiable aspects, is thus revealed in the "values and practices" privileged and ring-fenced under both Trump and Biden. What are these non-negotiables? Zionism, GloboHomo ideological capitalism and its "woke" leftist correlates, and the neoliberal promotion of GDP as the benchmark of human success and happiness.

AIPAC
AIPAC

Zionism

Jews have little to fear from a Biden presidency, which is presumably why *Haaretz* is claiming that the "American Jewish vote clinched Biden's victory and Trump's ouster. … American Jews decided the outcome of the U.S. elections." Donald Trump might have been hailed as the "most pro-Israel President in U.S. history," but Jews are notoriously unreliable in their partnerships with non-Jewish elites. Fate, it must be said, has not been kind to those gentile elites that have exhausted their usefulness to Jews. And Trump is surely exhausted, having spent a busy four years fighting for Jews in Israel and in the United States. He reversed long-standing US policies on several critical security, diplomatic and political issues to Israel's favour, including the Iran nuclear accord, the treatment of Israel at the UN, and the status of Jerusalem and the Golan Heights. In December 2019, he announced his Executive Order on Combatting Anti-Semitism, promising to fight "the rise of anti-Semitism and anti-Semitic incidents in the United States and around the world." One wonders what else he could possibly have done for these people—apart from a war with Iran—a question that appears to have been answered by Jews with a resounding "Nothing." One can only imagine Trump's facial expression on seeing Benjamin Netanyahu's emphatic congratulations to Joe Biden, punctuated with the loving refrain: "I have a personal, long and warm connection with Joe Biden for nearly 40 years, and I know him to be a great friend of the State of Israel."

Biden and Harris, replete with their immediate familial ties to Jews, are viewed in Zionist circles as being at least as reliable as Trump, although not as exuberant and bullish. Biden has been known as a staunch supporter of Israel throughout his 36 years in the Senate, often cites his 1973 encounter with then-Prime Minister Golda Meir as "one of the most consequential meetings" of his life, and has on more than one occasion regaled audiences with a tale about his father telling him that "You don't need to be a Jew to be a Zionist." While some modifications are likely in the American approach to Iran, few reversals are expected on Trump's four years of pro-Israel activism. Biden, for example, has weakly criticized moving the embassy to Jerusalem but said he would not pull it back to Tel Aviv. Michael Herzog at *Haaretz* describes both Biden and Harris as "traditional Democrats, with a fundamental commitment to Israel whose roots are in part emotional in nature (in contrast to Obama)."

The change in relationship between America and Israel will be, in meaningful terms, restricted to the personal. Netanyahu, for all his fawning, is likely to undergo a personal demotion of sorts, with David Halbfinger of the *New York Times* pointing out that we can expect a Biden presidency to diminish Netanyahu's "stature on the global stage and undercut his argument to restive Israeli voters that he remains their indispensable leader." Palestinian leaders, probably the best-positioned to offer a perspective on the potential for an improvement in their condition under the new presidency, have been sombre to say the least. Hanan Ashrawi, a senior PLO official, responded to the question if she expected United States policy to continue tilting heavily in Israel's favor: "I don't think we're so naïve as to see Biden as our savior." Contrast this with the cheerfulness and confidence of Israel settlers who have grown accustomed to the perennial nature of American support for Zionism. David Elhayani, head of the Yesha Council, an umbrella for Jewish settlements in the West Bank, said the party of the U.S. president ultimately doesn't matter so long as the baseline commitment to support Israel persists: "Under Obama, we built more [settlement] houses than we have under Trump … I think Biden is a friend of Israel."

The fact that the grassroots of the Democratic Party are drifting away from Zionism is no more consequential than the fact the grassroots of the Republican Party wanted major action on immigration reform. The former, like the latter, have been equally ignored by the real power brokers and influencers. Regardless of the radical appearance of Democrat-affiliated movements like Black Lives Matter, the fact remains that all of the leftist aggression and rhetoric of the summer of 2020 has resulted in the putative election of an establishment Zionist and political pragmatist who is sure to execute a more or less formulaic neoliberal scheme for government. In one sense, the bland, forgetful, and familiar Biden, who lacks any hint of genuine or novel ideology and was elected purely as a symbol of "not Trump," is the fitting response to Trump, who was equally devoid of ideological sincerity or complexity beyond the symbolism of "not Establishment." And so, while the media proclaims, as Heraclitus, that "all is in flux," from a different perspective we could argue, like Parmenides, the opposite — "there is no motion at all."

LGBT for TRUMP

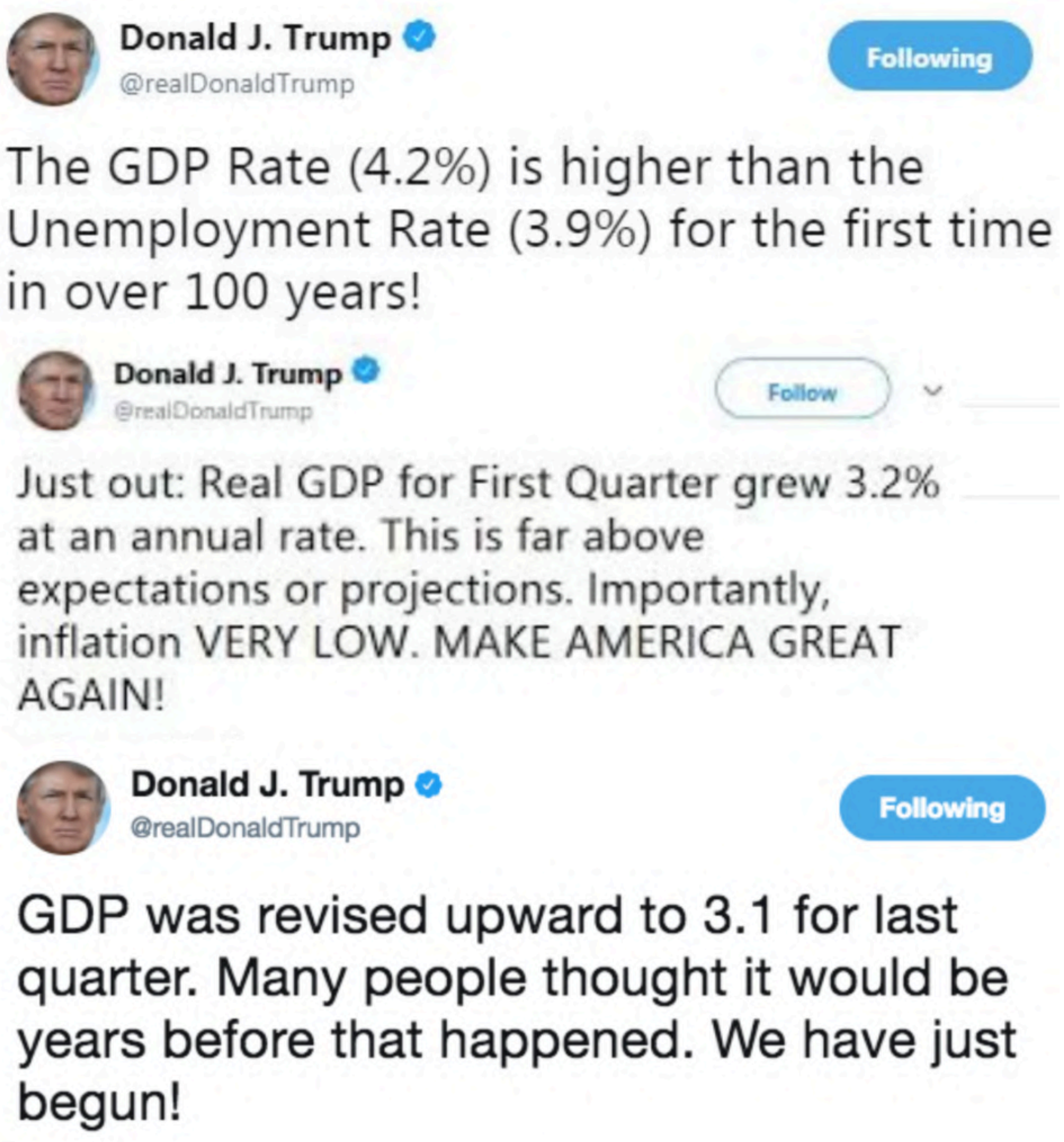
GloboHomo

If I retain one abiding, surreal, memory of the Trump presidency in the years ahead it will be the Don dancing to the Village People in the wake of his numerous drives to legalize homosexuality in various African backwaters. That the Red State Christians comprising so much of his base could maintain their self-adopted blind spot on this issue is a remarkable testament to the power of personality, because no world leader in history has done more in recent history than Donald Trump to export what E. Michael Jones has so aptly termed "the Gay Disco" — the double-barrelled shotgun of unbridled finance capitalism and the superficial freedom of sexual "liberty." As the pastors and preachers of South Carolina and Texas urged their huddled congregations to pray for the President, Trump was busy dispatching new missionaries, like U.S. Ambassador to Germany Richard Grenell, to the corners of the earth in search of converts to the Church of GloboHomo.

In February 2019, the U.S. embassy indulged in some nostalgia for Weimar when it flew LGBT activists from across Europe to Berlin for a strategy dinner to plan to push for decriminalization in places that still outlaw homosexuality — mostly concentrated in the Middle East, Africa and the Caribbean. For my part, I can think of many social problems in these parts of the world, but it really takes a special kind of mind to arrive at the opinion that one of the most pressing is that they need to become more gay. Grenell, however, horrified that Iran has the audacity to execute its own convicted homosexual pederasts, was not to be deterred, and was instrumental in the blackmail of lesser nations, promising they would be denied access to terrorism intelligence if they don't legalise homosexuality. All of which has left the far corners of the American cultural-military empire questioning whether they could better live with suicide bombers or sodomy.

Against such manoeuvres, Biden's apparent claim to be one half of the "most pro-equality ticket in history" seems a little overstated. That being said, there's no question that Biden is going to step up the domestic nature of GloboHomo significantly as soon as he assumes office. Biden has pledged to sign the Equality Act, thus far opposed by the Trump administration, within his first 100 days in office, a piece of legislation that will amend "the Civil Rights Act to prohibit discrimination on the basis of sexual orientation and gender identity in employment, housing, public accommodations, public education, federal funding, credit, and the jury system." Biden has pledged to appoint significant numbers of homosexuals and transsexuals to positions of influence, and has promised to allow transsexuals to join the military. Experienced in advancing global LGBT+ dogma as part of the Obama-Biden administration, Biden will also once again take up the global mantle, expressing his "hopes to reverse Trump's efforts and expand queer rights internationally by making equality a centrepiece of US diplomacy," and condemning Poland's "LGBT-free zones." Stunning and brave indeed.

There is a certain sense in the cases of both Trump and Biden that, for all the flamboyance of their efforts in this area, there is a performative aspect to this politics. I don't get the impression that either has been especially personally committed to these ideas or actions, but that, as pragmatic-symbolic politicians, they have been made aware that this is the direction the broader System is moving in and they should comply and support it. The longevity and gradual acceleration of these trends, beginning in earnest with the presidency of Bill Clinton, would suggest a systemic movement underlying, and entirely untethered to, specific political parties or figures. Throughout the West, and much as with Zionism, GloboHomo, or hedonistic credit-based capitalism and its sexual correlates more generally, is to be accepted and promoted as an essential part of the role of neoliberal government. In the context of declining basic freedoms at home, for example the obvious decline in free speech and the creeping criminalisation of meaningful dissent against the status quo, the international promotion of homosexuality and transsexual identities offers a cost-free and PR-friendly method for increasingly authoritarian neoliberal regimes to posture as crusaders for freedom. The trucker in Ohio is, logical flaws notwithstanding, and whether he wants it or not, thus assured of his place in the Land of the Free via his government's emancipation of the gays and transvestites of Uganda. Engaged politically only at the most superficial level, the masses play along with this ruse, often in blunt denial, possessing only fragmentary realisations of the fact their countries are changing around them while the petty "rewards" of Americanism are meagre and peculiar, if not insulting.



Donald J. Trump
@realDonaldTrump

The GDP Rate (4.2%) is higher than the Unemployment Rate (3.9%) for the first time in over 100 years!

Donald J. Trump
@realDonaldTrump

Just out: Real GDP for First Quarter grew 3.2% at an annual rate. This is far above expectations or projections. Importantly, inflation VERY LOW. MAKE AMERICA GREAT AGAIN!

Donald J. Trump
@realDonaldTrump

GDP was revised upward to 3.1 for last quarter. Many people thought it would be years before that happened. We have just begun!

GDP!

Along with frequent reassurances that he was "giving serious consideration" to doing something, Trump's presidency was marked by regular updates on the performance of American GDP. Unfortunately the GDP, like the Jewish vote, appears to have stabbed him in the back, with around 70% of American GDP represented in counties that (putatively!) voted Democrat. Trump's tragicomic belief in GDP performance as a form of politics in its own right is perhaps the quintessential example of the mentality of *homo economicus* and the tendency of neoliberals to view countries as mere zones, or economic areas, where everything is based on rationalism and materialism, and national success is purely a calculation of economic self-interest. Writing pessimistically of Trump's expected nomination in 2015, I issued a stark warning about the influence of Jared Kushner, but also added:

> **For all his bluster, Trump is a creation and product of the bourgeois revolution and its materialistic liberal ideologies. We are teased and tantalized by the fantasy that Trump is a potential "man of the people." But I cannot escape the impression that he is a utilitarian and primarily economic character, who seeks a social contract based on personal convenience and material interest. In his business and political history I see only the "distilled Jewish spirit."**

I don't think I've seen anything over the last four years that has made me question or revise that assessment. Trump's dedicated tweeting on GDP in fact had the opposite effect.

The disturbing reality, of course, is that GDP is only one side of a national economy. Another crucial aspect is government borrowing, and current projections suggest that the United States is "condemned to eternal debt." According to The Budget Office of the United States Congress (CBO), "the US economy would enter the first half of this century with a public debt equivalent to 195 percent of its GDP. … In the next 30 years the debt of the most powerful economy on the planet would more than double." The first significant jump occurred in the wake of the subprime crisis, in which Jewish mortgage lenders were especially prominent. The subprime crisis forced public debt to 37 percent of GDP, which then rose steadily to 79 percent between 2008 and the outbreak of COVID-19. It now stands at 98 percent, and is accelerating. Although the United States has reached comparable levels of debt in the past, there has almost always been an accompanying war, or wars, which acted as a financial pressure valve — a fact that does not bode well for isolationists but may be encouraging news for Zionist hawks.

Joe Biden has claimed recently that "a Biden-Harris Administration will not be measured just by the stock market or GDP growth, but by the extent to which growth is raising the pay, dignity, and economic security of our working families" — while at the same time welcoming millions of new immigrants and legalizing the ~20M+ illegals into the workforce .The American economy is in fact extremely unlikely to change direction, with Biden reassuring his billionaire donors gathered at the Carlyle Hotel in Manhattan in June 2019 that "no one's standard of living will change, nothing would fundamentally change." I believe him. Biden was part of an administration that looked on as 10 million working Americans lost their homes. Matt Stoller at the *Washington Post* has described Obama-era

Democrat economic policies as “in effect, a wholesale attack on the American home (the main store of middle-class wealth) in favor of concentrated financial power.” Biden was part of a team that outright rejected prosecuting major bankers for fraud and money laundering, and that represented one of the most monopoly-friendly administrations in history:

> **2015 saw a record wave of mergers and acquisitions, and 2016 was another busy year. In nearly every sector of the economy, from pharmaceuticals to telecom to Internet platforms to airlines, power was concentrated. And this administration, like George W. Bush’s before it, did not prosecute a single significant monopoly under Section 2 of the Sherman Act. Instead [under Obama] the Federal Trade Commission has gone after such villains as music teachers and ice skating instructors for ostensible anti-competitive behavior. This is very much a parallel of the financial crisis, as elites operate without legal constraints while the rest of us toil under an excess of bureaucracy.**

Biden is the product of funding from forty-four billionaires, including six hedge fund speculators, seven real estate barons, and five in the tech sector. Of the top 22 donors, at least 18 are Jews (Jim Simons, Len Blavatnik, Stewart Resnick, Eli Broad, Neil Bluhm, David Bonderman, Herb Simon, Daniel Och, Liz Lefkovsky, Steve Mandel, Bruce Karsh, Howard Marks, S. Daniel Abraham, Marc Lasry, Jonathan Tisch, Daniel Lubetsky, Laurie Tisch, and Robert Toll). The Jewish consortium behind Biden is almost identical in its financial composition to that behind Trump which, as I’ve explained previously, was notable for its embodiment of “usury and vulture capitalism, bloated consumerism, and the sordid commercial exploitation of vice.” Biden’s transition team, meanwhile, is comprised of “executives from Lyft, Airbnb, Amazon, Capital One, Booz Allen, Uber, Visa, and JPMorgan.” In short, expectations that Biden is going to break up Big Tech, or any monopoly for that matter, are the fantasies of the deluded, the ignorant, and the duped.

Conclusion

While the drama and recrimination surrounding the election are unquestionably fascinating, I hope you’ll forgive for being less agitated than most. My reasons for lethargy are simple: I knew that regardless of outcome we’d get four more years — four more years of Zionism, GloboHomo, and the standardized, rationalized machinery of economic escalation that now provides the apologetic engine for mass migration. Behind the abortion debates, Supreme Court picks, culture wars, and media theater, these are the non-negotiables of the System. You don’t hear about them, and you can’t talk about them, because you can’t vote on them. And this is the biggest electoral fraud of all.

Portland Memories

theoccidentalobserver.net/2020/12/01/portland-memories

Andrew Joyce, Ph.D. December 1, 2020

“Miserable distorted block-heads, the generality; ape-faces, imp-faces, angry dog-faces, heavy sullen ox-faces; degraded underfoot perverse creatures, sons of indocility, greedy mutinous darkness, and in one word, of STUPIDITY, which is the general mother of such. Stupidity intellectual and stupidity moral had born this progeny: base-natured beings on whom the Genius of Darkness (called Satan, Devil and other names) had now visibly impressed his seal, and had marked them out as soldiers of Chaos and of him … Him, you could perceive, they would serve; but not easily other than him. Thomas Carlyle, *Latter-Day Pamplets*, No.2.

It’s a little over seven years since I last set foot in Portland, Oregon, and I must say that none of the events in the city during the last 12 months have surprised me. Having spent most of my formative years growing up in some of the coldest, wettest, and cloudiest corners of Northwestern Europe, my first introduction to the United States came just as I turned 21. I was an extremely pale young lad with a soft spot for icy landscapes, and my travel history to that point hadn’t taken me any further south in the hemisphere than Paris. It probably wasn’t the best idea, then, for me to choose the South in Summer for my first landing on American soil. Today, I struggle to remember precisely what I did in the first weeks of my arrival in the Carolinas, other than wrestle with periodic bouts of heat exhaustion, puzzling over whether grits were something marvelous or truly monstrous, and wondering if you required special training to be able to reel off the side effects so quickly in these many strange American pharmaceutical ads. After these initial weeks of acclimatisation, however, I must say that I grew to love the South quite deeply, and still do. I travelled the length of both Carolinas, Georgia, some of Tennessee, and into the parts of Florida normally left peacefully undisturbed by tourists. I now regard it, second only to Europe, as my home. I think it was about 10 months into my first spell in the States that it was suggested that I fly “out West” to help the mother of a friend pack furniture and finish the sale of a house so she could relocate permanently back to the South, where she’d been born and raised. There was a small amount of cash to be earned in the process, and some free room and board, as well as the opportunity to see another side of America. “Where out West?”, I asked. “Washington,” my friend replied, “right down by the Columbia River, but we’ll be staying in Portland.”

I’d been living and studying just outside a very genteel Southern college town, where clean, pressed khakis and short-sleeved button down shirts were the almost compulsory attire. Race wasn’t something that was impressed upon me physically where I’d grown up, because non-Whites were rare to non-existent, but I do remember being very aware that the place I now lived was, for all intents and purposes, racially segregated. In this little satellite village orbiting the main college town, I don’t think a single Black person owned or rented a home. In fact, the only non-White I ever saw in my own neighbourhood was the Oriental, and impossibly young, wife of the extremely seedy-looking elderly man who lived next door. In the college town, Blacks clustered in a few blocks thick with poorly maintained homes and trash-strewn streets. My daily commute was through this area, and although it seemed almost deserted during the day, occasional news reports of rape, robbery, and shootings would always bring a sober reminder of the nocturnal danger it posed. Outside such occurrences, Blacks could be expected to staff most of the town’s fast food restaurants, and a few could be spotted as security officers in the local mall, at least before it went bust around 2009. I can’t honestly report any bad experiences with any of them, and, observing and noting all of this, I remember thinking, as a more or less neutral arrival from Europe, that segregation of this nature largely “worked.”

I’m not suggesting that the lives of the Blacks were in some way marvelous, or even implying that they somehow should have been. But I do remember coming to the conclusion that a sense of peace was abroad in my part of the state simply because people were “keeping to their own,” and that things were existing in large part as they were meant to. True, there was occasional violence in the bad part of town, but outside of that, in daylight, there was a unspoken code of lingering tradition, manners, respect, and expectation. Men held doors for women in stores and restaurants, and even when I spent some weekends touring yard sales in remote rural areas in the hopes of finding something interesting in someone’s else’s junk, there was unfailingly a tremendous sense of safety, good-humor, and adventure with everyone I met. From the woman who simply “had” to introduce me to her daughter because the child’s name was Ireland (yes, I know), to the old veteran who gave me binoculars he’d carried through Burma just because I mentioned

I came from a military family, the people of the South charmed me just as much as the landscape.

All of this was, in some small sense, surprising. It’s probably a given that Americans are raised with visions of the South as a highly racialized place, rife with injustice and violence. What is probably less understood by Americans is the fact that Europeans (and presumably all Westerners) are indoctrinated by their education systems to see the South in the same way. My childhood and early college education on American history, not to mention what had been absorbed via TV documentaries and movies like *Mississippi Burning*, had been more or less limited to the Ku Klux Klan, Emmett Till, and the sainthood and martyrdom of a heavily sanitized version of Martin Luther King. The people of the South could also be relied upon to be caricatured or worse by Jewish Hollywood in such shows as *The Beverley Hillbillies*, or in horror/thrillers like *Deliverance* or *Wrong Turn*, which invariably portrayed White rural Southerners to the world as stupid, childish, inbred, dysgenic, animalistic, and murderous. Added to this propaganda is a kind of “tourism block” that only serves to heighten ignorance. When most Europeans travel to America for vacations, especially family vacations, these trips are inevitably to the more global cities of New York, Orlando, Los Angeles, or San Francisco. I don’t have a single European friend who’s spent more than a layover in the South, and all of this only reinforces the general ignorance and propagandized vision. Contrarian by nature, I never expected the South to fit the Hollywood smears, but I do recall feeling a kind of refreshing shock that it was so radically different from the propaganda.

I’ve found it very interesting that, despite the many hundreds of thousands of words in mainstream coverage on America’s recent racial unrest, and despite the relevant and obvious historical contexts, hardly anything has been said on how relatively quiet the South has been. This is not to say that some protests and vandalism haven’t been witnessed, but that they pale in comparison to events seen in Wisconsin, and especially to those seen in Portland and other (often predominantly White) northern cities. Why this disparity exists is surely of some importance, and the silence around it is surely evidence of some mainstream discomfort regarding the conclusions one might reach. For my own part, I’ve engaged in a mixture of objective thought and personal recollection, certainly as regards the woeful Portland.

Objectively, it seems to me that the disruption of the Civil Rights movement between the 1950s and 1980s in the South led to a solidified state of unspoken, uneasy, but for the most part peaceful racial compromise. Segregation is certainly publicly and officially prohibited, but in my experience the Southerners more than any other people in America have perfected, if not White flight, then a kind of White entrenchment. For those Whites unfortunate enough to be poor, the Southern public schools have undoubtedly been catastrophically ruined by integration. A little over a decade ago, I got to know a North Carolina family with three sons. The older two had been through the public school system and emerged as rap-loving delinquents who spoke in an Africanized dialect quite distinct from that of their Carolina-born father and New Jersey-born mother. Both boys had been subjected to violence and theft from their predominantly Black fellow students, their subsequent changes in personality and behaviour being an obvious example of conscious or unconscious adaptation in order to survive. The experience of these unfortunate boys was sufficiently heartbreaking for the parents to make it their over-arching goal that, no matter the financial sacrifices, the youngest lad would get a private, and of course overwhelmingly White, education. Their frankness in regards to matters of race, especially to a complete stranger like myself, was refreshing and rather emblematic of the Southern experience as a whole. In my view, at least, there is a realism to Southern approaches to race that persists, although it dare not speak its name. Whites in the South seemed to me to be instinctively informed by race in a very natural and subtle manner, while Southern Blacks for the most part seemed to carry a healthy imprint of history and an awareness that while Jim Crow has been rendered toothless it's best not to poke him too hard.

Contrast this deft sense of cultural equilibrium with the chaos of Portland, something that's hardly surprising to anyone who's been to the city. My own introduction to Portland was rather abrupt. My friend and I, being cheap college students, had flown out of Raleigh, NC, and landed at Portland's PDX after two lengthy layovers in Houston and San Francisco. I'd already been told to "dress down" (and warmer!) for my time in Portland, and decided to travel in comfort with some jeans and a hooded Led Zeppelin sweatshirt I'd bought about a week before. I didn't think anything more about my clothing until I was going to collect my suitcase in PDX, when a fat middle-aged woman wearing sweatpants barged towards me shouting "Name me two fucking Zeppelin songs!" In retrospect she was probably some kind of old groupie who resented the historicized commercialism that bands like Zeppelin and Black Sabbath had fallen into — not to mention the youngsters who wore merchandise without having "lived" 70s hedonism in the way she had. Stunned into silence by her utter boorishness, however, I couldn't even verbalise the song titles that popped into my head. I just stared at her and in an instant she was gone. "Welcome to Portland!," laughed my friend.

It wasn't long before I realized I'd stumbled down a social and cultural rabbit hole. My friend's mother, it emerged that first evening, was a (modest) donor to the SPLC, something I learned when looking for something to read, only to be handed, in what is surely now an irony of ironies, a copy of *Intelligence Report*. One of three daughters born into a conservative Republican Carolina family, this woman had rebelled in the early 70s, moving out West to become what her father would later describe as "a damn Oregon hippy." It struck me very quickly that if anyone wanted to be a damn hippy, Portland was probably the right place to be. She'd arrived in Portland to fulfil her ambition of being a counsellor or therapist, falling in love with one of her clients, a recovering heroin addict who would go on to establish a very successful Portland business before dying of Hepatitis C, contracted during his former needle use, in his early 50s. Now, with her parents ailing, this ageing, “anti-racist” Portland hippy and widow was returning to the South and I — a young European with a hardening Far Right worldview — was helping with the big move.

Also helping with the move, I’d been briefly told, were a couple from central Portland, long-time friends of the widow. From their names nothing seemed amiss, but as we met for breakfast I was rather stunned to see that the individual with the male name was in fact an overweight lesbian in her 50s, wearing on her hands what appeared to be pink gloves for washing dishes. In fact, the peculiar couple were almost identical, both in their physical make-up and in the wearing of the incongruous gloves, which remained, much to my perplexed fascination, on their hands for the duration of the breakfast and for the rest of the three days it took to pack most belongings and sell the rest via a yard sale (where I was told to “eat shit and die” by an anorexic goth for refusing to haggle lower than a few dollars for an item that now escapes my memory). Things got progressively stranger as I took time to explore Portland. As the days passed by, it seemed to me that all of Hollywood’s characterizations of the Southern people as stupid, childish, and dysgenic would have been more appropriately applied to many of the denizens of Portland, whose physiognomy was as startling to me then as it now is to anyone following Andy Ngo’s Twitter account (or who clicks on #portlandmugshots), and whose lives resembled something from a Bukowski poem but without the latter’s redeeming pathos.

One thing I noted early in my stay in the city was the quite radical attachment of the city’s young to a need for some sense of superficial or aesthetic differentiation. In contrast to my experience in the South, in Portland a motley of exotic hair dyes, piercings, tattoos, clothing, and make-up were widely employed by goths, transvestites, and numerous unheard of, and possibly un-named, subcultures. On Day Two or Three of my stay, my friend and I heard that a young female relative of his was about to undergo scarification, a process where shapes or designs are carved into the skin with a surgical knife in such a way that the resulting scar will resemble a kind of morbid tattoo. We arranged to meet with the girl in question, who proceeded to show me a tattoo of a "nebula" on her calf that made the otherwise attractive young woman look like she'd survived some tragic accident. Even aside from my new pink-gloved associates, the city appeared replete with all manner of sexual identities. Scar Girl was, she proudly announced, a bisexual, and had also attached herself to the city's underground burlesque scene, where the morbidly obese and the handicapped would parade their abundant or mortified flesh in the name of "body positivity." My friend and I politely declined an offer to attend one of these events, but were happy to take up her offer to take us on a brief tour of the city, which consisted, at its lowest point, of a tour of the various stores selling drug-taking paraphernalia, and yet also of such highlights as the magnificent Japanese garden.

I asked myself — had the city ruined the people, or had people ruined the city? A long-time resident would be better placed to answer that than me. In either case, there's an argument to be made that once a city establishes a certain reputation, that reputation can be hard to escape from. Decent people can be deterred from moving to the area, while untold numbers of misfits come in their floods in expectation of human acceptance and cultural chaos. Judging from Andy Ngo's revelations about the city's Antifa arrestees, the city is now a kind of Satanic black hole, drawing in via demonic gravity every pedophile, sodomite, transvestite, meth-head, and revolutionary Jew in its vicinity (incidentally, the city's Jewish population doubled between 2001 and 2011).

Portland, for whatever reason, and for however long, had gradually come to see itself, and be seen, as a city proud of progressivism and difference for the sake of progressivism and difference. Almost 80% White, with a Black population of less than 6% and falling, Portland is the "Whitest big city in America." In fact, the only significant number of Blacks I ever saw in Portland were inside the Lloyd Center movie theater, where, with only a handful of Whites at one particular showing, they chattered and hooted with stereotypical animation all the way through the film I was unsuccessfully attempting to watch. In the absence of significant numbers of Blacks and other exemplars of diversity, the city's unaccountable and unhinged drive for "difference" has thus long been internalized into myriad pathologies — predominantly sexual, psychological, and political. I vividly remember one day going to Goodwill to look for old blankets that could be used for covering furniture and packing goods. As I neared the appropriate section of the store, I saw a young White, very Nordic, but hippyish-looking couple with the arms filled with almost every blanket the store had. I thought they might have a similar use in mind until a passerby asked them "Sweat lodge?" They nodded and smiled. It was only later, when recounting the story to my friend's mother, that I was told that the city and its surroundings had a not insignificant subculture that involved Whites engaging with Native American spiritualities, participating in sweat lodges, Sun Dances, and even adopting new, and in my view hilariously pretentious, names like Ghost Horse and Running Wind. Just another symptom, I thought, of the inability of Portland to be content with itself and its authentic past.

> Exclusive: I have unmasked the identity of the #antifa member who was filmed using mace in an attack on a conservative pro-@PortlandPolice rally last week. Isabel Rosa Araujo, formerly Philip Vincent Haskins-Delici, has called for comrades to kill me. https://t.co/VkTFR8VphW

> — Andy Ngô (@MrAndyNgo) November 24, 2020

> Ya gotta feel sorry for someone like this. Doesn't fit in as a man and now is a very unattractive, very weird woman, likely with psychiatric issues. But his/her/their reaction is to hate everything that's functional, that's beautiful. There's an awful lot of that on the left. https://t.co/PSPvrbxmRz
>
> — Kevin MacDonald (@TOOEdit) November 26, 2020

An excellent test case for theories of "White pathology," Portland now distinguishes itself in its role as America's most politically violent city. About seven years ago I wrote an article for *The Occidental Quarterly* on Jamaica's 1865 Morant Bay Rebellion. In the aftermath of the rebellion, which saw Whites massacred wholesale in the most brutal fashion imaginable, London's Exeter Hall-based anti-slavery society issued numerous proclamations blaming the White inhabitants for the fact they were now having their eyes gouged out. Charles Dickens would later condemn Exeter Hall for their ill-informed and delusional "platform sympathy with the Black—or the Native, or the Devil—afar off, and that platform indifference to our own countrymen at enormous odds in the midst of bloodshed and savagery." I wrote the essay shortly after an unrelated later trip to Portland, and the city was certainly in my mind when I wrote it. Like many Portlanders, the members of Exeter Hall had little to no meaningful experience with Black or non-White populations, and were thus free to entertain all manner of fantasies about human universalism and human rights, as well as self-aggrandising notions of moral superiority. These fantasies, stewing the minds of the deranged, are now driving chronic violence.

At last some of this can be interpreted as a backfiring of the ambition of the Oregon founders to create a White utopia. When the state entered the union in 1859, it became the only state to prohibit Blacks from living in its borders, and by the 1920s Portland, and Oregon as a whole, was an important northwestern hub for the Ku Klux Klan. It worked extremely well for a considerable time, but, unlike the South where racial realities remained ever present, as generations passed in the predominantly White northwest, memory of the founders' rationale slowly dissolved, and the same fantasies that occupied Exeter Hall were able to incubate and metastasise. Combined with the insidious intellectual movements of the 1960s counter-culture, Portland gradually produced a witches' brew of mental pathology, sexual deviance, cultural amnesia, nihilistic anarchism, and acute social decay. In short, my foremost recollection of Portland is of a city that forgot itself.

OVERLAND
STORAGE

Ashland, Oregon, 1920s

If there is a moral to Portland’s story, it’s the importance of retaining and reviving the history of one’s people. We live in an age where cultural amnesia is encouraged, and where we are told that it is a moral necessity to forget a shameful past and race headlong into the “progressive” future. Portland shows where this amnesia and “progressive” future actually leads — degeneration, degradation, and swift collapse. The city is a kaleidoscope of the macabre; an asylum run by the inmates. It attracts the demonic and repels the decent, who must shake sinister dust from their feet on leaving. The South, meanwhile, “remembers,” which is why, infused with vast numbers of Blacks, it continues to produce White populations worthy of the name. The South may well rise again — certainly before Portland does.

The Never-ending Story

theoccidentalobserver.net/2020/12/15/the-never-ending-story

Andrew Joyce, Ph.D. December 15, 2020

"I command the Jews not to agitate for anything beyond that which they have hitherto enjoyed, and not from henceforth, as if they lived in two cities, to send two embassies — a thing which never occurred before now – nor to intrude themselves into games and elections, but to profit by what they possess and to enjoy in a city not their own an abundance of all good things, and not to introduce or invite Jews who make voyages to Alexandria from Syria or Egypt, thus compelling me to conceive the worst suspicions; otherwise I will by all means take vengeance upon them, as fomenting a general plague upon the whole world." Emperor Claudius, *Letter to the Jews at Alexandria*, A.D. 41.[1]

The above proclamation from Claudius, in response to riots between Greeks and Jews in Alexandria almost two thousand years ago, illustrates the profound lack of mystery in anti-Semitism. For Claudius, peace in the city would be restored if the Jews ceased certain negative behaviours: agitating for heightened and special privileges ("to agitate for anything beyond that which they have hitherto enjoyed"); attempting to circumvent established practices of representative politics ("to send two embassies — a thing which never occurred before now"); attempting to intrude into, and disrupt, the cultural life of the Alexandrians ("to intrude themselves into games and elections"); attempting to manipulate the demographic context of the city ("to introduce or invite Jews who make voyages to Alexandria from Syria or Egypt"); and finally, abusing and exploiting the advantage of their diaspora condition to cause problems internationally ("fomenting a general plague upon the whole world"). These basic premises of Jewish financial and political acquisitiveness, cultural intrusion, disregard for political norms, propensity to demographic warfare, and exploitation of being essentially rootless, have been mainstays of ethnic conflict involving Jews for over two millennia, with extraordinarily little variation in themes. Imagine my annoyance and amusement then, on seeing *Variety*'s recent announcement that we are to be treated to yet another documentary, titled "The Conspiracy," exploring the putative mystery of anti-Semitism.

Variety reports:

> **An array of high-profile documentarians have come on board "The Conspiracy," exploring the history of anti-Semitism and archaic conspiracies against the Jewish people. "The Conspiracy" will explore various myths and inaccuracies that have plagued Jewish people and the Jewish religion through the centuries, and which have given rise to a unique prejudice that persists to this day. This documentary seeks to showcase the manner in which one of the most pervasive deceptions about Judaism of all time — that a dangerous group of powerful Jewish people equipped with mysterious powers control the world — can be traced through cataclysmic and violent events toward Jewish people throughout history and into the present. This film includes a mixture of animation and archival footage as it shows the evolution of these lies via the stories of different Jewish families throughout history.**

For an apparently self-evident calumny, the *Variety* report mirrors ADL literature in utilizing a ridiculous array of persuasive adjectives and descriptive terminology when discussing the subject. Like some kind of inoculation for the reader, across just four sentences we are repeatedly reassured we are dealing with something "archaic," "mythic," "inaccurate," "unique," "deceptive," involving beliefs in "mysterious powers," and above all, riddled with "lies." The documentary will presumably employ much the same rhetorical tactics. Maxim Pozdorovkin, a Russian-Armenian leftist, will direct the film, which is being produced by Jews Caroline Hirsch, Allison Maher Stern, Liz Garbus, Dan Cogan, and Jon Bardin — a gang that has already produced such propaganda as "Why We Hate," and "All in: The Fight for Democracy." Pozdorovkin, who presumably sees the project as a means to ingratiate himself with influential elites on the path to fame and fortune, has ignorantly parroted the usual non-sequiturs: "In times of anxiety and disorientation, anti-Semitism reappears with lethal force. Living through such a time now, it feels of utmost importance to make a film that grapples with the historical forces that have perpetrated the lie that Jews are somehow dangerous."

Since the world is, and always has been, in periods of "anxiety and disorientation," it would appear that we have to endure the perpetual justification that the time has come for yet more books, documentaries, museums, remembrance days, speeches, initiatives, and laws reminding us that Jews are blameless, powerless victims of a mysterious and esoteric hatred that has absolutely nothing to do with anything they might have done. In fact, this process is so obviously mysterious that we need endless propaganda reminders that anti-Semitism is mysterious, and that we require Jews to explain it to us. Hirsch and Stern add that

> **There is no better time than this exact moment in our shared human history *to expose to the world the many historical lies, myths and incidents that have festered and evolved into the explosive Antisemitism we see today.* Now is the time to put a spotlight on where and how it all began and bring greater awareness through this powerful and unique film. [emphasis added]**

I've read the first sentence several times and it still doesn't make any sense to me. Imagine considering the last two thousand years of ethnic conflict and deciding that "this exact moment" is witness to "explosive anti-Semitism" (have we finally graduated beyond the "virulent" kind?) and that "there is no better moment" in this history to produce such a film. Cogan remarks that the film will be "a landmark in storytelling about the Jews," which I take to mean that we should brace ourselves for a veritable tsunami of bullshit.

Rather telling is the fact the documentary is based primarily on Phyllis Goldstein's 2011 *A Convenient Hatred: The History of Antisemitism*. Goldstein, too, also played her part in perpetuating the never-ending story by promising that 2011 was the right time to finally unveil the mystery of anti-Semitism by writing "a book that would trace the history of anti-Semitism from ancient times to the present … and deepen our understanding of this pernicious hatred." A year earlier, however, it had been decided that 2010 was the right time to finally unveil the mystery of anti-Semitism, when Robert Wistrich published his *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad. T*his happened to be the same year Albert Lindemann and Richard Levy published their *Antisemitism: A History*. These publications followed the 2003 decision that the time had finally arrived to expose the irrational mystery of anti-Semitism in Marvin Perry and Frederick Schweitzer's *Anti-Semitism: Myth and Hate from Antiquity to the Present*. The pair were apparently unaware that the mystery had already been uncovered in Dan Cohn-Sherbok's 1992 *The Crucified Jew: Twenty Centuries of Christian Anti-Semitism*, with Sherbok in turn apparently unaware that the mystery of anti-Semitism had already been explained by Robert Wistrich (yes, the same) in his 1991 *Anti-Semitism: The Longest Hatred*. All the above were presumably unaware that anti-Semitism had already been explained in Shmuel Almog's 1988 *Antisemitism Through the Ages* and Jacob Katz's 1982 *Anti-Semitism: From Prejudice to Destruction*. Having read them all, I can assert that these texts are more or less identical, and I could continue with others, but the point is that the repetitive, dubiously-written, and poorly referenced grand narrative of sensationalized historical anti-Semitism has become a genre in its own right, with Amazon returning over 4,000 results for books on the subject, all of which invariably claim to once and for all expose, explain, or radically reinterpret anti-Semitism and its history.

Far from being novel, despite the almost annual and much-lauded appearance of a new volume (see the fascism genre for an equally lucrative and bastardized treatment), these texts merely shuffle what is now a standard deck of alternative and Jewish-friendly explanations of anti-Semitism. Christopher Browning, in his critical foreword to the 2020 edition of George L. Mosse's *Toward the Final Solution: A History of European Racism*, mentions Jewish academics who draw

> **a straight line from early Christianity's "teaching of contempt" and "Christ-killer" accusation to the Holocaust. Some looked to psychological abnormality, social-psychological pathology, the "authoritarian personality," and the dynamics of prejudice. Marxists had portrayed anti-Semitism as a manipulated distraction into false consciousness to obscure realisation of the true nature of capitalist oppression and class conflict. Other scholars emphasised economic factors: envy and resentment of Jewish economic success and inordinate domination of particular professions in the wake of emancipation and the industrial revolution. Hannah Arendt added a further twist, arguing that resentment over Jewish visibility increased after actual Jewish wealth and power had peaked and were in decline.[2]**

These excuses are in fact the leitmotifs of Jewish historiography, with all hints of common-sense approaches to the problem of European-Jewish ethnic conflict relegated to an almost comical periphery. An excellent example is the treatment of Claudius and his *Letter to the Jews* in Simon Schama's lavishly-praised 2013 *The Story of the Jews: Finding the Words 1000 BCE–1492 CE*, which devotes a single sentence to the Emperor, with the middling comment that he was "astute and not inhuman" and tried "to make peace between the now warring Egyptian and Jewish communities in Alexandria." A single sentence for an Emperor who intervened decisively in one of the most intense inter-ethnic conflicts of the first-century Empire, and who was reported by Suetonius to have taken the related and hardly insignificant later action of expelling the Jews from Rome.[3] Remarkably, the same minimal level of attention to Claudius is found in Goldstein and Almog, while Wistrich, Lindemann, Levy, Perry, Schweitzer, Cohn-Sherbok, and many others dining out on the sensationalist anti-Semitism literary genre are unanimous in acting like he never existed.

One of the most astonishing features of this genre is that, despite their claims to vast sweeps of history, they remain stubbornly narrow in their chosen points of discussion, omitting much that contradicts the above shopping list of alternative interpretations of anti-Semitism. On a personal level, I find it rather compelling that, outside the Old Testament, some of our oldest protestations of ethnic hatred are found in relation to Jews. In a

Hellenistic papyrus dated to the first half of the first century B.C., for example, we find the letter of a man named Heracles in which he writes, “You know that they detest the Jews.”[4] The intricacies of socio-economic inter-ethnic rivalry are significantly under-discussed in relation to the Jews and anti-Semitism, with much greater focus placed on events, trends, personalities or texts that lend themselves more easily to narratives of irrational hate, conspiracy theory, and esotericism in general.

After my recent discussion with Frodi Midjord on the *Protocols of the Elders of Zion*, it dawned on me that today’s Jews must really rather appreciate the *Protocols*, not necessarily for the content but for the extremely neat way they can used as a byword for anti-Jewish conspiracy thinking among Europeans. Why analyse Claudius, with all the uncomfortable attending context, when you can point to a sensational account of Jews meeting in graveyards at midnight to discuss global domination? Small wonder then, that the first detailed information on the origins of the *Protocols,* in a plagiarism of Hermann Goedsche and Maurice Joly, was given to the Irish *Times* journalist Phillip Graves by an anti-Semitic Russian nationalist concerned that the text, intended originally as an artistic riff on well-established political commentary, was going to backfire in a tactical sense. This individual, whoever he was, was probably correct. One need only look at texts like Stephen Eric Bronner’s 2000 *A Rumor About the Jews: Antisemitism, Conspiracy, and the Protocols of Zion*, to see how, in Jewish hands, the *Protocols* is a useful tool for discrediting anti-Semitism *in toto*. For Bronner, the *Protocols*, a niche and stylistically outlandish document but for its startling popularity, is nothing less than “part of a broader assault on the civilising impulse, and the liberal, secular, egalitarian heritage of the Enlightenment. … This infamous forgery fashioned the Jew as the quintessential “other” of European civilization, how the self-absolving bigot sees himself, and the peculiar appeal of anti-Semitism to the “losers” in the struggle over modernity.” The history of anti-Semitism according to the Jews is therefore the history of the *Protocols*, with equally sensational sprinklings of Martin Luther, some expulsions of moneylenders, and the narrative goldmine of the medieval ritual murder accusations.

A curious feature of the history of anti-Semitism is of course the prominent role that Jewish converts have played in producing some of the more sensational and outlandish content and accusations. In fact, but for its obviously plagiarised content, I think I would have suspected a Jewish authorship of the *Protocols*. In one of the earliest examples, from the early sixteenth century, the German-Jewish converts to Christianity Victor von Carben and the former thief Johannes Pfefferkorn produced a series of quasi-esoteric and highly inflammatory (not to mention financially lucrative) pamphlets calling for the burning of all copies of the Talmud and, in Pfefferkorn’s case, the expulsion or enslavement of all Jews.[5] Pfefferkorn, who was a major promoter of the host desecration idea, was in turn denounced even by many contemporary anti-Jewish agitators, who, despite their support for the burning of insulting passages in the Talmud, accused him of subversive activity and heresy regardless of his superficial fanaticism (Pfefferkorn oscillated between extreme suggestions of physical harm and appeals for no physical harm). A public debate between Pfefferkorn and his accusers ensued, in which Pfefferkorn was defeated, a later pamphlet on the affair bearing a woodcut depicting "Pfefferkorn in the hands of two executioners, one of whom punctures his leg with a sharp-edged sword, while the other beats him repeatedly on the head, whence issues a fetid blood, which is lapped up by a dog."[6]

In the 1860s, a similar figure emerged in the form of Jacob Brafman, a Russian-Jewish professor of Hebrew, and convert to Christianity. In the late 1860s Brafman published *The Book of the Kahal* and *Local and Universal Jewish Brotherhoods* in the course of which, as one contemporary explained:

> **We learn that each Christian landowner is sold by the *Kahal* to a Jew. Yes, sold like an investment, both in his person and in his property. It is not just a way of speaking, but a legal term because the transaction is sealed by a special sales contract. Similarly, villages, whole sections with their inhabitants (Christians of course) are bought and sold. Under the cover of our civil laws there exists a radically different legal code, secret and negative, that rules over and subjects to the jurisdiction of the Jews not only the Jews but also the Russians, without their knowledge. … The brotherhoods are the major arteries of Jewish society. … They link all the Jews scattered over the globe into one powerful and invincible body [allegedly then based in France].**

Brafman's work, of course, laid some of the groundwork for the production of the *Protocols of the Elders of Zion* a few decades later, and thus the entrenchment of the caricature of a coherent and intensely political, and corporately organized, international Jewish conspiracy with a single leading council. This aspect of Brafman's work stands somewhat apart from the genuine issues his work occasionally touched upon, such as the clear practice of ethnically-exploitative monopoly capitalism by the kahals and the trade in debts within the Russian Pale's vast Jewish communities. A book strictly on such themes would have been a bombshell then, and a bombshell today. As it happened, however, the effect of Brafman's intervention was, like Pfefferkorn's, to add certain mysterious or esoteric airs to what had been for the most part a straightforward matter of material and cultural conflicts of ethnic interest, with the result that both texts became in time a matter of embarrassment to certain nationalist circles, and a useful old horse for the Jews to flog.

The irony in all of this is that, if anything, Jewish interpretations of anti-Semitism are considerably more esoteric than the phenomenon itself. Ideas about Christianity, that anti-Semitism is a "virus," that anti-Semites inevitably have authoritarian personalities, or that ethnic conflict can be abstracted into myriad impersonal systems are all mere flights from reality and the universal principle of cause and effect. The Jews propose an effect without direct cause, a negative miracle if you will. As a result, this endless production of documentaries, books, and "revelations" to uncover this "pernicious hatred" — none of which addresses or mollifies the inevitable antagonism, prompting the Jews to assert that the only way to deal with Europeans is to introduce laws punishing them if they deviate from the given message. Thus we return, in a way, to Claudius, who warned Jews against an overreach in places “not their own” that would arouse “the worst suspicions.” Why have the Jews always aroused the worst suspicions? Claudius gave us the answer almost two thousand years ago. Jewish financial and political acquisitiveness, cultural intrusion, disregard for political norms, propensity to demographic warfare, and rootless activism. There’s no mystery here. But, with Claudius relegated to a mere footnote in history, the Never-ending Story will continue, as will the proliferation of weird and esoteric theories like the *Protocols* that are useful to Jewish propagandists. And I’m sure that next year we will have a few more books and films promising to lift the veil at last.

[1] Translation found in H. Stewart Jones, “Claudius and the Jewish Question at Alexandria,” *Journal of Roman Studies*, Vol. XVI, Part I (1926), pp.17-35.

[2] G. L. Mosse, *Toward the Final Solution: A History of European Racism* (Madison: University of Wisconsin Press, 2020), xiii.

[3] Suetonius, *Lives of the Caesars: The Deified Claudius*, (New York: Barnes & Noble, 2004), 171.

[4] Quoted in Almog (ed), *Antisemitism Through the Ages*, 16.

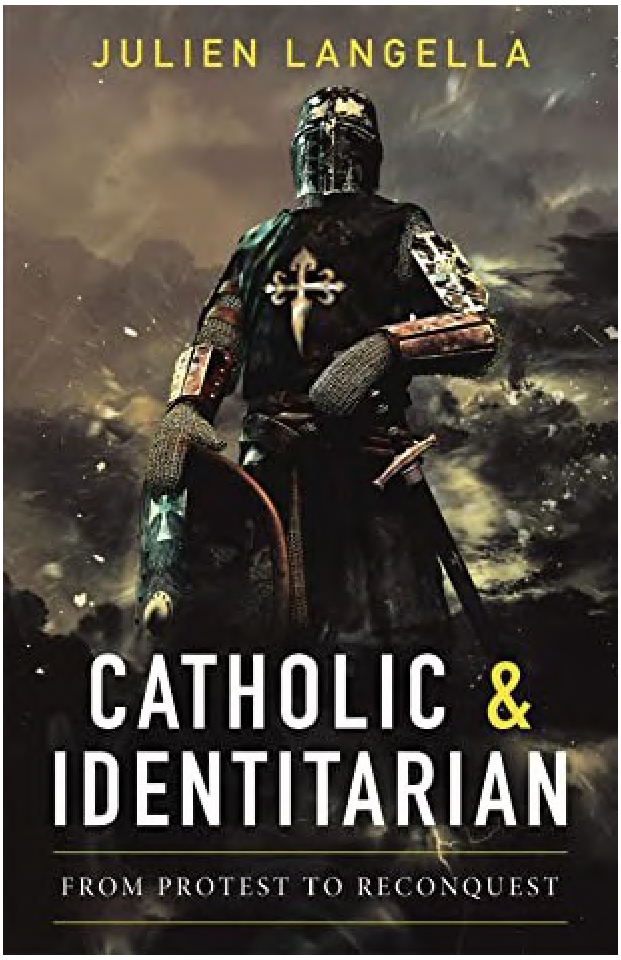
[5] For more on Pfefferkorn’s remarkable career see J. Adams (ed) *Revealing the Secrets of the Jews: Johannes Pfefferkorn and Christian Writings about Jewish Life and Literature in Early Modern Europe* (De Gruyter, 2017).

[6] J.M. Vincent, *History of the Life, Writings, and Doctrines of Luther, Vol. I*, 68.

Julien Langella’s Catholic and Identitarian

theoccidentalobserver.net/2020/12/29/julien-langellas-catholic-and-identitarian

Andrew Joyce, Ph.D. December 29, 2020



Catholic & Identitarian: From Protest to Reconquest
Julien Langella
Arktos, 2020.

“The absence of anger is a sign of the absence of reason.” Saint Thomas Aquinas

For better or worse, I’m fairly certain there hasn’t been a Catholic in my family tree since the Reformation, and I remain unsure about a strict definition of “Identitarianism.” It was with an ambivalent but open mind, then, that I recently read Julien Langella’s *Catholic & Identitarian*, a furious lament on the present condition of France and a firm apologetic for ethnic activism among Christians. Such a text is surely needed. In May 2016 I wrote a scathing essay on Christian attitudes to, and activism on behalf of, mass migration, prompted by the foot-kissing antics of Pope Francis, described in the essay as “the personification of a sick glorification of humility and weakness.” Although I focused for the most part on the Catholic Church, I took aim at all denominations with the demand that “Those who describe themselves as Christian White advocates need to become more vocal in articulating a more ethnocentric or culture-based theology that their co-religionists will find convincing. It is simply not enough to hope that Nationalists can achieve something politically and then come to the rescue of the churches.” Julien Langella, one of the co-founders of Génération Identitaire and whose text first appeared in French in 2017, has provided an admirable response to this problem that will appeal to, and educate, readers of all religious backgrounds and none.

Is this a *Catholic* book? Yes and no. Religious elements of the text are, thankfully in my opinion, framed as a backdrop to the primary concern: the French are facing the gradual but imminent replacement of their ethnic group in their own homeland. Langella’s central ambition in the book is therefore to explain and condemn this Great Replacement while stressing how Catholicism (and other important facets of the traditional and ancestral life of the French) could and should be used as an underpinning for a resurgent French “Identitarianism.” Langella helpfully avoids some of the clichés of the “TradCath” social media scene by demonstrating an impressive grasp of historical Catholic literature as well as a mature and wide-ranging understanding of many of the contemporary political, ideological, and economic currents that have combined against the European peoples. Most important of all, he is honest in his criticisms of the prevailing attitudes of the Catholic Church on mass migration and ethnicity, devoting one section of the book to a dissection of Pope Francis himself. Unashamedly local in concern, yet avoiding a parochialism that ignores the need for Europeans to unite on some level, *Catholic & Identitarian* is the most impassioned warning and call to action that I’ve read since Guillaume Faye’s blistering Ethnic Apocalypse (2019).

The book is divided into five chapters, each of which is subdivided into lesser sections. Some of the latter are just a few paragraphs long, which gives the book a sense of fast pacing despite the heavy subject matter often under discussion. The writing style is punchy and straightforward, and mercifully devoid of jargon. The text opens with an interesting Preface from Abbot Guillaume de Tanoüarn, who has previously made headlines in France for resisting the police-enforced demolition of churches. Abbot Guillaume uses his Preface to make the moral and spiritual case for ethnocentrism among Europeans, commenting that “the crisis we face is a moral crisis, and because of its rootedness, because what is at stake is the identity of each of us, one can even say that, deep down, it is also a spiritual crisis.” Individualism is regarded as a cancer, because the common good, or *communicatio*, of a nation is “not founded on individuals who are magically stuck together, but on families who, in the Christian model of society which prevailed in the West, represent a union of two sexes in “one flesh,” according to the law of love.” Against the organic community, “it has become fashionable in the media to question identity, to stigmatise attachment to soil and traditions. It is almost as if any prior spiritual wealth, anything greater than the Individual, has become suspicious, or has transformed into some new bizarre metaphysical paradigm.” Abbot Guillaume laments the arrival of a perception that individual “freedom encounters no other limit, no other boundary than the liberty of others in a world where neither good nor evil has the slightest meaning.”

Abbot Guillaume dragged from St Rita church, Paris by riot police in 2016

For Abbot Guillaume, “identity is inherited,” and “among the facts that condition individuals, ethnic origin has its place. … There obviously exist different ethnic origins.” He pours scorn on “the ideology of mandatory miscegenation, which includes an infatuation with quotas and the compulsive glorification of diversity on the “American model,” for which one carefully fails to set limits and ignores in particular the violence it often entails,” and endorses the message of Langella that “miscegenation does not enrich; it impoverishes.” The Abbot closes his Preface with the wish that “the ideology of globalism, as all ideologies, will one day explode like a bubble in response to the urgency of natural politics.”

Julien Langella’s brief introductory chapter sets the scene. Catholicism is on the decline in France, and rather than being incremental, “the collapse is brutal.” More than just a lack of faith and adherence, French society has turned radically to open effronteries to the historical faith: “working on Sundays, homosexual parody of marriage, legalisation of euthanasia, consecration of abortion as a fundamental right, trafficking of women’s bodies through surrogate mothers etc.” The religious decline has occurred alongside massive demographic change, with 20% of the French population now of foreign origin. Langella makes the argument that “De-Christianisation and the Great Replacement go hand in hand,” with Western spirituality, if it exists at all, now being replaced by “an obsession with ‘well-being,’ a kind of Westernized Buddhism” (which I have demonstrated elsewhere is heavily Jewish) and "the cult of the god Consumerism." Against this spiritual and moral decline, Langella proposes a militant Catholicism typified by the statements of Dom Gérard Calvet, founder of the Sainte Madeleine du Barroux abbey in Le Barroux, who declared his violent antipathy to "the globalist heresy" that wants to "simultaneously eradicate the faith and dissolve the people into a consumerist blob." Langella asserts that "multicultural societies, sinking ever more each into violence, are doomed to perish," and celebrates the fact that Catholic voters in France are increasingly turning to ethnocentrism, voting for the Front National in higher percentages than the national average. Langella argues that these voters and activists should gather under the banner of "Identitarianism."

Why Identitarianism? Langella explains that "nationalist" is a tainted word in France that has "never won general support." While there is "no academic definition" of Identitarianism because "it does not correspond to any specific school of thought or specific doctrine," it amounts to an "awareness": "multicultural societies are multi-conflictual societies, and the homogeneity of a nation determines its survival." He adds, "to be Identitarian is to reject the commercial standardisation of way of life at the global level, immigration through non-European settlement, and the increasing Islamisation of our streets." All of which can be summed up in Langella's stark statement: "If the French disappear, then France dies. … Globalism is a culture of death, and the Identitarian struggle is a march for life." The introduction closes by making the claim that Christian charity and the struggle for identity are not contradictory:

> **To claim to accommodate all the misery of the world is not charity. At best, it is weakness and laxity. At worst, it is a calculation in favour of the interest of those who profit from servile labour and a cheap market. The foreigner also has a homeland and a right to live well there, a right to rootedness. Therefore, to accept an uncontrolled flow of immigrants into our country is not the solution to the miseries of Africa and the Middle East. On the contrary, it gives a moral guarantee to those who would transform these unfortunate people into urban slaves. Between the false generosity of pro-immigration lobbies and the cynical "compassion" of certain shady employers, there lies a world of hypocrisy.**

The book's first, and most Catholic, chapter, "Catholic and Indentitarian, Universal and Rooted," is a prolonged argument against those who have asserted that "total open borders is the only possible Christian position on the subject." Langella describes the "twisting" of scriptures to defend such an agenda as an act of "moral terrorism," "perverse ideological manipulation," and "an idolatry of humanity, a new golden calf, rather than faith in the incarnate God." For Langella, and the many Catholic thinkers he cites, unity in the Church is not equivalent to the "absurd relativism which prides itself in loving everyone, while it despises everything by placing them on the same level under the pretext of equality." For Dom Gérard Calvet, such an idea is an example of "ancient Christian virtues twisted into foolishness," while Cardinal Joseph Ratzinger, the future Pope Benedict XVI, once wrote that “Man absolutely cannot by himself bring about world unity, for division is imposed upon him by the sovereign will of God.” Both were echoing the sentiments of Pope Pius XII, who declared that it was not the position of the Church “to attack or underestimate the particular characteristics that each people, with a jealous piety and an understandable pride, retains and considers as a precious heritage. Her purpose is the supernatural unity in universal love felt and practiced, and not in an exclusively exterior, superficial, and thus debilitating, uniformity.”

Identitarian activist and father-of-three: Julien Langella

While Langella proves himself very capable of selecting some choice Traditionalist quotes, he is equally at pains to admit that “certain clergy — priests, bishops, and even cardinals — are among the first to uphold an unnatural Manicheism that opposes the Gospel to patriotism.” These clerics, spouting “nonsense” and endlessly agitating against the Front National, empty France “of much of her substance, reducing her to a collection of principles, at best “Christian values,” which is to say welcoming migrants, while “remaining more indulgent with the politics supportive of the legalisation of divorce, contraception, and abortion.” Citing Pius XII, Augustine, and Thomas Aquinas, Langella makes the argument that Christian charity must always begin at home, in “an order established by God.” In fact, Langella posits that “National preference is a fundamental Christian virtue.” What follows is a brief but interesting historical tour of Catholic mystics and clergy who undertook war against Islamic incursions, with Langella concluding that “defense of the homeland and defense of the Faith are a single entity in the face of the invading Muslim.”

The chapter closes with a survey of the facts demonstrating the reality of race, and the assertion that Catholicism cannot, and should not, deny it. Incorporating everything from Edmund Burke to Pope Pius XI and the findings of modern genetic studies, it’s a powerful apologetic for prejudice, with Langella asserting that “refusing prejudice is a moral blackmail, a weapon of intimidation against Europeans who are disgusted with invasion-migration. … In forbidding us from exercising the virtue of prejudice, the globalists want to force us to consent to our own disappearance under the wave of the Great Replacement.” He closes with a statement from Benedict XVI: “Nations should never accept to witness the disappearance of what made their own identity.”

The text’s second chapter, “The Religion of Miscegenation,” largely departs from spiritual discussion and context, and provides a very interesting exploration of multiculturalism that will provide food for thought for Whites of all religious persuasions —or none. For Langella, “Gender theory and multiculturalism have the same philosophical origin: liberal narcissism. … To fight gender theory and to ignore multiculturalism is totally contradictory.” The chapter moves on to a lengthy exploration of the nature and extent of miscegenation propaganda in France, which includes a national campaign poster promoting breastfeeding featuring blonde women with Black infants pressed to their chests. Langella describes this phenomenon as a “cult of miscegenation” embraced at all levels of society but promoted especially by hostile elites who have ensured that “what was formerly a purely private choice has become a virtue in and of itself.” Langella cites as one example the Jew Bernard-Henri Levy who once wrote: “Everything that’s local, berets, butter, bagpipes, in short anything French, is foreign to us, even repugnant. … I like race-mixing and I hate nationalism.” Langella is blunt in his response: “Miscegenation is a war. By its obsessive nature, it’s even a jihad.” He then describes the links between globalism and the military-industrial complex, arguing that “military imperialism is the enforcement arm for the globalist project, that of a world where the United States and its lackeys can behave like ghetto rats on an international level.” These elites comprise a “nomadic oligarchy” that treats Europeans like sub-humans “and the rest of the world like replacement livestock.”

One of the book’s great strengths is its focus on the role of international finance in advancing globalism and multiculturalism. International money power demands that the peoples of the earth become “an inexhaustible reserve of servile workers and compulsive buyers.” Multiculturalism, “a weapon of mass subversion,” is “indispensable to the good order of a consumer society: without identity, without fixed landmarks, men are empty inside, so they try to fill this void with material goods.” Nations composed of interlinked and rooted families are inferior, in marketing logic, to nations of transient homosexual couples with two incomes and no children. Against the rise of consumerism, Langella calls for a resurgence in activism in areas that are now seen as old-fashioned — like protest against work on Sundays. Pointing to the number of days off work during the Middle Ages (around 190 a year) due to feast days and religious events, Langella argues that reclaiming even one day of the week from consumerism would be a foothold in the struggle that would at least make Catholic activists appear “more credible.” As things stand, Western youth are in chaotic rebellion against all forms of Tradition since “Capitalism encourages young people to rebel against all authority except one: money.” He closes the chapter by remarking:

The arrival of this liquid society, composed of human beings with barely any willpower, is the anthropological sine qua non for the development of the liberal economy. … This is why, everywhere they can, with the complicity of their Left-wing proxies in education and culture, the hyper-nomads propagate the ideology of multiculturalism. And when people like the Serbs try to resist, “humanitarian” bombs rain down upon them. For as a last resort, there always remains armed force to impose through fire and tears what they could not achieve with advertising and moral lessons.

The book’s powerful third chapter, “The Migration Hurricane and the Church,” offers an unflinching look at the Catholic response to the waves of mass migration into Europe that has accelerated since 2015. Langella stresses that we are witnessing an ongoing colonisation of Europe, “for this is indeed an immigration of settlement.” The author posits three main causes of the migration wave: “globalist ideology as a consequence of the Enlightenment and Jacobin Republicanism; the need for a servile labour force, encouraged by the liberal desire to abolish borders; and the dependency promoted by the welfare state.” Faced with this trifecta, and in a pattern witnessed throughout the West, the French “Right” “has always been the first to betray the French people. Large corporate interest in cheap labour and international Marxism go hand in hand to promote a world without borders where the rule of money can extend without limit.” This combined power has been catastrophic, with one ancient village in the Loire region consisting of 188 inhabitants subjected to a dumping of 100 immigrants (in effect, a total destruction of the life of the village) in the name of “population distribution” to areas “without housing shortages.” In “disgusting displays of cynicism,” Big Capital has been propagandizing such new values while crushing native employment, with Uber running campaigns to collect clothing and toys for illegal immigrants while ruining local cab drivers, and Starbucks announcing their intention to employ 10,000 refugees. For Langella,

> **This is the typical liberal double-game: on one hand, fracture the workers by exacerbating competition among them, and on the other, acquire a brand image in supporting the current humanitarian cause. It’s a win-win for them in terms of profitability and moral reputation.**

Following this discussion is a very disturbing exploration of anti-White activity in France, culminating in an exploration of the rape of French women by migrants. Some of the stories are among the most horrific that I’ve encountered, and there’s no benefit in my repeating them here. The predictable result of this endless ethnic crime has been a form of

White flight, and the rise of ethnic segregation in France. As Langella puts it, “You can eliminate land borders all you want; ethnic borders will remain. … We are witnessing genuine ethnic division on French territory.” Langella, to his great credit, always retains a grander vision, and is always at pains to avoid degenerating into a Counter-Jihad caricature, which to be honest is something that I, in my ignorance of Langella and his activism, expected prior to actually reading his text. This broader vision is exemplified when the author finally reaches the subject of Islamic terrorism toward the middle of the chapter, where he concludes: “Islamism is the tree that hides the forest: the true cause of the attack in Paris was immigration.” I couldn’t agree more.

From here Langella moves to a discussion of Church attitudes to mass migration. Setting out his case, Langella argues that the Church “does not have a political program, but she offers a moral framework.” The Church’s record in activism on behalf of refugees and migrants is, however, very mixed. In 1914, Pope Benedict XV instituted the World Day of Migrants and Refugees, but this was primarily in response to the Armenian genocide, and was not “a justification of immigration in itself.” A “migrant” in the ecclesiastical language of the time, was always assumed to be fleeing genuine persecution, rather than being an immigrant in a general sense. Over time, argues Abbot Guillaume, the Church has passed from a teaching of duty of charity to the oppressed to the “ideological value of immigration as an absolute.” For Abbot Guillaume and Langella, this is a heresy that essentially posits immigration as “a trampoline for the Second Coming,” and is “profoundly anti-Christian.” Both point to the “universal destination of goods” as “the foundation of the Catholic critique of capitalism.” This idea always posits that social actions must always take place within the context of uplifting the common good. This “Common Good,” argues Langella, should be the compass of political action and is infinitely more important than “diversity.” He cites Pope John Paul II as saying the right to emigrate “should be regulated because applying this right in an uncontrolled way can be dangerous and harmful to the common good of the communities welcoming the migrants.” Pope Benedict XVI, meanwhile, asserted that “States have the right to regulate migratory flows and to defend their borders.”

Langella then moves to a discussion of “the elusive Pope Francis.” Langella is probably correct in stressing that due to media distortions, especially the media’s desire to portray Francis as a Leftist Pope with relaxed attitudes on gays and open arms for migrants, a full picture of the current Pope’s ideological positions is more difficult than usual to discern. That being said, Langella critiques Francis for being intentionally ambiguous, and for “offering to journalists on a platter” an ambiguity that has led to him becoming “the darling of the intellectual Left.” Langella further criticizes the Pope for “improperly appealing to emotion, and more often in favour of illegal immigrants rather than those who pay the price of accepting the migrants, though no one ever asked if the latter wanted to do so.” The author also sees validity in claims that Francis has shown “indifference towards the victims of crimes committed by illegal immigrants” and “a certain disdain for Europeans as well as a kind of preference for the migrant.” Langella is clear:

> **Pope Francis is more than ever a pope of images and gestures. He knows the media impact of a good phrase, a good word. The Pope likes to disarm his interlocutors. Not to detract from his refreshing spontaneity, but we have to recognise that he is a "good customer," as they say in the trade.**

Faced with such a situation, Langella offers common sense to his fellow Catholics: "The Pope is not infallible when he discusses social questions. … We can — with prudence — criticise the political speech of the Pope if it hurts the common good." Closing the chapter, Langella appeals to the writings of a host of cardinals that support the right to strong borders and oppose the globalist project of mass migration. In the meantime, Langella suggests waiting for a shift in leadership rather than encouraging division in the Church, opining that "the best way to save the position of the Pope is to refrain from commenting on it." I don't agree, but then I'm not Catholic and I will concede that Langella may have a better appreciation of the situation.

The fourth, and in my view most interesting, chapter of the book is titled "What To Do?" As you might expect, it's a program of action. The first step is to attempt to change terminology, or the interpretation of it. Langella stresses that "migrant/refugee" is a piece of terminology designed to inculcate sympathy where it is not deserved. What most of these foreigners want is not safety but "comfort and modernity. What they wanted was superfluous shiny objects." Europeans must strip themselves of sentimentalism, of a love devoid of truth. For Langella, most Black and Middle Eastern migrants are mere cowards seeking luxury, and this is the vision of these foreigners that he believes must become endemic among Europeans if a genuine sea-change in attitudes is to take place.

The next step is the return to fundamental notions of homeland as "a bridge between God and men, a gateway between Heaven and earth." This ecological outlook locates Man firmly inside his habitat, in opposition to liberal anthropocentrism which places Man above all, and in opposition also to "Deep Ecology" (see the work of Pentti Linkola) that posits Man as an animal no higher than any other. In Langella's view of a Christian ecology, Man's culture and traditions and his age-old links to the soil are as worthy of preservation as the habitat itself, reversing the trend of deranged leftists to campaign on behalf of endangered squirrels while entire villages are handed over to foreign peoples.

The third step is the fostering of genuine European unity based on common ethnic and cultural feeling rather than on strictly economic and military interests. What Langella proposes is a "European policy of rootedness" resembling the Visigrad Group (Poland, the Czech Republic, Slovakia, and Hungary) which together has been described as "the most secure region on the continent."

The fourth step is a reversal of the endless quest for increased GDP which has contributed to an "evident form of moral underdevelopment." Langella is opposed to international finance and posits a return to forms of corporate social financial order resembling the medieval guilds based on local self-sufficiency and accountability. Explaining this turn to Localism, Langella explains:

> **It is not the extreme Left-wing globalists who are inciting migratory flows, it's not even the No Border types who help illegal immigrants to cross the borders. It's global industrial capitalism. The sole alternative to global uprooting is localism. We don't need to make everyone in the world a farmer, but we do need to allow people to have food sovereignty, which is also economic and political sovereignty. In other words, we must give them back their dignity. This is the best antidote to uprooting.**

Finally, Langella moves to the ethnically foreign population residing in France. He asserts that assimilation is an unachievable myth, and that France is not merely an "idea" but a biological reality that is under threat. The only real response, he argues, is forceful repatriation. Here there is no room for sentimentality: "Mass immigration is a cancer. … It is a profound injustice. … It's a collective kidnapping. It's murder. They're killing us." Repatriation should begin with a return to the law of blood and the end of birthright citizenship, along with a moratorium on labor migration and a ban on family reunification. This would be swiftly followed by the non-renewal of residence permits with automatic deportation at the end of their period of validity. All construction of non-Christian places of worship would cease. All Islamists would then be targeted for systematic expulsion "to the country of their family history." After this, specialist units of the police and army should be employed in the rapid and massive forceful removal of foreign populations: "Without a show of force on our part, a general explosion will be imposed on us at any rate, because multiculturalism carries within it the seeds for war like clouds carry the storm."

Prior to this sequence of events, Langella advocates the building of networks of the ethnically aware in rural France, where localism can be seeded and where defense zones can be efficiently constructed. This will be necessary because "France has learned well that from now on, the state is its enemy and that, despite our calls for unity, the police will never side with us." He therefore advocates the attitude of the partisan, described by Carl Schmitt as someone who "defends a piece of land for which he has a native attachment," and whose primary strength is "his bond with the land, with the native population, and with the geographic configuration of the country, mountains, forests, jungle, or desert." Langella expects no sudden collapse of the System, and is prepared to play the long game.

I have to admit that the book's fifth chapter, "Fall and Reconquest," struck a bum note with me, and it would have been my preference, had I been editor, to have omitted it entirely. The entire chapter is a re-run of the Book of Maccabees, which Langella offers as a blueprint of reconquest for us to follow. It didn't resonate with me at all, or indeed with the approach of the rest of the book, and its inclusion continues to baffle me. The book closes with a somewhat poetic two-page conclusion, the central message of which is that we must “kill the bourgeois inside us” and engage in a “crusade of an integral and permanent love. An eternal fire in our heart, a feast of every moment and of every day.”

Julien Langella is to be commended for producing an impassioned, and often furious, message from a dying France. Some bum notes and petty criticisms aside, there is much here to enthuse and enrage the committed Catholic, and to educate and inspire the non-Catholic. Of course, I could critique the lack of engagement with Jewish matters, but I think it’s already a minor miracle, given France’s array of harsh speech laws, that he ever managed to publish this remarkable work. I think Julien Langella is a very intelligent and capable activist who needs no reminding of the influence of certain elements in the tragedy unfolding for his nation. My demand for total honesty, in this instance, therefore wavers somewhat at the prison gates that inevitably loom in France for anyone daring to question that which lies behind so many of the labels (globalists, nomadic oligarchs, etc.) employed in this very mature text.

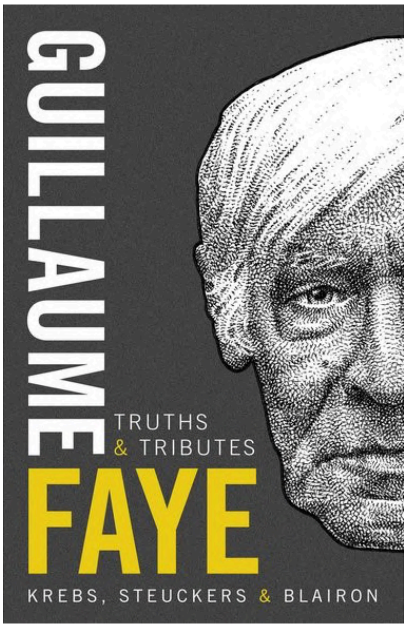
I’d be dishonest if I didn’t mention that the total collapse of Catholic Church credibility, much of it mired in seemingly endless sex abuse scandals, hasn’t contributed in some part to the massive swing to the Left in nations like Ireland. I don’t think it’s the sole cause, of course, and I believe at least some of these scandals have become a kind of media meme for a reason, but I do believe that the Catholic Church has a credibility issue to address before it can in any way become a focal point for the ethnic revival of its faithful. But, to Langella’s credit, he appears to be planning for a Catholic revival somewhat outside the Church. This strikes me as eminently sensible. For the record, my own experiences in France are limited to a couple of trips to Paris, some seven years apart. The first was disappointing, the second utterly heartbreaking, as I witnessed some of the world’s most beautiful sites and streets sunk in the degradation and filth of mass migration. I sincerely wish Julien Langella the very best of luck in his quest to redeem his homeland for his people and indeed his God.

Guillaume Faye Remembered

theoccidentalobserver.net/2021/01/29/guillaume-faye-remembered

Andrew Joyce, Ph.D.

January 29, 2021



"Guillaume Faye was indeed an awakener."
Pierre-Émile Blairon

Guillaume Faye: Truths and Tributes
Robert Steuckers, Pierre-Émile Blairon, and Pierre Krebs
Arktos, 2020.

Guillaume Faye's posthumously published *Ethnic Apocalypse*, or, to give it the original French title *Guerre civile raciale* (*Racial Civil War*), was one of my top three reads of 2019, so it was with great interest that I found out that Arktos was set to publish a volume of memories of Faye and reflections on his work. Faye passed away in March 2019, following a battle with lung cancer, and I recall thinking while reading *Ethnic Apocalypse* that its author seemed set to become one of those figures who make their greatest impact only after their death. Other than brief summaries of *Archeofuturism: European Visions of the Post-catastrophic Age* (1999), my primary encounter with Faye before reading *Ethnic Apocalypse* was a recording of the 2006 AmRen conference, during which David Duke took an opportunity in the middle of a question session following Faye's speech to make known several historical facts relating to the specific issue of Jewish disloyalty. The footage shows Duke being interrupted and subjected to foul language by Jewish social scientist Michael Hart, apparently the sole malcontent, who then abruptly left the venue. The episode was certainly dramatic, and my sympathies firmly remain with Duke, but the chaos between Duke and Hart unfortunately overshadowed a very sophisticated response from the charismatic Faye that included the memorable line: "The Jews are good tacticians but have bad strategy — they do always too much, too much, too much."

Faye’s relationship with the Jewish Question was very nuanced and, it must be admitted, at times completely wrongheaded, as illustrated by his handling of the topic in *Ethnic Apocalypse* which derived heavily from ideas conceived in his *La nouvelle question juive (The New Jewish Question)*, published in 2007. The latter resulted in Faye being denounced at one point as a Zionist but, as I wrote in my 2019 review of the former text, “I firmly believe that Faye is not guilty here of subversion or fear of the Jewish lobby. If I did, I would hesitate to recommend this book. Instead, I see a paralysis-like error in thinking, brought about by a quite understandable reaction to the stark and visible Islamisation of France.”

This was one of my primary takeaway thoughts from that volume — that Faye was a great thinker, with wide interests and aptitudes, who at the end of his life was so gripped by the scale of the Muslim invasion of his beloved country that he could see no other threat, and perceive no other enemies. As such, I had an empathy for Faye, even where I could not agree with him, and I couldn’t help but be impressed with his authorial intensity and bluntness in expression. I was curious enough to start seeking out translations of his essays, particularly those concerning technology, civilization, and the system in which we now live. These have been educational and entertaining. I remained curious about the man behind them, however, and I therefore welcomed this new literary memorial from Arktos, which acts an illuminating, poignant, and unexpectedly tragic guide to Faye and his very considerable body of work.

The volume opens with a short and elegant Foreword by Jared Taylor, who performed the same task for *Ethnic Apocalypse*. Taylor, who also came relatively late to Faye but who appears to have become very good friends with him around 2003, rightly points out that “an intellectual history of Guillaume Faye is nothing less than an intellectual history of both the New Right and of the far bolder Dissident Right.” From there the text proceeds to a series of essays dominated by four contributions from Robert Steuckers, who knew Faye from the beginning of the latter’s career in the movement, and is able to flesh out a biography of his ideas and activism.

These essays by Steuckers are quite remarkable, and are impressive not only in their handling of the context and origins of Faye’s ideas, but also in the way the personality of Faye is always brought to the fore throughout. These are essays laced with sadness, even anger, however, because, in the perspective of Steuckers, Faye emerges as someone passionate but tragically naive — taken advantage of by organizational superiors. It must be stated that Alain de Benoist does not emerge well at all from this volume, described by Steuckers at various points in the text as lacking sincerity, seeking stardom, pallid, hyper-nervous, “the emblematic epitome of ingratitude,” and a boorish movement ‘pontiff.’” Above all, we see the energetic and talented Faye repeatedly pushed aside and paid minimal wages in order that other stars could shine brighter. The volume is thus a kind of fable for the darker side of movement politics and division that will probably always remain relevant.

But what of Faye? In his first essay, “Faye’s contribution to the ‘New Right’ and a brief history of his ejection,” we join Steuckers in the early 1970s, just as Faye was becoming politically active. Then in his early 20s, Faye “entered the scene virtually alone sometime between the departure of the partisans of the 1968 events and the arrival of the Reaganite ‘yuppies.’” His first involvement was with the ‘Vilfredo Pareto Circle,’ a political studies group loosely attached to, but later absorbed by, G.R.E.C.E. (Groupement de recherche et d’études pour la civilisation européenne (“Research and Study Group for European Civilization,” a thinktank that promotes the ideas of the New Right). Faye “was not attached to any branch of the conventional French Right,” nor had he any ties “to any Vichy or collaborationist circles, nor to those of the OAS [Organisation armée secrète, a paramilitary organization formed during the Algerian war] or the ‘Catholic-traditionalist’ movement.” Initially, Faye was not a nationalist in our understanding of the term, but rather a “disciple of Julien Freund, Carl Schmitt, Francois Perroux etc.” Steuckers describes Faye, the intense young political philosopher, as emblematic of a ‘regalian Right’ that “cast upon all events a sovereign and detached eye, which was not, however, devoid of ardour and ‘plastic’ will, sorting out in some way the wheat from the chaff, the political from the impolitic.”

In Steuckers’ eyes, “Faye was truly the driving force behind G.R.E.C.E., the New Right’s main organisation in France during the early 1980s.” He achieved this status through sheer hard work on weak wages, driven by passion and a desire to shock the ‘old Right” out of its comfort zone. Steuckers scathingly contrasts the idealistic Faye with a movement satisfied to “content itself with hastily camouflaging its pro-Vichy attitude, its colonial nationalism, its Parisian lounge-lizard Nazism, its purely material ambitions or its caricatural militarism under a few scholarly references.” Faye was quickly sidelined by the comfortable figures in the hierarchy, but “he never cared much about all those backstage intrigues; to him, what mattered was that texts were being published, and books and brochures spread to the public.” By the late 1970s, Faye’s charisma and intelligence is credited with bringing G.R.E.C.E. into contact with influential new circles, as well as students who “accepted the novelty of his speech and the essential notions it conveyed.”

One of Faye’s primary contributions to G.R.E.C.E. was his editorship of *Éléments* magazine, during which time he refined many ideas that would become characteristic of his later work: his criticism of the Enlightenment, his critique of Western civilization as something that has evolved into a “system that kills peoples,’ his concept of ‘ethnocmasochism,’ and his vision of technological progress as something that can be harnessed by nationalism rather than as something to be shunned or prevented. (Faye in this regard runs counter to more popular anti-technological positions adopted by Heidegger, Ellul, and Kaczynski.) Steuckers goes so far as to remark that “the glorification of technology and a rejection of archaising nostalgia are truly the main traits of Neo-rightism, i.e., of Fayean neo-rightism.”

Just how correct Faye was in this respect remains to be seen, but it is clear, in this age of increasing surveillance technologies and the mechanization of almost all aspects of life, that the question of technology is only going to become ever more prominent. Much as my own instincts tend to the anti-technological, it's difficult to understand how one nation or ethnic group can divest itself from technological progress if this means ceding an advantage to other groups who won't do the same. We may thus be locked into a technological arms race where our only option is to attempt to surpass all rivals in pursuit of what Faye called Archeofuturism.

In so many ways, Faye was a man ahead of his time — a fact that rises to the fore in the volume's second essay, "Farewell, Guillaume Faye, after forty-four years of common struggle." At a time when the youngest generation appears to believe it more or less invented shock humor tactics in politics, we gain some insight from this essay on Faye's outlandish detour into prank comedy as the "Skyman" persona for the Skyrock radio station. This occurred in part due to his declining fortunes in G.R.E.C.E., which was in turn a result of the suppression or sabotage of his work. In one memorable instance, he was more or less forced by his superiors to follow up an intellectual exploration of Heidegger with an unironic piece on, of all things, Atlantis.

Operating on little more than enthusiasm, and lacking formal networking skills, Faye had nothing in place to support his work independently when he was finally ushered out in 1986 by a 'core nucleus' that had grown unhappy with his edgier direction and popularity. He then put his charisma and enthusiasm into a ten-year career in producing schoolboy-like sketches, hoaxes and jokes, one of which involved his fooling a substantial number of top-level French politicians by pretending to be on a secret mission from Bill Clinton to select the latter's own secretary of state for European affairs. Faye played the role to a tee, presumably enjoying himself very much as these venal bureaucrats "jostled one another in a desire to get the job, maligning their own colleagues."

Faye returned to political activism in 1997 in an interview for the then new magazine *Réfléchir et agir*. In the interview, Faye advised an intensification of associative action against "anti-European racism," and when questioned about this in a later interview he trenchantly accused the French Right of engaging too much in infighting instead of pinpointing a common enemy:

> The French national Right is undermined by the culture of defeat, petty bosses, gossip: the different groups of Muslims and Leftists can detest one other, but they have each and all the same enemies against whom they unite. Whereas for many people of our ideas, the enemy is at first his own political friend, for simple reasons of jealousy!

A year later, Faye returned to speaking engagements and published *Archeofuturism*, his response to "the catastrophe of modernity" and an attempt to provide an alternative to traditionalism. Although somewhat welcomed back into the New Right fold in 1998, when he published his edgy *The Colonisation of Europe: True Discourse on Immigration and Islam* in 2000, Faye attracted considerable hostile media and political attention. A move was apparently then undertaken by de Benoist and others to once against distance themselves from the more radical Faye in order to save face and respectability. One member was even discovered to have sent information on Faye to scores of journalists in an attempt to smear him as a "hothead" and "racist." Steuckers alleges that de Benoist

> proceeded to exclude him from all the bodies that he sponsored and banned his flock from spending time with him and publishing his books. Faye had thus suffered another terrible blow, one from which he would never recover and that would instill unabating despair into the very depths of his heart.

Faye would toil in relative obscurity for several more years until friendships with Americans like Jared Taylor and Sam Dickson, and a new relationship with Arktos Publishing under Daniel Friberg, brought Faye and his ideas into the Anglosphere in a serious way for the first time. Unlike the French scene, "within the vast American movement, no attempt to sabotage his books has ever taken place." Within the American scene, Faye's work received generous praise and treatment by websites like *American Renaissance* and *Counter-Currents,* and there are 20 essays at the *Occidental Observer* that touch in some way upon Faye's writings. Anglosphere academics like Michael O'Meara have also given major attention to Faye, with O'Meara publishing his *Guillaume Faye and the Battle of Europe* in 2013. Faye's books have been very well-received in the Anglosphere, as my own review of his last book indicates.

Although the biographical and bibliographical essays by Robert Steuckers form the backbone of *Guillaume Faye: Truths & Tributes*, I must say that one of my favorite essays in the volume is Pierre-Émile Blairon's "Guillame Faye, an Awakener of the Twenty-First Century." The tone is much little lighter than the previous essays, with less focus on the ways in which Faye was wronged, and a greater emphasis on his personal qualities as friend and political adventurer. Blairon recalls meeting Faye in the early days of his own activism and seeing in him "the brilliant spokesperson and inventive theorist for what would later be termed the 'New Right'." Blairon continues

> I remember that, even back then, he was more than just an intellectual; he also had a sense of theatrics and farce and would delight us with improvised comedy playlets that made us laugh. Now, however, more than forty years later, History has issued its verdict — Guillaume Faye was much more than that.

For Blairon, Faye was "an Awakener:

> Awakeners are men who come from an immanent , immutable, and permanent world, that 'other world' that lies parallel to ours, arriving here to accomplish a mission. These men have no other concern than to pass on their knowledge and

> energy; and their entire life ends up being devoted to this transmission. Awakeners appear in critical periods of history, when everything has been turned upside down and all values reversed, and when the situation seems desperate. They give their mission priority over their own person, their personal interest and comfort. Their rule of thumb is the following one: *do what you must, without anticipating success*.

The essay then moves to a succinct but excellent assessment of the main themes of Faye's work: the fight against standardization and globalism; Europe as an entity of blood and soil rather than bureaucracy; Ethnomasochism; the convergence of catastrophes as a fundamental aspect of civilizational collapse; archeofuturism and technoscience; and, finally, Islam. For anyone new to Faye's work, or seeking a refresher on some of the less well-known aspects of it, this volume is thus invaluable.

In addition to two poems by Pierre Krebs, the book significantly benefits from a section titled "Annexes," which contains direct engagements with specific examples of Faye's essays and books. The best of these, in my opinion, is Robert Steuckers' review essay concerning Faye's *System to Kill People*. In this work, Faye had argued that, diluted by massification and depersonalization, Western civilization no longer exists as a civilization but rather as a system that is directly hostile to the nationality of peoples and thus "kills" them. This basic idea is central to Faye's anti-Westernism, which is itself founded on Faye's general hostility to the Enlightenment. Faye lamented the reduction of our ethnic identities in a way that rendered them "folklorised," "ornamentalised" and "transformed into a smoke screen that conceals the 'progress' of planetary homogenisation; they shall simply be a source of entertainment." Some 30 or more years after Faye wrote these words, of course, the situation is immeasurably darker than even he predicted, since White identities are no longer even permitted as folklore or entertainment but are rather presented as oppressive and evil.

Faye was clearly, however, a prophetic and perceptive thinker. He foresaw the gradual replacement of genuine political leaders with "regulators," adding that

> the political decisions taken by states are therefore replaced by strategic choices made within the framework of various networks — those of large companies, banking organisations, public or private speculators, etc. All these separate strategies trigger a self-regulation mechanism that allows the System to work towards satisfying its own ends.

While my own tendency is to focus on "known actors," by which I mean decision-makers and influencers rather than action in the abstract, Faye's conceptualization of overlapping strategies makes it easier to understand how something like, for example, Jewish influence can seemingly persist and perpetuate "in the open."

If I could make one minor criticism of this collection of essays, it would simply be that I would have liked to see at least one major essay contributed from the Anglosphere. *Truths*

& Tributes is a translation of a French original, but the English edition may well have benefited from a longer essay from Jared Taylor, and perhaps also from Sam Dickson, who appears to have known Faye quite well and I'm sure could have shared some choice and entertaining anecdotes. I'd also have enjoyed reading a perspective from Daniel Friberg, who appears to have put in considerable work over the years in bringing Faye to English-speaking audiences. Alas, these perhaps can be relayed at a later time, maybe even in a further volume. Certainly, I do not believe we have heard the last word on Faye.

My final thoughts in closing this review are that I believe we could all benefit from adopting the *attitude* of this lively Frenchman, because even if we might disagree with some of his ideas, there is little doubting the benefits of embracing his contemporary Heraclitism of "innovative mobility." For Faye, our situation is ever-changing and dynamic, and if we have any hope of meeting that challenge then we too must respond with energy, speed, and even joy, no matter how dark the context. Although his last book was very dark indeed, I hope Faye was able to find some of this joy in his final days. I leave the final word to Pierre Magué:

> In a replete and slumbering France, Guillaume Faye was the one to raise the alarm, never worrying about whether or not it was a suitable time to do so, whether he risked interrupting idle chatter and academic speeches. … Such is the characteristic of prophets.

Christian Zionism as a Parasitic Ideology

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Andrew Joyce, Ph.D.

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CHRISTIAN
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With Trump out of office, now would be a good time to critically re-examine one of the most remarkable, and ultimately problematic, features of his time as President — the extravagant support he enjoyed from evangelical Christians and the resurgence of Christian Zionism. Back in November, I linked Trump's popularity among Red State Christians to "the power of personality," which really only told half the story, and, even then, quite weakly. The mystery of why a huge block of ostensibly conservative voters would back such a materialistic, crass, irreligious, and vulgar man, who has done more than anyone in recent memory to export what E. Michael Jones has so aptly termed "the Gay Disco," cried out for further explanation. This explanation surely isn't to be found in his immigration-based reforms, which were abysmal and quickly-reversed failures. The real reason for his enduring and almost-spiritual adulation is, of course, found in Christian Zionism, and Trump's Presidency, more than any other in recent memory, could be aptly characterised as the most flamboyantly Christian Zionist in living memory. By sheer coincidence, my intention to return to this subject for the first time since 2014 has coincided with the publication of an interesting article in the Routledge-published journal *Ethnic and Racial Studies* by S. Jonathon O'Donnell, who, as the current year would have it, appears to be an individual of ambiguous gender working at University College, Dublin. In the following essay I want to extricate some of the surprisingly useful elements from O'Donnell's article "Antisemitism under erasure: Christian Zionist anti-globalism and the refusal of cohabitation," and merge them with my own broader consideration of the Christian Zionist problem as an obstacle to White ethnic interests.[1]

O’Donnell’s article begins with an interesting paradox. American conservative support for Trump was primarily conditioned on just two premises: the first being that Trump was ardently pro-Israel; and the second being that Trump promised to take on ‘the globalists.’ O’Donnell points out, correctly in my view, that there is at least a very clear clash of subtexts here because “narratives of ‘globalism’ are rooted in and often deploy the codes of antisemitism.” A question emerges therefore in terms of how this conservative Christian support base is interacting with the concepts of Zionism and antisemitism, and the cognitive dissonance at work in their imagined war on the more abstract concept of ‘globalists.’ At a time when White advocates continue to attempt to define their opponents in the popular imagination in order to galvanise political action, the worldview of a class of Whites as large as evangelical Christians, many of whom are also ardent Christian Zionists, is surely of great concern and consequence.

There’s little question that Trump was placed on a pedestal by Zionism. Jewish elites often demonstrate a keen awareness of the individual flaws of their European counterparts, and they are especially attuned to signs of egoism. When the Grand Sanhedrin of Jewish notables was convened by Napoleon I in Paris in 1806, Jewish leaders responded to investigations of their financial and social habits not with honesty but with sycophancy. By indulging the egoism of the megalomaniacal Napoleon, who nurtured fantasies of himself as a new saviour of the Jews, rather than explaining their methods of collecting interest, the notables were successful in retaining French citizenship and paving the way for a radical expansion of power, wealth, and influence in Europe throughout the 19th century. It’s clear that Trump was perceived in the same way — as a figure best manipulated through gushing praise. O’Donnell points out that Trump was essentially baited with the prospect of joining a seemingly illustrious line of historical philo-Semitic gentiles in Jewish memory:

> Speaking in Washington, DC, on 5 March 2018, after President Donald Trump’s declaration of the US embassy’s move from Tel Aviv to Jerusalem, Israeli prime minister Benjamin Netanyahu contextualized Trump’s declaration within a Jewish history of remembrance. “[W]e remember the proclamation of Cyrus the great, Persian king,” he declared, who 2,500 years ago ended the Jewish exile in Babylon and permitted the rebuilding of the Temple. “We remember … Lord Balfour,” he continued, who “recognized our rights … in our ancestral homeland,” Harry Truman, who recognized “Israel as the Jewish state.” And, finally, “Donald J. Trump [who] recognized Jerusalem as Israel’s capital. Mr President, this will be remembered throughout the ages.”

Even more salient, argues O’Donnell, is that by employing the reference to Cyrus, Netanyahu was dog-whistling to Christian Zionists more generally, and pandering to a growing religious sentiment that Trump had been raised up by God on behalf of the Jews. Among Christian evangelicals, Trump’s perceived actions on behalf of Israel became of radically greater consequence than anything he achieved, or failed to achieve, in the

United States. In other words, these people really didn't care that Trump couldn't or wouldn't build a wall, or limit immigration in any lasting way, because his actions on behalf of Israel were truly cosmic, rather than national, in their significance. Exemplifying this development, O'Donnell highlights two pro-Trump books popular among evangelicals: Lance Wallnau's *God's Chaos Candidate* (2016), and Mary Colbert's *The Trump Prophecies* (2018). Wallnau, for example, claimed that "Trump is literally an individual raised up like a Cyrus candidate for the sake of God's people, Israel, and the church." O'Donnell astutely observes that "the narrative of Trump qua Cyrus—a pagan king used by God for providential ends—has helped evangelicals navigate popular perceptions of Trump's lack of religiosity while also framing his political actions as furthering a divinely-ordained agenda."

Such approaches represent not only a wholesale abandonment of any sense of ethnic interests, but also of religious interests since the fate of Christianity is itself made subservient to the fate of the Jews. Christian Zionism, as an anti-supercessionist ideology, is thus fundamentally parasitic in nature since it feeds off, and hides in, Christianity in order to funnel support to Jews *as Jews*.[2] This marks a break from classic Christianity, in which the Jews are worthy of detached concern to the Church only insofar as their souls may eventually be redeemed through conversion during the End Times. Christian Zionism, by contrast, presents an image of Jews having interests as Jews (rather than as potential Christians) and, furthermore, insists that Christians are duty-bound to serve those interests in this life and in this pre-apocalyptic age. Although the traffic in support is completely one-directional, Christian Zionism invariably posits a putative "shared interest" or "shared fate" in order to disguise the obvious subservience to Jews. This is illustrated by Colbert's *The Trump Prophecies,* which was later adapted into a film by Liberty University, and which argued that America's interests and those of Israel were utterly inseparable. The book made the claim that "the two [nations, Israel and America] shall be as one," and advanced the argument that although Americans couldn't see anything spiritually in Trump "in the natural," God had ordained that Trump's spiritual mission was primarily to demonstrate "his love for the Jews and all the ways he had reached out to the Jewish nation privately." This echoed the sentiments of Bill Hamon of Christian International, who declared in 2015 that Christians should back Trump because Trump's election would herald "a restoration of biblical Israel, a return of the Jewish nation, and rebuilding of the temple." O'Donnell points to the very prominent promotion of the idea of a 'Judeo-Christian' civilization in the aftermath of 9/11, with this idea then "energized by the tenet of "blessing" Israel as necessary for national flourishing. Christian Zionist discourse created 'a covenantal link between Christians and Israel that was both communal and individual,' financial and soteriological."

Running alongside this vision of a Biblical Zio-American empire is the somewhat paradoxical evangelical narrative of a war on 'globalists.' In these narratives, intellectually unsophisticated evangelicals, perhaps unwittingly, borrow from a worldview that has historically been very hostile to both Jews and Zionism. O'Donnell explains that evangelical authors Paul McGuire and Troy Anderson have argued that "the wealthy elite and secret societies [are] planning a global coup to launch a world state, cashless society, and New Age-Illuminati-based religious system … Trump champions the things that please God's heart on many levels, including his opposition to globalism." The cognitive dissonance here is obvious, namely, that Trump was largely backed by self-interested, wealthy, Zionist elites who overlap comfortably into areas such as support for gay marriage and other hallmarks of social decline frequently decried by these same evangelicals as being the work of 'globalists.' The inherent problem of Christian Zionism is therefore that it supports in reality (wealthy self-interested international elites) precisely what it claims to be fighting against in the abstract ('globalists'). As O'Donnell points out, these evangelicals are managing to maintain this delusion primarily by projecting their abstract vision onto an "apocalyptic imaginary" filled with visions of a future Babylon from the book of Revelation, rather than reflecting on the obvious erosion of American national sovereignty happening in real time. In other words, it's a form of organised insanity; a *folie à deux* on a mass scale.

The evangelical 'anti-globalists' McGuire and Anderson attributed Trump's election to discontent at the "globalist policies, job-killing regulations, social engineering, failing educational programs … and endless insane regulations" that meant "Americans came to realize that they could no longer afford the American dream." And yet by supporting Trump these same people joined hands with job-killing vulture fund bosses, gay marriage social engineers, and a string of committed Zionists who maintained a commitment to school 'integration' and the introduction of speech laws. Underpinning this cognitive dissonance is a stark Black-White worldview in which all nuance is abandoned. In short, everyone siding with Trump was presumed to be engaged in a war against the demonic and were therefore vindicated in the eyes of God. In such a worldview, Christian Zionism can cover a multitude of Jewish sins because it absolves them in the name of a joint effort against an amorphous Antichrist. O'Donnell points to the example of Robert Maginnis, retired US Army Lieutenant Colonel and fellow at fundamentalist think-tank the Family Research Council. For Maginnis, and other Christian Zionists like him, the world is essentially divided between the interests of a joint American-Israel imaginary, with everything outside that sphere vulnerable to the "demonic" and "anti-Christ" 'globalist project.' Carl Gallups, a Florida-based pastor who opened a Pensacola Trump rally in early 2016, has presented all opposition to Trump as originating from "the anti-national sovereignty demonic realm, which is a form of globalism, which is … the kingdom of Antichrist." We might reasonably ask where in such narratives is there room for plain discussion of the activities of genuine and identifiable international elites likes Paul Singer?

O'Donnell comments that the only identifiable member of the 'globalist' international elite that Christian Zionists seem to feel comfortable addressing in an extended way is George Soros. Here, the anti-globalist discourse reveals itself to be parasitical on anti-Semitism in much the same way that Christian Zionism is parasitical on Christianity. Anti-globalist discourse offers little or no original thought, since it essentially feeds off discontent associated with historical Jewish influence without addressing Jewish influence. O'Donnell summarises anti-globalist rhetoric as "a code for extra-national allegiance, accompanied by fixations on rule by multi- and international organizations and refrains of the influence on "international finance" subverting national sovereignty." Even when mention of specific Jewish elites, like the Rothschilds, becomes unavoidable, Christian Zionists simply engage in rhetorical sleight of hand in order to present these groups as being puppets rather than puppet masters. O'Donnell points to Pat Robertson, who, in his 1991 bestseller *The New World Order*, builds a narrative of a global conspiracy involving "European bankers" and "Freemasons" through tactical use of Jewish masons and Jewish bankers that allegedly attempted to destroy America via land purchases. The actual masterplan behind all of this thought is always elevated to the realms of the cosmic and the grandiose, and is never limited to something as sober as the simple pursuit of ethnic interests. A similar example can be found in John Hagee's *Earth's Last Empire* (2018), which claims Mayer Amschel Rothschild was a member of the one-world-government-seeking Illuminati, with no mention at all of later Rothschild family involvement in Zionism. O'Donnell points out that Christian Zionists have employed similar sleight of hand when dealing with figures like Saul Alinsky or the members of the Frankfurt School. Again, elite Jews acting in pursuit of Jewish interests are essentially masked in Christian Zionist narratives that place Jews in a subservient role to the Illuminati, the Antichrist, or other global conspiracies of a cosmic, supernatural, and certainly non-racial nature — none of which are in any way capable of being empirically examined and are for the most part, quite frankly, utterly ridiculous. And yet the power of these narratives is fundamentally derived from their parasitic reliance on pre-existing analyses based in the historical ethnic conflict between Jews and Europeans. This is parasitic reliance is most prominent in Christian Zionist discourse on George Soros.

The place of George Soros in conspiracy-based thinking is relatively new, beginning in the 1990s in the writings of Lyndon LaRouche, but gaining widespread currency only around 2003 when Glenn Beck "revealed" Soros as "puppet master" of America's decline during a multi-day special of The Glenn Beck Program. Soros has since gone on to become a prominent feature of Christian Zionist anti-globalist rhetoric, but only in the same parasitical method described above. In my own view, Soros is clearly a problem, but equally problematic is the tendency to overdetermine his influence and activities in such as way as to present him as almost the sole individual involved. This latter approach is precisely what is found in Christian Zionist and generic 'anti-globalist' rhetoric. Robert Maginnis, for example, has written of Soros that "His level of influence belies the imagination. … He has funded numerous color revolutions, the Arab Spring and other political uprisings, seeded controversial groups in the U.S. such as Black Lives Matter, the planning behind the mass migration of Muslims into Europe, and much more … Soros' money is behind much of the organized racial and civil chaos in American cities over the past several years." O'Donnell notes that similar comments can be found in the works of John Hagee, Michael LeMay, and Lance Wallnau. The crucial point here, however, is that, as O'Donnell stresses:

> It is notable that in these texts Soros' Jewishness is elided. Maginnis writes only that Soros was born in Hungary "to Jewish parents" (2017, 144), while for McGuire and Anderson he is simply a "Hungarian American business magnate" (2018, 229) and for Strang a "Hungarian billionaire and former Nazi collaborator" (2017, 46)—referencing a time when Soros was fourteen, passing as Christian by working with his alleged godfather, an official who took inventory of confiscated Jewish property. Strang here distances Soros both from Jewishness and his US citizenship, following the lineage of Michael LeMay's *The Suicide of American Christianity*, where Soros is only "a billionaire atheist who hates Christianity and America" and has invested millions towards their destruction (2012, 99)—chiefly by promoting inclusive forms of Christianity (see also Brogg 2014; Vicari 2014). Strang doubles down in a later work, echoing Maginnis in referencing Soros' birth to "a family of nonpracticing Jews" and strategically quoting him to present his time with his godfather as "the happiest year of [Soros'] life."

For O'Donnell, and I must say that I agree, this duplicity and parasitic use of narratives exposes "how Christian Zionism relies on the very antisemitism it decries." Christian Zionism essentially filters genuine grievances through a fantastical worldview and perverse theology, directs these grievances at fantasies instead of reality, and, finally, uses the same sense of threat and apprehension to raise money and lobby politically on behalf of Zionist elites. At the heart of this duplicity is a dedicated effort to whitewash the actions of Jews as a people. O'Donnell remarks in this regard that "constructions of Soros … exemplify how Christian Zionist discourse polices the boundaries of Jewish identity, constructing some Jews as lesser or non-Jews in order to reinforce the fetishized figure of "Jews" upon which its cosmology rests." In other words, any bad actions by Jews like Soros, Paul Singer, the Rothschilds, Moshe Kantor, and scores of other oligarchs, will be ignored, minimised, or rewritten by Christian Zionists in order to uphold the perverse theological vision that "the Jews" can do no wrong. Jews acting badly become simply "atheists," "apostates," or just "businessmen" or "financiers" — even where their ethnic affiliations are strong and their commitment to Zionism is unquestioned.

The problems posed by Christian Zionism are therefore numerous. O'Donnell remarks that

> As a discourse that fetishizes "Jews" and "Israel" as guarantors of political and theological legitimacy, Christian Zionism makes personal and national support for and emulation of "Israel" the basis of cosmic and political order. As Amy Kaplan demonstrates, post-9/11 America has increasingly modelled itself on a vision of Israel, reconstructing domestic territoriality and national identity on the model of the "invincible victim," for which the "radical insecurity" of a threatened "homeland" can end only in "absolute supremacy or utter annihilation."

Unpacking this, it's clear that the primary problem of Christian Zionism is the subjection of White American political (and geopolitical) aspirations to Israel and Jewish interests as a basis of “cosmic and political order.” Christian Zionism commands not only White Christian money, but White Christian political support, moral support, diplomatic support, and military support as a fundamental matter of *Being*. Simply to be a Christian, in this worldview, is to imply unrelenting support for Israel in order to maintain the sanctity of one’s soul. The obvious related problem is that, since Israel is for the most part a scorned pariah state, America (and other countries like Britain where the link is more political than religious in nature) is essentially tying itself to Israel’s pathological self-construct — the “invincible victim” that Kaplan refers to.

I disagree with Kaplan, however, that the most prominent manifestation of this self-construct in America is an increase in “domestic territoriality.” While there was an increase in domestic territoriality during the Trump campaign and Presidency, it’s clear now that it was weak and ineffectual, and ultimately of lower consequence to White evangelicals than action on behalf of Israel. Rather, the most prominent manifestation of this joint identification with Israel is in America’s growing (or perhaps resurgent, when one considers the philosophies of the Puritans) willingness to engage in belligerent foreign action in the belief that it has a kind of God-given right to dominate or act as world policeman. And from the Israeli example, America has increasingly given itself over to the construction of “gray zones of ambiguity for the exercise of power,” including those between “occupied/disputed territories; detainees/prisoners of war; soldiers/terrorists/ unlawful combatants; torture/enhanced interrogation; military/civil jurisdiction; legitimate/illegitimate violence—as well as material techniques of force, as Israeli and American arms and military training merge.” The result is large numbers of White Christians losing their freedoms even as they claim they are preserving them, and enriching and protecting global elites even as they claim to be fighting them. Is there any better example than the cheering for Trump as he released the traitor Pollard back to Israel? America may be the first nation in history to cheer its traitors! And yet the logic, though perverse, is clear — Pollard was an agent of God and America was wrong to punish him for stealing secrets.

A suitable response to what’s written above might be: Well, that describes the problem rather well, but what do we do about it? My honest answer is: I don’t know. Christian Zionism is particularly difficult to overcome precisely because of its parasitic nature. The old adage says that one should keep friends close, and enemies closer. What we see here, in the example of Christian Zionism and its attending ‘anti-globalist’ narratives, is an enemy that has strategically ‘drawn close.’ Christian Zionism feeds heavily on currents within Christianity and is so closely entwined with it now as to be almost inseparable. Anti-globalism, an imprecise miasma of conspiratorial ephemera that so often refuses to name names, has equally drawn close to anti-Semitism, borrowing everything it wants in order to foment energy and then funnelling that energy back to Zionist elites. Like a cancer attached too deeply to an organ, these problems can’t be resolved with simple, surgical methods. There will be no “cutting out” of these problems without massive damage to the body. The most likely remedy, if it is to come, will be in the form of political or spiritual “radiation” — a wholesale shock to the system brought about by economic, military, political, or environmental catastrophe. Failing this I have no answers.

[1] O’Donnell, S. J. (2020). Antisemitism under erasure: Christian Zionist anti-globalism and the refusal of cohabitation. *Ethnic and Racial Studies*, 1–19.

[2] It must be admitted that Christian Zionism also grew out from Christianity, and is not a totally foreign imposition. It can perhaps best be characterised as the cancerous metastasization of certain problematic or contradictory elements within Christian theology.

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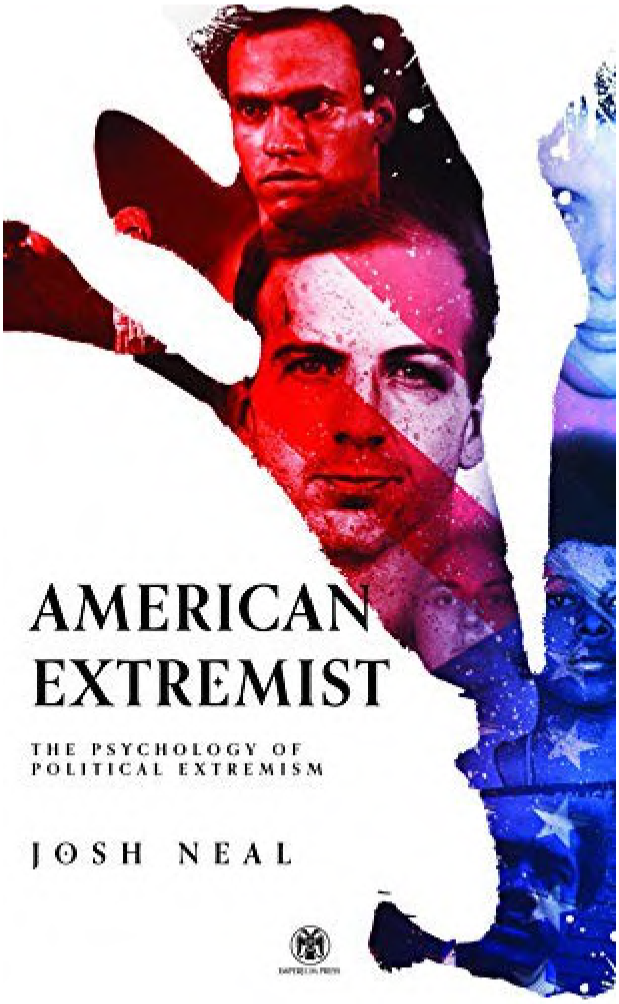
Review of Josh Neal’s American Extremist

theoccidentalobserver.net/2021/02/24/review-of-josh-neals-american-extremist

Andrew Joyce, Ph.D. February 24, 2021



American Extremist: The Psychology of Political Extremism
Josh Neal
Imperium Press, 2020.

About a year after Charlottesville, I noticed the emergence of a new breed of young alternative thinkers in our circles. I’m more of a reader than a listener and, because these individuals were overwhelmingly engaged in podcasts and YouTube videos, my familiarity with them and their ideas was only developed gradually. At the inevitable risk of omitting someone of importance, I don’t think I’m terribly mistaken in listing them as including, for the most part, the staff of the *Euro Bureau of Literaturo* podcast—Tyler Hamilton, Josh Neal, Joel Davis, “Fashy Žižek,” and Jefferson Lee—as well as Keith Woods, and a handful of Twitter personalities and other podcasters roughly in the 25-35 age range.[1] Although each brings their own perspective and expertise to a broad range of subjects, these thinkers share a number of characteristics which make a form of common association logical. One of the most obvious is their departure from prior, more reactionary, perceptions of Marxism, Cultural Marxism, and Americanism. As the “Far Right” has evolved, it has inevitably and eventually come to include a younger generation educated in the jaws of the beast, by which I mean a generation educated long after the “long march” through the institutions had taken place.

This younger generation, which, having representatives from Canada, Australia, Central Europe, and Ireland, is less wholly American in staffing if not in following, is more distant from “Red Scare” politics, yet has also been confronted with some of the most radical social changes in a century. The result is that these figures have arguably developed a very nuanced perspective of our contemporary problems and their origins when compared with what might have been offered previously. Other commonalities include the fact these thinkers emerge predominantly from the fields of philosophy and psychology, often with graduate degrees, and combine a renewed and focused criticism of capitalist neoliberalism with a qualified repurposing of some of the arguments of the Frankfurt School, especially the work of Adorno and, to a lesser extent, Marcuse.

One need not agree *in toto* with the approach or theoretical grounding of these young thinkers to understand that they are performing very important work. One of the consequences of the alienation of our ideas from practical politics in the Anglosphere is the resort to a war of ideas rather than a practical electoral politics based on immediate material interests (e.g., the direct community engagement of the British National Party at its peak). The rise of the social media “movement,” the podcast scene, and the rise of online “personalities,” sometimes disparagingly termed “e-celebs,” has largely followed in the wake of the death of that politics, and it seems to be a received wisdom that cultural metapolitics is necessary to pave the way back to practical engagement.

Be that as it may, the question remains as to which metapolitical path, or battle, is the surest route to success. Here we have a quandary. It’s in the nature of each person to believe that his particular expertise holds the key to unlocking the puzzle of the age. The historian steps forth with a revision of the received narratives of the past in the belief that it will help bring about an awakening. The philosopher sees instead a philosophical revolution as the means to renewal. The geneticist or the anthropologist dissects the dysgenic fall of man and calls for a eugenic program to reverse decline. The psychiatrist diagnoses the pathologies of the masses in the hopes of lifting the veil and ushering in a transformation. The truth, of course, is that all hands are required on deck, and that all keys are required for a Great Unlocking. In this spirit, so long as certain basic principles remain unviolated, I’ve always been relatively open-minded towards novel approaches to the terrible times in which we happen to live. And the revisiting and repurposing of the work of Adorno, Marcuse, Freud, and Žižek is certainly novel.

If I had any problem with these podcasters at all, it was that they didn’t write enough, because putting opinions systematically to paper, where one’s sources can be scrutinized and one’s logical progression of thought more clearly laid bare, certainly makes such opinions more personal, vulnerable, and accountable. Being something of a Luddite, I also harbor a personal antipathy to what I see as the transience of the podcast as opposed to the permanence of the essay or the book (it being much easier in my view to turn to a page for a quote than to click through a succession of time-stamps).

It was a great personal pleasure, then, to see Josh Neal emerge late last year as the first of his emergent cohort to systematically set down a worldview in book form. In fact, in *American Extremist*, Neal offers one of the most interesting, thoughtful, and challenging (in several respects) works I've read in about a decade. This is a sizeable text, coming in at just under 300 densely-packed pages, divided into four "books," all of which are aimed at reshaping our understanding about how political extremism begins, and what it really is.

Yet, in my reading of this exceptionally written text, it was also much more than that. First, although it is painstakingly objective throughout, this is an intensely personal work and, intentionally or not, it bears the stamp of Josh Neal's personal journey throughout. This isn't a bad thing, and it adds considerably to its significance and gravitas in my opinion. Second, *American Extremist* is one of the most, if not the single most, thorough elucidations of the nature of contemporary society that I've ever read. Such was the startling clarity of some of Neal's dissections that at times I felt as though I wasn't so much *reading* the book as being beaten about the head with it. Third, the book is a timely call for self-reflection on the part of all of us who, having spent so much time working against our opponents, should take care not to sacrifice who we are in the process. This is therefore a work of profound political conscience.

Beginnings

The book opens appropriately with an introduction titled "From There to Here," in which Neal outlines his journey into thought criminality. I think I first saw Josh sometime in 2018, when he recorded an episode of the McSpencer Group with Richard Spencer. He was very well-spoken, authoritative, and seemed a natural in front of the camera. Although some of the media scaremongering around Richard has now dissipated somewhat, especially in the discovery of new bogeymen following the Capital "invasion," I remember thinking it was very brave for someone who appeared to be a successful young scholar to publicly show his face in a podcast with a figure then regarded as Public Enemy Number 1. In the introduction to *American Extremist*, we find out just how Neal came to be in this position. A psychology graduate with ambitions to become a licensed clinical psychologist, he spent the period 2015/2016 knee-deep in doctoral applications but also reconsidering his life path and the world around him. Academic psychology was dominated by "academics of a certain persuasion," and as Neal began to re-evaluate what he understood about the world, "I couldn't shake the nagging feeling that there would be significant compatibility issues. I wanted to practice my craft, but the cost seemed too high. Cautiously, I began searching for potential off-ramps to liberate me from the highway of stagnation and conformity I saw unfolding before me."

The Trump campaign, and more specifically the response of Neal's colleagues to it, accelerated his journey into the kind of wrong-think that places a man in professional jeopardy. But Neal's journey had begun a little earlier, precipitated by, among other things, the removal of Muammar Gaddafi, the Trayvon Martin affair, the shooting of Michael Brown and subsequent assassination of five Dallas law officers by Micah Xavier Johnson, the migrant crisis in Europe, and the rash of domestic terror attacks in California, Florida, and New York during the second term of the Obama administration. Faced with a challenging political and cultural climate, Neal and a friend entered the world of podcasting. He abandoned most of his earlier media consumption habits, and sought out new perspectives —a journey that would eventually lead him to content produced by the then "Alt-Right." In relation to his growing distance from his older worldview, his transformation was quite sudden. In Neal's words, "the depth of my ignorance was dispelled in spectacular fashion. … I was introduced to alternative ways of thinking, texts I never knew existed, and whole ideological movements I was utterly and completely unaware of." Together with this was another realization:

> Intellectual journeys are often more perilous than the kind your average adrenaline junkie might pursue. People won't disown you for scaling a mountain, but perhaps they will should they catch you reading the wrong book.

Undeterred, Neal pushed ahead with his own broadcast, hoping to make a contribution through his interests in psychology, philosophy, and art. He began an interview series, during which he recorded conversations with figures like Kevin MacDonald, and found it thrilling to work with genuinely heterodox intellectuals as opposed to the kind of fake rebels offered up by the mass media. Neal was soon enjoying a viewership in the tens of thousands, and eventually entered into a broadcasting partnership with Richard Spencer— the McSpencer Group. Although I am unfamiliar with the precise details of what next occurred—and they are only really hinted at in the book—I *think* Neal was then caught in the crossfire of lingering hostility from some factions of the American movement over Charlottesville. Neal explains that his new broadcast association with Spencer was "not exclusively" the cause of a subsequent clash with "the wrong kinds of people," but that it was a significant element in it. In any case, it was disgruntled members of the American movement, and not Leftists, journalists, or Antifa, who started the ball rolling in terms of revealing the full details about Neal's life—a doxxing in other words. What followed was the predictable sequence of media hit-pieces, and Leftist activism designed to ruin Neal's employment and career prospects and his life in general.

I've related this section of the book at length for a number of reasons, the most important being that I think the episode was crucial not only to the production of the book, but to its approach as well. Neal's entry into our circles was nothing less than a rollercoaster, involving first a sequence of revelations about issues from the Left, followed by a stunning dropping of the veil in relation to some on "our own side." In Neal's words,

> Just because you think you share beliefs with someone doesn't mean that you actually do. The alt-right was (and to some degree remains) the place to find some of the most courageous, intelligent, and talented people you'll ever meet—but it is also a den of thieves and scoundrels. Foolishly, I had gotten into bed with a bunch of snakes and paid the price for it. A tiny but vocal group had gathered all of the information they could find, and hand delivered it to their supposed mortal enemies—antifascist activists and their sympathetic friends working as journalists.

In the aftermath, *Newsweek* and the *New York Post* both attempted hit-pieces on Neal, while his Graduate School professors declared that his political affiliations suggested he had succumbed to a "dangerous insanity." Meanwhile, in the midst of allegations of his own extremism, and confronted with escalations of extreme and often irrational behavior from both the Left and Right, Neal was presented with an important question: What *is* extremism, and where does it *really* come from?

In *American Extremist*, Neal attempts to answer this question while taking clinical aim at extremists of both the Left and Right. The central thesis of the book is that extremism is built into American neoliberalism, and that it is essentially an inescapable top-down phenomenon that draws almost all citizens into its vortex in one fashion or another. While one can take the Left path or the Right, the result in most cases is a suffocating inertia interrupted occasionally only when certain alienated or disturbed individuals spiral off into chaotic and nihilistic violence. While "extremism" has become a talking point, as a societal problem it has become unsolvable thanks to the failure of psychology to even approach the issue objectively. Neal argues that, beginning with Freud, psychology has dedicated itself only to the "erasure of limits, an aggrandizement of the self, and the overthrow of authority and ritual. Eager to depose the Gods of old, deicide became an end in and of itself." In the postwar period, psychology became a "scientific attack dog" which "legitimized the sociopolitical developments that weakened the family, weakened the community, and weakened the country." The Frankfurt School and its links to the OSS (an early incarnation of the CIA) prefigured an intensifying relationship between the State and the University, with the result that experiments in depersonalization techniques, and attempts at mind control, paved the way for later co-operation in the development of advanced interrogation techniques following 9/11. Since academic mainstream academic psychology is thoroughly entrenched in the neoliberal system that incentivizes and directs it, a radical redefinition of extremism can only come from outside the paradigm. This is the fundamental goal of *American Extremist*.

Systemic Alienation

The first "book" of *American Extremist* is an attempt to explain the ways in which extremism is created and perpetuated by neoliberal elites. Decades of propaganda have steadily eroded mental and cultural links to the past, with devastating consequences. Neal points out that "if a people can be ripped from their inherited narratives, or merely have their narratives re-written in a way that is disempowering, then they necessarily become psychologically vulnerable to the slings and arrows of malevolent storytellers and cognitive colonizers." What we see today, in average citizens, are "victims of this mythological theft" becoming "alienated from their own identities, thus producing a kind of false consciousness and the development of an othered self-concept." In attempting to locate the *fons et origo* of extremism, we would be mistaken to look among individual people alienated from themselves and should instead place the responsibility on "those members of society who possess the power to influence entire civilizations," and who have greatly benefited from the fact "the subversion of religious, national, and ethnic mythos grants a tremendous capacity for political and social control."

As an example of myth-robbing subversion, Neal points to Donna Zuckerberg's *Not All Dead White Men* (2008), a text dedicated to "de-fanging classic texts (such as those of the Stoics) who, in her view, served as a legitimating force that aided far-right misogyny." Other subversive figures pointed to by Neal include Hugh William Montefiore, a British Jewish convert to Anglicanism, and later Bishop of Birmingham, whose primary "contribution" to Christianity appears to have been his claim that Jesus Christ was a homosexual. With millions of dedicated and motivated activists chipping away at collective memory like this, a quiet revolution has taken place. Neal stresses that,

> The revised slavery mythos sets Black Americans in the role of 'true' Americans and Whites in the role of oppressive coattail riders. The narcissism of modern sexual identity allows religious figures to be desacralised and reconfigured as counter-culture heroes for sexual minorities. Novel psychological and sociological paradigms are cast retroactively upon classic texts, thus removing their genius and necessitating their decontextualisation so as to accord with contemporary sensibilities. In all such cases only one group truly benefits: the powerful.

In the widespread absence of the development of secure identity, resentment has become the prevailing feeling of our time and a general atmosphere of falsehood is rampant. Although we've heard a lot about "fake news" over the last four years, Neal points out that false collective fictions have long been rampant in American society thanks to the malicious activity of the mass media. Neal uses the cases of Trayvon Martin and Michael Brown to demonstrate the way in which the press is far from "free and independent" in relation to neoliberal hegemony. Media misrepresentation of these cases, and later that of George Floyd, led to nationwide riots, racial strife, and the deaths or protestors and police officers alike. In other words, press action was extremist, and in turn led to extremism. The book then offers a remarkable and damning psychological profile of the average journalist, revealed to be overwhelmingly left-wing with "a high need for power, sensation seeking, and binge drinking." As the foot soldiers for neoliberal ideology, journalists and other media figures saturate the general population with a malevolent framing of reality that excludes real dissent, with the result that America has witnessed instead a "total convergence between leftism (neoliberalism) and rightism (neoconservatism)—two ideologies birthed by the same mother, differentiated only by aesthetic and temperamental particularities." Neal continues,

> Points of disagreement between the two ideologies rarely scratch the surface of political discourse, instead opting to pedantically bicker over matters both optical and practical, thus limiting the scope of what can possibly be achieved. The theatrical nature of their dispute gives the impression of opposition, whereas on matters of political significance the two invariably march in lockstep.

Journalists keep this theatre in motion because they are "easily controlled people; their hunger for power makes them ideal minions." The left-journalist is notable for his/her "arrogance and gluttony, narcissism and pedantry," as well as their habit of being "passive-aggressively confrontational, and possessing a uniquely religious quality of pettiness and vengeance-seeking." Journalists are often of the "lowest quality and character," and represent biological types as well as certain perspectives. Neal remarks that, "while their employment does not offer them much in the way of meaningful compensation, they out-earn others when it comes to catharsis, self-righteousness, and visibility." Equally important, however, is Neal's assertion that mainstream right-wing journalism is equally sociopathic, and both hysterical and self-serving, with only the object of hystericism differing in each case. Neal explains that "both the American right and left believe they hold a monopoly on truth and moral self-righteousness." Locked in powerlessness, the media of the Right has descended into "neurotic escapism and counter-narrative creation."

All media, of course, is essentially monopolized. Neal points to the fact "most of the media any American will ever consume, be it digital, print, or otherwise, is effectively owned by six corporations." Press centralization means genuine dissent can be dealt with very efficiently either by directly attacking ideas or groups dangerous to the status quo or by maintaining a policy of silence in order to starve these ideas or groups of social oxygen. The media monopoly, in both its mainstream Left and Right arms, is united against genuine opposition, as well as a series of other presuppositions. Neal argues that the idea that progressive neoliberalism and reactionary neoconservatism are wholly distinct and antagonistic is a myth.

> Both are system ideologies with a great deal of epistemic agreement, and as such uniformly share the same goals though they may achieve them through different methods. Axiomatically, both accept the primacy of the individual and share the belief that he can be improved or realised through the application of economic techniques. Both tend to view contemporary moral debates in terms of America's history with slavery and its participation in the Second World War. Both accept a linear, progressive view of history (that is to say, humanity always moves forward, improving along the way). Neither side fundamentally takes issue with America's imperial practices, especially if the military is used as a force for "spreading democracy."

The American Ideology

Perhaps most important of all is the fact both Left and Right insist that Americanism itself "is not bound in anything real, but rather is simply a result of the choice to live in America." Because of this deeply problematic, but ubiquitous, understanding of what it means to be American, we are forced into the realization that "the problem of political extremism is to understand that the problem *is* America." Here I was reminded strongly of Sam Dickson's remarkable NPI 2013 speech on "America: The God That Failed." When I mentioned this speech to Dickson several years ago, he told me that he had been criticized for it at the time. Now, however, it seems prophetic, at least in the sense that a growing segment of the younger American, and indeed international, movement is rejecting what it perceives as an American imperialism and internationalism that enriches elites and individualistic traitors while destroying the ethnic and cultural fabric of the nation. In fact, Neal, echoing Dickson, insists that "the country can only be regarded as a dismal failure." One can only add that any nation that reduces its self-concept to merely "a choice to live in 'X'" is a failure, and this goes for every country in the Anglosphere, and, increasingly, most of the nations of Europe, that have redefined themselves in the image of the ideology of Americanism.

Beginning with a discussion of the myth of democracy, Neal then moves to a discussion of American mental paralysis. Although much ink has been spilled on authoritarianism and anti-authoritarianism, Neal argues that most Americans in fact "struggle to find an actionable equilibrium between the two positions." Rather than being clearly Fascist-leaning, or anti-Fascist, Americans endlessly fumble in the middle, as demonstrated by the Right's screeching about fascist overreach under Obama, and the Left's identical refrain under Trump. Neal asks, "What does this tell us? Are Americans hopelessly confused? Is every political actor a fascist or a fascist-in-democratic clothing? I believe that we can confidently say yes to the former, but no to the latter." Americans are hopelessly confused because of the way in which democracy obscures the true nature of authority. The result of this confusion is a fear of all authority, as well as a breakdown in authority itself and of its accountability. Neal mentions that,

> Parents fail to exercise the rightful authority over their children; teachers do not discipline their students; hedge fund managers, investment firms, and executive boards routinely engage in unethical and illegal conduct but frequently go unpunished; and to the degree that Americans engage in the political process, we find that they support the same policies and the same actors time and time again.

A fundamental feature of American society is that of disunity. "Supposedly unified by our shared American values, our freedoms, and our love of democracy (though not in actuality), the line between friend and enemy grows murkier with each passing year." Americans are now united only by an increased feeling of unease and uncertainty. Everywhere Americans look they see failures of authority, "thus producing a conceptual collapse whereby failures of authority anywhere become failures of authority everywhere.

Without anyone to show us how to act, we struggle to devise constructive courses of action for ourselves. Absent a rightful authority, agency and ethical conduct collapses.” Neal thus implies that the remedy to our current situation is not less authority, but an increase in ‘rightful’ authority. He contrasts this with the inertia of conservatism, stressing that authority is “a wilful and vital stance which seeks assertion, dominance, security—yes—but more importantly a securing of desire, or some thing, be it an object or a goal.” Locked in a holding pattern in which he/she perpetually loses, the conservative is little more than a right-liberal.

Another myth attacked by Neal is that of the individual. Neal insists that extreme individualism is indistinguishable from sociopathy. A key problem of our time is that extreme individualism is now systemic, encouraging endless “narcissistic line-pushing,” and endlessly shaping individuals in this image:

> America’s culture of transaction and domination, of immediacy and short-sightedness, of ruthless pragmatism, could produce little else in its population. The speed with which recently migrated peoples conform to this system surely indicates the verity of this fact.

A society filled with individualistic sociopaths will inevitably reproduce both extremists and novel forms of extremism. Combined with alienation from one’s identity, what emerges is a kind of oikophobia, a fear of one’s own house, or the commonplace items one might find inside it, now transposed to the cultural sphere, where the oikophobic individualistic sociopath develops a disdain for all that is familiar in his homeland and home life. From this emerges a fashionable disdain for rural or “hometown” America, for one’s ethnic group, and even for oneself. Such, argues Neal, is the one of the major problems of our time.

What is Extremism? Who is an Extremist?

The first hurdle faced when dealing with extremism is the issue of definition. Our conception of extremism is, for the most part, set in stone by organizations like the ADL and the SPLC who use it as shorthand for White, rightwing dissent from the multicultural neoliberal status quo. This tunnel vision isn’t just an issue of partisanship, but of wholly malicious intent, as evidenced in the documentary *Alt-Right: Age of Rage* when a chart illustrating White demographic decline was captured ‘in shot’ during an interview with the SPLC’s Mark Potok. Of the SPLC and the ADL Neal remarks:

> We may say it is a metaphysical principle of certainty that whenever an individual or group undertakes a world-transformative mission of moral excellence that their true intention probably has more to do with the opposite of goodness and nobility. This is particularly true when that mission is aided by State and Capital.[2]

The mission of the ADL and the SPLC has been boosted in recent years by increasing cooperation from the press, with Neal noting that “the language of the top press outlets radically shifted in favour of extreme intersectional neoliberal ideology." Thus, while the mantra is that White nationalist extremism is on the rise, "one can only conclude that, institutionally, the ideology of the intersectional left rose to prominence, not White supremacy. Ideological White supremacists, nationalists, immigration skeptics, racists, and patriots (who are all regarded as indistinguishable from one another and thus equally evil) hold no sway in the media, the government, and are hard pressed to locally organize." Neal argues that the real nature of extremism takes the form of a "high and low versus the middle" pincer strategy, in which elites cooperate with the lowest (rank and file anarchists, antifa, etc.) in order to mobilize against the middle (working classes and members of the recently dubbed precariat). The result is that the pincer "squeezes the center out of political existence," thus breeding extremism systemically. But the only definition of extremism elites are happy with is one that condemns "critics of global finance, open borders, multiculturalism, radical individuality (feminism, identity politics, etc.), scientism, institutionalised arts and media, and the sexual revolution." Whether individuals protest against these things with a laptop, or with a semi-automatic rifle, is ultimately of no consequence to elites, who insist that "lawful and peaceable radicals are no different from the violent school shooter, the rioter, the unhinged lunatic—they are extremists one and all."

Neal, on the other hand, asks why definitions of societal harm, and extremism, are not much broader. He insists that

> The university professor who betrays his role as shepherd of his academic flock, the journalist who uses his platform to spread maladaptive ideas or destroy the lives of those he views as contemptible, the media personality who engages in dishonest and destructive speculation and reckless cheerleading, the tech guru who indulges in post-human fantasies, the capitalist who sacrifices his workers' livelihood for greater earnings, the physician who trades his role as healer for that of political activist—they are all, no more and no less, every bit the extremist that the school shooter and the online anti-fascist/racist are. … Pathological and antisocial extremism from on high breathes life into the lungs of those down below. Their relationship is symbiotic.

The ubiquity of the "high-low" definition of extremism is, however, severely limiting to the average individual, who invariably fears social ostracism. The self-policing of thoughts is therefore rampant. Neal remarks that "average people do not fear being wrong, or philosophically and intellectually inconsistent. The average person fears social censure; he fears a disruption of employment. He fears, *deeply fears*, an inability to find romance and friendship."

How A Society Becomes Extreme

Again, Neal's fundamental premise is that extremism is "a top-down phenomenon, originating among the powerful and then floating downstream through the various institutions of power and influence.” Like all revolutions, the advent of neoliberal extremism has not occurred “without the patronage of the upper classes.” Neal borrows from the work of Polish psychiatrist Andrzej Łobaczewski (1921–2008) to argue that our elites are staffed predominantly by characteropaths, individuals who, through biological condition or genetic predisposition, are given to a psychological disposition to evil. Beneath the elites are pathocrats—maladapts and political actors given to the psychology of evil who are also skilled in the infiltration of institutions. Since characteropaths cannot thrive under normal conditions, they “must destroy what is good and healthy in order to live.” The foot soldiers of both groups are schizoids; a lumpen population of the hypersensitive, the distrustful, and the eccentric. Also of assistance in this scheme are skirtoids (the uncritical, the egotistical, and those drawn to the primitive), and “jackals”—violent mercenaries. Neal illustrates these categories with some interesting examples, most notably that of legal scholar Cass Sunstein, who is presented as a quintessential pathocrat skilled in subversion and the manipulation of language. Neal points to the manner in which Sunstein, a “spellbinder,” “has a long-standing preoccupation with the control of information flow and human behavior. … [He] seeks to nudge people away from their deeply evolved instincts toward attitudes that favor the governing classes.”

Spellbinders like Sunstein, who “cannot function in a healthy society, and feel wronged by it,” help suspend cognition in the masses through changes in the meaning of terms like ‘racism’, ‘anti-Semitism’, etc. Since many reactions to the decline of society and civilization (disgust, anger, etc.) are based in evolved and natural responses to negative stimuli, changes in language and the interruption of cognition results in the fact that “a whole range of emotional responses (disgust, confusion, ambivalence, reticence, self-preservation etc.) are no longer legitimated for anyone outside of the spellbinding class.” In fact, through speech laws and other legislation this narrowing is enshrined in law. The project of delegitimizing identity is thus so total that it acts as a catalyst to extremism among those deprived of natural emotional responses.

In some pathological responses, the result is, of course, an inversion of the suffocated emotions, and Neal remarks that “it is possible to critique oneself out of existence”—something that is clearly ongoing throughout the West. There is a very real incentive, therefore, for hostile elites and spellbinders to continue with the status quo. Neal points out that

> once the central pillars of the individuation process are toppled, we are all but helpless to make up the difference, particularly when they are replaced with toxic simulacra—psychological facsimiles—that are transient and wholly inferior to the real thing. We become ripe for exploitation.

White left-liberals are described by Neal as some of the most prominent victims of elite extremism, since, through concept creep, they have come to regard most of their own heritage as either non-existent or uniquely evil. As explained in *American Extremist*, these individuals, for a range of reasons, are capable of great “sensitivity towards injustice directed towards others but not the self.” Many, of course, also become ambitious for advancement within the status quo, and are only all too aware of the price for admission—one they are in many cases quite willing to pay:

> Without the ability to creatively construct his identity, to conceptualise his experience in terms that he uniquely understands for himself, contextualised by his community, man becomes something easily molded and controlled. Modern American identities are passively accepted by the transformed consumer classes; developed by academic spellbinders and reified by figures of cultural influence, so chosen not because they actually represent anything of significance or because they are trusted members of some community, but rather precisely because they are willing to compromise themselves—to purge their consciousness and accept another in its place—is what earns them the role of high priest or priestess of the American empire.

In the second book of *American Extremist*, Neal profiles the psychology of extremists of both the left and right while maintaining the basic principle that “the extremist is a cultural creation through and through.” The section begins with a thorough denunciation of centrists and fence-sitters who view themselves as somehow apart from the poles of the system. For Neal, the static centrist is characterized by a numbing inertia that renders one particularly vulnerable to the nudges of the pathocrats. In short, the centrist believes he’s standing still while the changing of definitions all around him means he is in fact a pawn constantly moving in a direction dictated by the spellbinders. “Time and again, he cedes territory because of his habit of narcissistic ignorance and apathy.” From here, Neal moves to a discussion of the antisocial extremist of the left (AEL) and of the right (AER). Neal borrows somewhat heavily from psychoanalysis in this section and, depending on their opinion and knowledge of that subject, readers may or may not enjoy this style of profiling, heavy as it is in references to the ego, the id, and, in one case, even to the retention of feces. Freud is employed with qualifications, but again, I think some readers will find this approach difficult. For my own part, the use of this approach caused some hesitancy, but wasn’t so overbearing that I became dismissive. I was also aware of the fact that I’m simply not well-read enough in psychoanalysis to be able to offer a meaningful critique of this kind of discourse. My really rather limited reading is skewed overwhelming to the writings of Jung, and I haven’t read more than a couple of essays by Freud. I nevertheless found the section very interesting, with much that I couldn’t help but agree with. Neal’s description of the left extremist as psychologically underdeveloped and addicted to politics as part of a deranged pursuit of pathological pleasure certainly has a ring of truth.

The Internet

Book III, “The Digital Demiurge,” was one of my favorite sections of the volume, and offers some piercing insight into the way in which the internet, and social media in particular, has accelerated extremism. Being an instinctive Luddite, I've long regarded social media as an unmitigated disaster, and have several times in the past advised people to remove themselves altogether from the most data-intensive platforms. The internet has swamped us with information, with the result that we know more but act less. At the same time, the dynamic of Internet news media is such that sensationalism is a built-in and inescapable feature. For Neal, "the techno-informational age has made hermits of us all." We buy online, we date online, and more and more of our social and political life is taking place *exclusively* online. The result is a proliferation of *online lives* that allow, to an increasing extent, ordinary people (especially those opposed to the system) to be targeted as if they were responsible for all the ills of the world. One need only look at the glee that accompanied attempts to dox attendees at the torch-lit rally the night before Unite the Right in Charlottesville. As Neal puts it, "the will to transgress is being directed at people with no influence whatsoever. … More and more, the average person is invited to participate in this new social ritual—to vilify, degrade, and shame the apostate of neoliberalism." Neal continues:

> The prevailing psychologies of our time (hopelessness and loss, moral self-righteousness, narcissism, and rage) combined with free and easy access to total strangers creates the perfect storm of opportunity for irrational (and consequence-free) retaliation. The retaliatory object is symbolic, for it is almost never the case that the transgressor was personally slighted by them. Rather they are the image of the oppressor.

Social media in particular has resulted only in the formation of herd mentalities, and has "permitted the control of global crowd consciousness in a way that has never before been achieved in human history." Neal adds:

> Corporate control of these social media platforms simultaneously allows for the cordoning off of wrong think, which keeps the larger crowd docile and removed, while also permitting wrong thinkers and their ideologies to fester in isolation, thus more susceptible to self-cannibalisation and irrelevance.

Neal spends a fascinating few pages on the nature of censorship that I found extremely enlightening, not least his characterization of it as an "evolving technique of removal," and as a survival technique developed and implemented in a sick society by "the disease-makers."

Solving the Problem

The final book of *American Extremist* is devoted to discussions around solving the problem of extremism. The section opens with a very good critique of false, but heavily publicized, "attempts" to address the issue, with special emphasis on Robin DiAngelo's *White Fragility*. Having reviewed *White Fragility* myself, I agree with much that Neal has to say on the subject, especially his discussion of DiAngelo's "malicious" use of language to describe

Whites and the “curiosity of an ethnically Italian-Jewish woman championing the cause of Blackness.”[3] Neal situates DiAngelo’s work, and her style of Capital-sponsored “Whiteness education” as falling into the same category as “corporate gym memberships, sports leagues, psychological services, and hot yoga classes,” since “anti-racism training promises to make the workplace a better environment for everyone. In the mind of the neoliberal, raising political consciousness has the same holistic value as any diet or fitness regimen.” DiAngelo claims to be fighting against the overwhelming strength of Whiteness, but, Neal asks, if this is the case then we must ask how she got her book published, and how she can command speaking fees in the tens of thousands of dollars. Her message is promoted in every company, school, and university. The answer, remarks Neal, is that extremism, or elite-created perceptions of it, is profitable. There will therefore be no genuine attempts to resolve it from within the system.

Neal then turns to his own proposals for a genuine transformation of society, and these involve attacking extremism at its root. He first suggests an attack on the pathocratic vision of the future. He then stresses that Man must be provided something meaningful from within to steer him from despair. The entire moral framework of the elites must be rejected. A more philosophical mode of thinking should be introduced to the minds of troubled individuals. There should be a concerted effort to promote the building of faith, family, love, and honor. Finally, Neal calls for free and uncomplicated speech.

Final Remarks

Josh Neal’s *American Extremist* is a vast, wide-ranging, nuanced, and incredibly thoughtful treatise on the decline of American society and the rise of political extremism. The book is a product of a tremendous amount of study and effort, and it will require a similar level of study and effort from the reader if the fullest extent of its wisdom is to be extracted. It’s a book to be read and re-read, and I believe that, since we unfortunately may be shackled to neoliberalism and its ideological poisons for some time, it will continue to be of the utmost relevance. Its author is to be congratulated and thanked in equal measure.

[1] Eric Striker and the TRS team share some of the thinking of this group, but have a longer history of movement prominence, and differ enough in approach, to be considered distinct from this new grouping.

[2] One is also reminded of that famous line from Bukowski that “the best at hate are those who preach love, and the best at war finally are those who preach peace.”

[3] I myself was unable to confirm that DiAngelo had a Jewish ethnic background.

The Cofnas Problem, Part 1 of 3

theoccidentalobserver.net/2021/03/20/the-cofnas-problem-part-1-of-3

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Shortly after Nathan Cofnas published his first article on Kevin MacDonald's *Culture of Critique* in 2018,[1] I spent a few weeks sketching out a quite extensive 'skeleton' for a rebuttal I intended to flesh out and publish at *The Occidental Observer*. The speed and extent of replies from MacDonald,[2] and, later, Ed Dutton, eventually made me think that my own effort would appear belated and redundant, and so I abandoned the idea even though I felt that some of my own criticisms hadn't really been touched upon by either MacDonald or Dutton. Afterwards, a number of more minor exchanges and replies took place between these figures, but the repetitive and intransigent nature of Cofnas's replies, even when faced with clear examples of the weakness of his "default hypothesis," only increased my apathy and deterred me from getting involved.

It would appear, however, that Cofnas intends to milk as many publications as he can from a single set of poor ideas, as demonstrated by the fact he has now yet again essentially republished his original article, with some very minor tweaks, in *Philosophia: Philosophical Quarterly of Israel*. What follows is my perspective on the work of Nathan Cofnas, stripped of the usual academic pleasantries, in the hope that it will offer readers a more clear-sighted insight into the matters under discussion.

Does Kevin MacDonald Omit Contradictory Data and Misrepresent His Sources?

The most obvious methodological problem with the articles produced by Cofnas thus far on the work of Kevin MacDonald is that they are historiographically illiterate. In neither his original 2018 article, nor the 2021 rehash, does Cofnas cite a single volume of serious thematic history on the Jews and their relations with Europeans, or demonstrate in any way that he has consulted one. In none of his essays does he explore in any fashion the second, and most historiographically intensive, of MacDonald's three volumes, *Separation and Its Discontents* (SAID) (although he does claim [absurdly] that his critique of *The Culture of Critique* (*CofC*) also refutes *SAID*). Nor does he demonstrate anywhere in his work that he has in fact read it. The expected rejoinder would be that Cofnas is merely a philosopher concerned with biology and ethics, to which one can only respond that while Kevin MacDonald is a professor of evolutionary psychology, he still managed to consult and integrate around two hundred historical monographs when he decided to explore the historical trajectory and behavioral traits of the Jews.

Cofnas, who cites himself and webzines more than monographs, has attempted to escape from having to rely on historiography, much of which is quite frankly damning of everything he's written, via two primary strategies. The first is that he simply rubbishes MacDonald's use of historiography, accusing MacDonald of relying on "systematically misrepresented sources and cherry-picked facts." For such a bold statement, however, Cofnas merely references his own original article as supporting evidence for it, and spends only one paragraph in that original article attempting to prove its veracity, with one of its central pillars being the claim that MacDonald omits evidence that might run counter to his theory of a group evolutionary strategy. In his 2018 article, for example, Cofnas writes of *Culture of Critique*,

> Nowhere in the book does he acknowledge that a great deal of Jewish involvement in politics across time and place has been decidedly opposed to narrow Jewish interests, including Israel. The most influential Jewish radical in history, Karl Marx, held extremely anti-Jewish views.

The implication here, somewhat muddled, is that MacDonald is willing to refer, for example, to Karl Marx as a Jew and a radical socialist, but not as an anti-Semite. It's an unfortunate example offered by Cofnas, however, because MacDonald does in fact do the latter right at the beginning of his chapter (3) on *Jews and the Left*. In MacDonald's own words,

> Marx himself, though born of two ethnically Jewish parents, has been viewed by many as an anti-Semite. His critique of Judaism ("On the Jewish Question") conceptualized Judaism as fundamentally concerned with egoistic money seeking; it has achieved world domination by making both man and nature into saleable objects. Marx viewed Judaism as an abstract principle of human greed that would end in the communist society of the future.

And there is a long footnote to this passage discussing some of the claims made by various scholars regarding Marx's Jewish identity, the point being that Cofnas's bald assertion that Marx was an anti-Semite is historically illiterate. So much for "nowhere in the book." It's difficult to imagine a clearer and more succinct enunciation and summary of the anti-Jewish aspects of Karl Marx's thought, which MacDonald then clearly and thoughtfully addresses. Citing Jacob Katz (and as an owner of several volumes by Katz I've checked for accuracy), perhaps the foremost mainstream 20th century scholar of Jewish-Christian relations between the medieval and modern periods, MacDonald astutely qualifies his summary of Marx's anti-Semitism by stressing that "Marx argued against the idea that Jews must give up their Jewishness to be German citizens, and he envisioned that Judaism, freed from the principle of greed, would continue to exist in the transformed society after the revolution." Cofnas not only doesn't have a response to this fact, or the source material, his article merely dissembles that it doesn't exist, or that MacDonald in any case doesn't make reference to it. Again, this is in the context of Cofnas's accusation of "misrepresented sources and cherry-picked facts." Who is really misrepresenting sources in this instance?

The specific accusation that MacDonald had misrepresented and cherry-picked facts had particular resonance for me because the wording was very similar to an old exchange I'd read on H-Net over a decade ago when I first encountered MacDonald's work. Of the trilogy, I had read *Separation and Its Discontents* first, and found it nothing less than remarkable. I quickly ordered the other two volumes, and after that began reading 'around' the books, as is my inescapable habit with any text, by consulting available scholarly criticism. During this process, I came across the complaints of several Jewish scholars, most prominent among them David I. Lieberman (then, like Cofnas, a doctoral student—in musicology), who would later belatedly admit of MacDonald's trilogy "I was able to complete a thorough reading and critique of only volume one and some skimming of the other two." Cofnas, of course, openly admitted in his first essay to not even considering the first two volumes.

Nevertheless, despite evidence of only the most superficial reading, Lieberman and a handful of others made enough accusations (as with Cofnas, these were only rarely or pedantically substantiated) of manipulation of sources in *CofC* for me to engage in a few days of detective work. I was more or less encamped in my college library at the time and, while I couldn't consult all of the works listed by MacDonald in *SAID* and *CofC*, I was able to find most of the historical works, and ended that few days of research satisfied that MacDonald's use of the scholarly sources was both accurate and appropriate. I don't know anything about Cofnas's methodology in preparing his critique of MacDonald's work, although it looks like no more than a couple of afternoons spent on the internet, but I can say that what he has written is most certainly not original, at least not to anyone remotely familiar with the extensive (and around 20-year-old) H-Net exchanges. In fact, Cofnas comes across as a very pale and embarrassing echo of Lieberman. Has Cofnas simply "borrowed" Lieberman's accusations of source misrepresentation and cherry-picking, assuming them to have more substance than they in fact do? This is anyone's guess, although I'm fairly certain of my own opinion on the matter.

I think it would be beneficial to closely examine at least one of the major original H-Net "manipulation/omission" accusations in order to explore more deeply the way these Jewish students have approached both MacDonald and the source material. In a 2001 post titled "MacDonald's citations and silences," Lieberman focuses heavily on MacDonald's discussion of Jewish support for communism in Poland between 1939 and 1945. In fact, the vast majority of his discussion of putative source manipulation concerns this one narrow area. Lieberman writes,

> Kevin MacDonald's discussion of Jews in Communist Poland ["Jedwabne," 16 Feb 2001] continues to exhibit the tendencies I explore in my Occasional Paper on his citations to Jaff Schatz: principally, MacDonald bases conclusions on isolated quotations drawn from his sources, *ignoring contradictory data* that appears in those same sources. MacDonald's conclusion: "Jews were correctly perceived as more welcoming of the Soviets after the 1939 invasion and as more loyal to the Communist regime after 1945." I have already noted that MacDonald's generalizations about Jewish group loyalty to the postwar Communist regime in

> Poland *rest heavily on his omission of large-scale Jewish emigration* as a factor in assessing Jewish loyalty. Schatz reports figures that show a decline in the Jewish population of some two-thirds between 1945 and 1949, information MacDonald withholds from his readers. (Schatz, 1991, 203, 207, 208). [emphasis added]

The first problem with this critique should be obvious. Here we have Lieberman accusing MacDonald of lifting quotes out of context, who then, without the slightest hint of irony, proceeds to refer to just a single, context-less sentence from MacDonald. Cofnas performs much the same charade, and it is as tedious as it is pathetic. In *CofC*, MacDonald in fact spends ten pages discussing Jews and Polish communism, in which there is much nuance and several streams of argument, which Lieberman would have us dismiss because the Jewish student is unhappy with the way in which MacDonald summarizes some of it. If we read Lieberman's critique more closely, we see that his problem is not with the first half of the sentence, since on that matter Lieberman has nothing to say. And nor should he have something to say, since it is scholarly consensus (not to mention common sense) that Polish Jews in 1939, temporarily or otherwise, found the communists the better option between the more anti-Semitic National Socialists and the equally anti-Jewish Polish Nationalists. The problem then, is with MacDonald's assertion that Jews remaining in Poland after 1945 were correctly perceived as more loyal to the Communist regime. Here, Lieberman makes the case that this is incorrect because MacDonald hasn't taken into account Jewish emigrants. Again, to be absolutely clear, Lieberman is unhappy that in a discussion of loyalty to the Communist regime among Jews *in* Poland, MacDonald is not discussing Jews *who emigrated*. Anyone with an ounce of intelligence sees no contradiction in MacDonald's treatment of the subject here. MacDonald's argument is primarily that Jews are highly ethnocentric and are flexible strategists in pursuing their interests. The majority of Polish Jews after 1945 saw their group and individual interests better served in emigrating, primarily to Israel. And here we have a repetition of Cofnas's "nowhere in the book" howler, because *contrary to Lieberman's accusation of omission, MacDonald clearly refers to, and explains, the emigration of "most Polish Jews" to Israel in the course of his discussion of Polish Jews and communism, at the bottom of page 66 (paperback edition).*

The accusation of omission, like that of our new Lieberman-lite in relation to Marx, is simply bogus — the result either of blatant lies or of mere "skimming" of the texts these students pretentiously attempt to critique. This just leaves us with the commonsense idea that those Jews who remained and did not emigrate would have likely possessed a particular loyalty to the Communist regime. Lieberman offers no argument to this assertion. And so we see that behind big, bold accusations of source misrepresentation and omission we find nothing but poor reading comprehension and an incomplete study of the texts on the part of the student critics.

This pattern is repeated for all of Lieberman's accusations, as I discovered more than a decade ago, and which sparked my first correspondence with MacDonald. Where

MacDonald is accused of “ignoring contradictory data” we most often find that MacDonald has in fact included the contradictory data and that it has been ignored or missed by critics. In other instances, we find that the ignored “data” is simply the subjective opinion of a historian which MacDonald is by no means obliged to agree with. Lieberman’s charade lasted around two years. Sleepy Nathan Cofnas, with his single paragraph, seems to be attempting a similar challenge but is noticeably “low energy” when compared to his predecessor. Cofnas’s similarly sleepy attempts to challenge MacDonald on post-World War II Poland were discussed extensively in MacDonald’s **first** (pp. 28–30) and **second reply** (pp. 31–32).

The “In Default” Hypothesis

Nathan Cofnas has made much of his ‘default hypothesis,” which leaves so much unsaid that it would be more accurately described as the “in default hypothesis.” Cofnas argues that, predominantly due to a higher than average IQ and a tendency toward urban living, Jews will naturally be over-represented in all intellectual movements and activities that are not overtly anti-Semitic. As such, while Jews may be overrepresented in pro-immigration, pro-pluralism organizations and movements, the default hypothesis insists that they will also be overrepresented in nationalist, anti-immigration or restrictionist movements (that are not anti-Semitic) also. There is an inherent implication that these overrepresentations will be, more or less, to the same degree, since Cofnas refuses to discuss the matter in any serious way that might allow for, or explain, why any potential divergence in over-representation might occur.

I tested this hypothesis almost three years ago in a survey of pro-immigration and anti-immigration bodies titled “Jewish Involvement in Contemporary Refugee and Migrant Organizations.” The senior staff directories of the three most prominent anti-immigration think tanks currently in operation in United States were consulted—are the Center for Immigration Studies (CIS), NumbersUSA, and Federation for American Immigration Reform (FAIR). At FAIR, four of 52 senior staff members are Jewish, including President Dan Stein, Media Director Ira Mehlman, and Board members Sarah G. Epstein and Paul Nachman. This is a Jewish representation of approximately 7.7%. Across all three major anti-immigration organizations, Jews occupy 5.13% of senior roles. This is a modest over-representation of Jews relative to their proportion of the population compared to many other areas, but may in fact be a very generous figure to settle on as an approximate broader working figure, because Jews were totally absent from the senior levels of every smaller organization consulted. For example, no Jews were/are listed on staff at similar but smaller groups such as American Immigration Control Foundation, California Coalition for Immigration Reform, ProjectUSA, or American Patrol. There is thus a very real possibility that Jews are not over-represented at all in terms of involvement in anti-immigration politics. As well as quantitative data, qualitative data should also of course be considered, especially where it sheds light on the motivations of Jewish members/leaders and how these match, or diverge from, the motivations and goals of their non-Jewish counterparts. One FAIR insider, for example, has remarked of Dan Stein,

> FAIR has been described by former board members as “Dan Stein’s 401(k) plan.” It scarfs up most of the immigration patriot money available, especially from timid Establishment foundations, does essentially nothing and spends a lot of its time undercutting and blocking potential rivals. Stein has been running FAIR since 1988, i.e., has presided over a period of continuous defeats for the immigration patriot movement. Activists seriously debate whether he is a mole.

Working within MacDonald’s theoretical framework, in which concerns about anti-Semitism will be primary among Jews of all political hues, a reasonable prediction would be that Jewish representation in anti-immigration movements would be both exceptional in the larger picture of the immigration debate, and, rather than being concerned about traditional America as a whole, will be focused almost exclusively on the exclusion of those immigrants or refugees perceived to be anti-Semitic, especially Muslims from the Middle East. In other words, such representations will be based on what might be termed renegade, minority, or abnormal perceptions of Jewish interests, rather than shared concerns or earnest sympathies with the greater mass of the native population.

In this regard, Ira Mehlman and Stephen Steinlight are especially interesting figures. In a 2012 interview with Peter Beinart, Mehlman is unambiguous in telling his interviewer: “current mass immigration policies are harming the interests of American Jews. … Mass immigration is introducing large numbers of new people to American society who hold far less favorable opinions of Jews.” Similarly, in 2001 Steinlight penned an essay for the Center for Immigration Studies bluntly titled “The Jewish Stake in America’s Changing Demography.” In the course of the essay, Steinlight condemns earlier periods of nativism and restrictionism in the United States, and strongly promotes pluralistic and multicultural ideals. In fact, Steinlight’s only apparent grievance with existing immigration structures is that they have resulted in the fact at some point in the next 20 years Muslims will outnumber Jews, and that Muslims with an “Islamic agenda” are growing active politically through a widespread network of national organizations. This is occurring at a time when the religion of Islam is being supplanted in many of the Islamic immigrant sending countries by the totalitarian ideology of Islamism of which vehement anti-Semitism and anti-Zionism form central tenets.

Such sentiments are essentially neoconservative, itself of course a largely Jewish ideological movement in conflict with native interests, and are entirely predictable within the basic theoretical framework offered by MacDonald, while doing little or nothing to corroborate the default hypothesis offered by Cofnas. Steinlight and Mehlman are primarily concerned by potential increases in anti-Semitism and a decline in Jewish political clout, and not with any broader implications of pluralism, multiculturalism, or White demographic decline which are the primary concerns of the vast majority of White anti-immigration activists. The point here is that MacDonald's thesis does not require *every* Jewish academic to cynically use his or her discipline to advance Jewish interests, but that it does advance the idea that Jews will overwhelmingly see support for pluralism and mass immigration as being in their interests. This idea was then tested in relation to Jewish representation in refugee and pro-immigration organizations.

In contrast to a generously assumed overrepresentation of Jews in anti-immigration groups (around 5% at absolute maximum), Jews are nothing short of prolific in influential senior roles in contemporary refugee, asylum, and pro-migration organizations. Significantly, Jews occupy the leadership of all four of the largest and most influential (and nominally secular) organizations active in America today, the International Rescue Committee (President and CEO David Miliband), Refugees International (President Eric P. Schwartz, formerly of the Hebrew Immigrant Aid Society [HIAS]), International Refugee Assistance Project (Director Becca Heller), and Human Rights Watch (Executive Director Kenneth Roth, and Deputy Directors Iain Levine and Fred Abrahams). The International Rescue Committee works closely with the U.S. Office of Refugee Resettlement (ORR) Division of Refugee Assistance, which was reported in August 2018 as quietly removing its staff directory page. Consultations with the Internet Wayback Machine revealed the Director of the Office of Refugee Resettlement to be one Carl Rubenstein, an alumnus of Tel Aviv Law School. In 2017, the IRC, in conjunction with Rubenstein's ORR, resettled more than 51,000 migrants to the United States. Jews are very prominent in the leadership of the IRC. In addition to President and CEO David Miliband, there are at least 30 Jews in senior positions within the organization including

> Morton I. Abramowitz (Overseer), Madeleine Albright (Overseer), Laurent Alpert (Board Member), Clifford Asness (Board Member), Betsy Blumenthal (Overseer), Alan Batkin (Chairman Emeritus and Board Member), Michael W. Blumenthal (Overseer), Susan Dentzer (Board Member), Evan G. Greenberg (Overseer), Morton I. Hamburg (Overseer), Leila Heckman (Overseer), Karen Hein (Overseer), Marvin Josephson (Overseer),Alton Kastner (Overseer and former Deputy Director), Henry Kissinger (Overseer), David A. Levine (Board Member), Reynold Levy (Overseer), Robert E. Marks (Overseer), Sara Moss (Overseer), Thomas Nides (Board Member), Susan Petricof (Overseer), Gideon Rose (Overseer), Thomas Schick (Chairman Emeritus and Board Member), James Strickler (Overseer), Sally Susman (Board Member), Mona Sutphen (Board Member), Merryl Tisch (Board Member), Maureen White (Board Member), Jonathan Wiesner (Chairman Emeritus and Board Member), William Winters (Overseer), and James D. Wolfensohn (Overseer).

The Board of the IRC is comprised of 30 individuals, 12 of whom are Jewish, giving a Jewish representation at senior board level of 40%. The Board of Overseers consists of 78 individuals, of whom at least 25 are Jewish, giving a Jewish representation at this level of just over 32%. Since Jews occupy the position of CEO at the IRC, as well as 40% of the senior board and 32% of the lower board, it would be reasonable to assert that they enjoy a dominant role within the organization. This dwarfs any Jewish representation seen in anti-immigration groups, and creates a significant problem in attempting to apply Cofnas's default hypothesis.

The International Refugee Assistance Project (IRAP) came to national prominence when Director Becca Heller brought a class action suit against Trump's January 2017 travel ban on individuals from certain Muslim countries. Heller, who has described herself as an "intensely neurotic Jew," was active from the very earliest airport detentions, and was assisted by former Yale law professor Michael Wishnie, also Jewish and a former member of Jews for Economic and Social Justice. The case was later also supported and taken up by the Immigrant's Rights division of the American Civil Liberties Union (ACLU) at the direction of its two Deputy Directors, Lee Gelernt and Judy Rabinowitz, both of whom are Jewish. At IRAP, there are three Jews on the board of the International Refugee Assistance Project: Jon Finer, David Nierenberg, and Carl Reisner. The board consists of 12 members, giving a Jewish representation of 25%. Aside from the board, other influential positions in the organization are held by Jews, including Deputy Legal Director (Lara Finkbeiner), and legal fellow (Julie Kornfeld). Again, this is significantly greater than any Jewish representation seen in anti-immigration groups.

Refugee organizations are also reliant to a great extent on legal assistance provided by "immigrant's rights" organizations. Here too, Jews appear to be overrepresented by a large margin. For example, Jews comprise just over 14% of overall listed staff at the National Immigrant Justice Center, and dominate the most senior positions. These include Director of Policy (Heidi Altman, former legal director for the Capital Area Immigrants' Rights Coalition), Associate Director of Legal Services (Ashley Huebner), Director of Litigation (Charles Roth), and Associate Director of Litigation (Keren Zwick). Maria Blumenfeld, a former senior lawyer for NIJC departed the group for another, almost identical organization, named Equal Justice Works, the Director of which is David Stern, also Jewish. Another interesting organization is the Immigrant Defense Project. Of the 15 listed senior staff, at least four are verifiably Jewish (Development Director Ariadna Rodenstein, Senior Staff Attorney Genia Blaser, Supervising Attorney Marie Mark, and Supervising Attorney Andrew Wachtenheim). This is a Jewish representation at senior level of over 26% — significantly greater than any Jewish representation seen in anti-immigration groups.

At the National Immigration Law Center, 18.5% of its staff lawyers are verifiably Jewish, and the Florence Immigrant and Refugee Rights Project is under Jewish Presidency (Ty Frankel) and 26% of its board is Jewish (Frankel, Ira Feldman, David Androff, Nathan Fidel, and Andrew Silverman). The Immigrant Legal Resource Center was founded mostly via the efforts of Jewish lawyer Mark Silverman, described here as "one of the very first movement lawyers helping DREAMers." Its board is under Jewish chairmanship (Lisa Spiegel), and its Executive Director is Eric Cohen, also Jewish. Another organization providing legal support for the pro-immigration lobby is the Lawyer's Committee for Civil Right's Under the Law. Of its six most senior staff, three are Jewish (Jon M. Greenbaum, Lisa Bornstein, and Samuel Weiss). At the Asylum Advocacy Project, two of the five members of the advisory board are Jewish (Dani Isaacsohn and the above mentioned Michael Wishnie), and its list of donors appears to be at least 40% Jewish.

The Director of Refugee Council USA is Naomi Steinberg. The Executive Director of the New York Civil Liberties Union is the Jewish feminist Donna Lieberman who includes among her ongoing activities "resisting the Trump regime's attack on immigrant children and refugees," while its Legal Director is Arthur Eisenberg. The American Immigration Council is under the Jewish Directorship of Beth Werlin, its Research Director is the Argentinian Jew Guillermo Cantor (see a great example of his propaganda here), and its Policy and Media Director is Royce Bernstein Murray. The area director for Refugee Services of Texas in Austin is the Jewish Erica Schmidt-Portnoy. Meanwhile, another Portnoy, Diane Portnoy, Jewish founder and CEO of The Immigrant Learning Center, has demanded that Massachusetts should welcome more Syrian refugees. A similar organization is the Open Avenues Foundation, which has the stated goal of "helping foreign nationals build their unique path to thrive in the United States." The founder and executive director of Open Avenues is Danielle Goldman, also Jewish.

None of the above takes into account the equally prolific presence of Jews in what might be termed the "propagandistic" elements of the unfolding era of mass migration (e.g., the media), or areas of activism in which Jews act explicitly *as Jews* (e.g., HIAS, the ADL). There really is no comparison between Jewish involvement in anti-immigration politics, and Jewish involvement in pro-immigration politics. In fact, the only place on earth where one might find ample evidence of the former is Israel – a fact that damns the Cofnas default hypothesis rather than supporting it.

Go to Part 2.

[1] Cofnas, N. (2018). Judaism as a group evolutionary strategy: A critical analysis of Kevin MacDonald's theory. *Human Nature, 29*(2), 134–156.

[2] MacDonald, K. (2018a). Reply to Nathan Cofnas *The Unz Review* (March 20, 2018); MacDonald, K. Second Reply to Nathan Cofnas, Revision of April 19, 2018

The Cofnas Problem, Part 2 of 3

theoccidentalobserver.net/2021/03/21/the-cofnas-problem-part-2-of-3

Andrew Joyce, Ph.D. March 21, 2021

Argument by Anecdote

As one might suppose given the extensive range of data provided above, testing the Cofnas default hypothesis on contemporary involvement in immigration took a number of months to carry out, and involved a thorough survey of very many organizations and individuals. It was labor-intensive, but stands as an accurate and easily verifiable record of the role of Jews in contemporary American demographic and cultural change. It's really quite remarkable, then, to see how lightly Cofnas appears to take his own hypothesis, since he refuses to subject it to any intensive testing at all. In fact, as with his brief and inaccurate accusation of MacDonald's putative misrepresentations and omissions, there is a palpable air of laziness in all of Cofnas's work in this area. Rather than conducting surveys of organizations, movements, or activities, Cofnas favors a kind of "argument by anecdote," in which he simply tries to find one or two exceptions to a rule, amplifies their importance, and then reclines to bask in the dubious published glory afforded to him by co-ethnic journal editors.

One of Cofnas's favorite anecdotes is the first American Renaissance conference, something Cofnas made much of in his original article, and which he has returned to in his 2021 rehash for *Philosophia.* He writes,

> When given the opportunity, Jews *have* been overrepresented in *non-anti-Semitic* white nationalist movements, as MacDonald and Joyce inadvertently acknowledge. The one major white nationalist organization in the US that is not explicitly anti-Semitic is American Renaissance. Four-out-of-ten invited speakers at the first American Renaissance conference in 1994 were Jewish (Lawrence Auster, Michael Levin, Rabbi Mayer Schiller, and Eugene Valberg) (American Renaissance 2017), and many of its most prominent supporters were Jewish.

I have to begin with Cofnas's habit of inserting claims into the mouths of others. Nowhere have I "inadvertently acknowledged" that Jews have been overrepresented in *non-anti-Semitic* White nationalist movements. In fact, I find the idea laughable and entirely lacking in evidence. What Cofnas is doing here is twisting MacDonald's citing of my work, without actually consulting the original piece. Cofnas writes,

> MacDonald (2016) says that "there is a historical pattern where Jews have entered putatively nationalist movements and directed them towards positions that make them 'safe for the Jews', at the expense of developing a true sense of ethnic interests." He quotes his protégé, Andrew Joyce: "That Jews would try to co-opt, or

> attempt to derail, a potentially damaging movement does have many historical precedents." Joyce goes on to say that "Jews attempted to take key roles" in the German nationalist movement in 1860–1880 until, under the influence of non-Jewish leaders, the "movement adopted an 'Aryan clause.'" So if Jews want to join white nationalist movements as equals, they are accused of scheming to make the movements "safe for the Jews" and driven out. Then white nationalists ask why Jews don't support their movements. Haven't they answered their own question?

In a word, no. As stated above, Cofnas suffers from a serious deficit in understanding the importance of qualitative as well as quantitative data. In brief, if Cofnas can find a Jew in a nationalist movement, even if they're proven to be subversives, half-Jews, quarter-Jews, or even anti-Semitic Jews, everything else can be discarded. The problem is that biography is absolutely crucial to testing both MacDonald's thesis and that of Cofnas, and yet Cofnas seems entirely unconcerned with it — a good example being Cofnas's claiming of Hans Eysenck as a Jewish hereditarian scientist, even though Eysenck was only half-Jewish in parentage, wasn't raised within Judaism or a Jewish milieu, and made a point of explicitly denying any affinity or connection to Jewishness.[1] If Cofnas was in fact familiar with the case of Victor Adler and Heinrich Friedjung, referred to above, who competed for leadership of the German nationalist movement in Austria at the end of the nineteenth century, he would be aware that both were promoting a heavily diluted, left-leaning, and multicultural nationalism unrecognisable to those non-Jewish nationalists around them. This is not only a historical fact, but a matter of overwhelming consensus in the relevant historiography. Steven Beller, one of the foremost historians of the Jews of central Europe during this period, described Adler and Friedjung as part of a Jewish intellectual grouping that possessed its own "goals of social and cultural change." Beller writes that Adler's politics was inflected through a Jewish liberal lens, in which "socialism, universalist and secularist, [was viewed as a] possible answer to the antisemitism of the other parties. … Adler early on decided to stick to the rules of Austrian constitutionalist politics to bring about the revolution peacefully."[2] Adler, who had in any case earlier described nationalism as "tactless", "madness," and "based chiefly on envy, misunderstanding, and irrationality," became an out and out Marxist overnight after leaving the nationalist organization, proving in one stroke the total insincerity of his Austrian "nationalism."[3] Friedjung, meanwhile, ostensibly a historian, was later castigated as a fraud not only for his putative political beliefs, but for producing texts based on inauthentic historical materials. Along with Adler, Friedjung was viewed as promoting a republican, anti-aristocratic, anti-clerical, and multiethnic nationalism that diverged significantly from the Austrian nationalism of non-Jews.[4] The eventual adoption of an Aryan Clause by Austrian nationalists was a response to the dilution of nationalism promoted by Adler and Friedjung and their very Jewish social circles (as well as Jewish movement predecessors like Ignaz Kuranda and Moritz Hartmann). To celebrate the removal of these influences, leading Austrian nationalist

Georg von Schönerer published a new nationalist newspaper titled *Undiluted German Words*. The title says it all.

In short, Jews have been accused of "scheming" to subvert nationalist movements because they are very often proven to be doing just that. The problem with Cofnas is that he insists that these figures should still be considered nationalists, and that we have to ignore all evidence that they associated predominantly with Jewish milieus and often explicitly professed to seek after Jewish interests. Unfortunately, Cofnas doesn't provide any meaningful reason for doing so, resorting repeatedly only to anecdotes like that of the first American Renaissance conference. In any case, what is the real substance of this anecdote?

Cofnas remarks that "four-out-of-ten invited speakers at the first American Renaissance conference in 1994 were Jewish (Lawrence Auster, Michael Levin, Rabbi Mayer Schiller, and Eugene Valberg) (American Renaissance 2017), and many of its most prominent supporters were Jewish." He furthermore argues that this is evidence that "Jews have been overrepresented in *non-anti-Semitic* white nationalist movements." But the logic here surely breaks down when given even the briefest of considerations. These speakers were not representational, but invited. Their mere presence at the conference reflects in large part the tastes, preferences, and, I would argue, anxieties of the person or persons who invited them. In this regard, I believe it's been a longstanding position of Jared Taylor that he not be seen as anti-Semitic, and Taylor has himself on many occasions expressed hostility to anti-Semitism. In his own words, Taylor has maintained that "American Renaissance has taken an implicit position on Jews by publishing Jewish authors and inviting Jewish speakers to AR conferences." Could his selection of these speakers have been an over-compensation to fend off accusations of American Renaissance being anti-Semitic? I believe so. Does the skewed representation of 40% at this one conference indicate that Jews are necessarily over-represented in *non-anti-Semitic* white nationalist movements? Only a fool would think so. Which brings us finally to biography, that important facet so often neglected by Cofnas. Auster, of course, was an adult convert to Christianity, which doesn't prove anything conclusively but does suggest a weakened attachment to Jewishness. Moreover, Auster, despite **acknowledging** the Jewish role in the transformation of America, **vigorously condemned** MacDonald. All four figures are primarily concerned with race and IQ, a preoccupation of the almost explicitly philo-Semitic Jared Taylor (and one I personally find both distracting and overplayed in the context of broader civilizational collapse), rather than having ties to broader White nationalist ideology. Schiller was an almost comical inclusion given his lack of academic credentials and attachment to certain crackpot fringe ideologies. As for Cofnas's claim that "many of [AmRen's] most prominent supporters were Jewish," I note that he provides no names or data for the claim, or any evidence that such support would amount to an overrepresentation commensurate with his default hypothesis.

Critics might accuse me of picking at a weak spot here in Cofnas's work, but the point I'm trying to make is that, to Cofnas, the 1994 American Renaissance is a trump card that he sees as worth repeating every time he publishes a critique of MacDonald. I'm not highlighting the conference — Cofnas is, and quite shamelessly.

It's my belief that Cofnas makes his arguments in bad faith, and I'm led to this belief primarily due to the slowly shifting sands of Cofnas's own position and the fact he regularly makes claims unsubstantiated by evidence. Without any kind of broad or detailed survey, for example, Cofnas claims that "Jews have also been represented in the leadership of non-anti-Semitic right-wing movements." Which movements? Which leaders? In which countries? Relative to what? In what time period? We don't get any such information, just the claim. And where Cofnas does attempt to bridge the gap between claim and evidence, the result is nothing short of laughable. Take the following, from his 2021 *Philosophia* rehash:

> The Anti-Defamation League (ADL) is leading the charge to censor politically incorrect speech, but the most prominent pro-free speech organization in the US—the Foundation for Individual Rights in Education (FIRE)—was founded by Jews (Alan Charles Kors and Harvey Silverglate).

It's worth remarking first that there's no evidence suggesting that FIRE is the "most prominent pro-free speech organization" in the US, relative to other groups like the Institute for Free Speech, which wasn't founded by Jews, has no Jewish board members, and does not restrict itself to higher education. FIRE is also certainly not more prominent than the American Civil Liberties Union, which also advocates on free speech issues. The more obvious problem, of course, is once again qualitative in that many "pro-free speech" groups dovetail ideologically with the ADL in many areas, and a lot of these organizations are inherently left-wing dating back to periods in which they fought against the censorship of pornographic or homosexual material (e.g. the Free Speech Coalition), for drug use, or for the rights of students to protest on campus. It goes without saying that the ADL is absolutely in favor of this kind of "free speech," and that its primary concern is with White nationalist, and similar, content — something FIRE, or any of these groups, have yet to defend. Cofnas's use of the anecdote of FIRE is interesting because of the (by now predicable) lack of biography for Kors and Silverglate (e.g., do they see a Jewish interest in free speech?), and the total lack of nuance or context in making a comparison between the ADL and FIRE. As with other examples produced above, we simply have an "argument by anecdote" in which an organization is inflated in prominence so that its small number of Jewish founders or members can be raised to the purely rhetorical position of overrepresentation, behind which there is no meaningful substance. The biography and intentions of these Jews doesn't matter to Cofnas, nor does the huge disparity in Jewish support, material and/or ideological, between them and the ADL. It certainly doesn't seem to matter to Cofnas that Silverglate is a lifelong leftist married to a dedicated Jewish feminist and AIDS activist. The only significant example of Kors engaging in racial issues is when he came to the defense of a University of Pennsylvania student accused of making racist remarks to a group of Black students. That student's name was Eden Jacobowitz. Is Kors a dedicated conservative free speech activist? Or is he an ethnocentric Jew "looking out for his own"? Ultimately, when contrasted with Jewish wealth and support behind the ADL (unlike FIRE, an explicitly Jewish organization), it doesn't really matter, because FIRE is utterly dwarfed by the Jewish behemoth and its unrelenting campaign to smother the freedoms of White Americans.

Shifting Sands

As stated above in relation to the so-called "default hypothesis," Cofnas argues that, predominantly due to a higher than average IQ and a tendency toward urban living, Jews will naturally be over-represented in all intellectual movements and activities that are not overtly anti-Semitic. While Jews may be overrepresented in pro-immigration, pro-pluralism organizations and movements, the default hypothesis insists that they will also be overrepresented in nationalist, anti-immigration or restrictionist movements (that are not anti-Semitic) also. There is an inherent implication that these over-representations will be, more or less, to the same degree, and Cofnas, for the most part, refuses to discuss the matter in any serious way that might allow for, or explain, why any potential divergence in over-representation might occur. In his new piece for *Philosophia*, however, Cofnas inserts a minor qualification: "In recent history, Jewish involvement in politics has skewed left because a higher proportion of right-wing than left-wing movements were overtly anti-Semitic." He also adds that his overall thesis

> should not be misinterpreted as a claim that Jews are exactly the same as white gentiles, or that they're just like high-IQ, urban white gentiles. All groups differ from each other in interesting ways, reflecting their evolutionary and cultural histories. But, *in general*, anything unusual about Jewish political behavior is mostly a predictable reaction to their historical circumstances.

From my discussion of Jewish involvement in refugee and migrant organizations, it should be clear that Jewish involvement in U.S. politics hasn't merely "skewed" left, but has been overwhelmingly encamped in the left, at least since the late nineteenth century. That being said, there are clearly other questions arising even from this one sentence. What are the parameters of "recent history"? Since 1900? Since 1800? In what countries? Other questions quickly surface. Why is Jewish political involvement still "skewing" left even though we are constantly fed narratives of leftist anti-Semitism/anti-Zionism? Most important of all, the sentence marks a departure from Cofnas's earlier statement that Jews would avoid specific movements due to anti-Semitism, and towards the implication that Jews are suspicious of right-wing movements in general over fears surrounding anti-Semitism on the Right — a concession that would all but render the "default hypothesis" redundant in any political or cultural context, and require several more layers of explanation. Any attempt to insist that Cofnas is still referring to the avoidance of specific movements would need to answer why Jews remain under-represented in non-anti-Semitic right wing movements like the NRA and the gun rights movement, as well as the pro-life movement and attempts to prevent same-sex marriage.

The tiny Jews for the Preservation of Firearms Ownership (JPFO) has a membership of just 7,000 with no paid staff and annual revenue of less than $130,000. Since members are not required to be Jewish, it would be reasonable to assume that the organization boasts fewer than 7,000 members in a Jewish population of 6 and 7 million. In other words, a Jewish crusade for gun freedom in America resonates with less than 0.1% of American Jews. The National Rifle Association has had only one Jewish President (Sandra Froman) since it was founded in 1871, and, as one commentator put it "the vast majority of American Jews and much of the organized Jewish community consistently support gun control measures. Hadassah, B'nai B'rith, the Religious Action Center of Reform Judaism, the American Jewish Committee and others have been essentially "blacklisted" by the National Rifle Association on its website." There are apparently no Jews on the NRA Board of Directors. Interestingly, Froman, the NRA's only Jewish President, could hardly be described as strongly identifying with Judaism or Jewishness. She told one interviewer that "her parents didn't emphasize her Judaism. … She doesn't remember the denomination of the synagogue near San Francisco where her family occasionally attended services and where she was married the first time. She speaks freely both of her respect for the Jewish spiritual tradition and of her lack of meaningful connection with it."

By contrast, Jews are dominant in the fight to increase gun control. Jewish lawyers Robyn Thomas and Nina Vinik, executive director and senior counsel, respectively, of the Legal Community Against Violence, are quite prominent in lobbying for gun control legislation, and Thomas also acts as executive director for the Giffords Law Center to Prevent Gun Violence. Within these groups there's often a crossover between lobbying for gun legislation and lobbying for hate/speech legalization, as evidenced by Giffords Law Center's Ari Freilich, a Jewish lawyer who acts as State Policy Director and as a specialist in "hate crimes." The strongest supporter of gun control measures in Connecticut in recent years is Jewish Senator Richard Blumenthal. The biggest gun control group in Pennsylvania is CeaseFirePA. The board of CeaseFirePA is dominated by Jews (around 80-90%) and includes such figures as Nancy Gordon, a member of the Jewish Social Policy Action Group, and Shira Goodman, Che Saitta-Zelterman and Fred Kaplan-Mayer. In New York, Michael Bloomberg formed and financed Everytown, a new gun control organization, and pledged $50 million to the cause of making it harder for citizens to purchase arms and ammunition. The *Huffington Post* reports that in California Dianne Feinstein has "long been one of the Senate's strongest advocates for gun control." In Michigan, Jewish Senator Carl Levin has been at the forefront of gun control efforts, earning him an "F" score from Gun Owners of America.

Again, in line with his "argument by anecdote" approach, Cofnas would likely balance this with the 0.1% Jews in the JPFO ("Jews are leaders in the pro-gun movement too!") and insist that Jews have merely “skewed” left. Since no evidence has been brought to light that the gun freedom movement has been historically anti-Semitic, the “default hypothesis” is entirely inadequate to explain the balance of Jewish representation inside and outside the gun rights movement. The only reasonable conclusion would be that Jews are overwhelmingly suspicious of this predominantly White right-wing movement with strong roots in small-town and rural America—if not openly and intensely hostile to it and its members, and are correspondingly to be found in much larger numbers in those movements that restrict the freedoms or otherwise harm the interests of the White demographic (e.g., gun control and hate speech laws), than those movements that seek to improve them.

Similarly stark disparities can be found in other contemporary right-wing political and cultural movements with no history of anti-Semitism. Studies from the Pew Research Center show that Jews overwhelmingly (83%) support abortion rights (compared with 57% of the general population). In fact, Jews support abortion at a higher rate than any other religious group in America. The National Council of Jewish Women, a 126-year-old organization that helped establish some of the first birth control and abortion clinics across the country, considers reproductive rights a cornerstone issue and has publicly condemned the strict abortion bans recently handed down in Alabama and Mississippi. Cecily Routman, the founder of the tiny Jewish Pro-Life Foundation, the only such group within the American Jewish community, has said that her position is essentially “counter-cultural” within Judaism and that, after being horrified by a radio show on the details of abortion, was prompted to examine the Jewish role in what was happening in America.

> “I knew very little, she said, “but what I learned horrified me. And I realized in my heart that it was a ghastly business and I didn’t understand how Jewish people had gotten so involved in it.” Jews were not only outspoken in favor of the right to choose, she said, but were also “charitable donors for Planned Parenthood, and hosting fundraisers for Planned Parenthood. I did not understand that.”

In the area of same-sex marriage, Pew Research Center found that 77% of Jews were in favor/strongly in favor, while a further 5% were not opposed. Even accounting for the explicitly Christian nature of many, but not all, of the major bodies opposed to abortion and the marriage of gays, no Jewish leaders or board members could be found in their ranks.

The fact that Jews don’t just “skew” left on social, cultural, and political issues like this, and in fact overwhelmingly take up dominant positions within the left while being almost totally absent from meaningful positions on the right, has a direct relation to Cofnas’s argument that Jews have avoided right-wing movements because of historical anti-Semitism. As mentioned above, there is no historical anti-Semitism in the gun freedom, anti-abortion, and anti-gay marriage movements. What Cofnas in fact appeals to with such a claim is a kind of chicken-and-egg scenario in which anti-Semitism is always said to precede Jewish political attitudes and activity when actually, as in the case of the subversives Adler and

Friedjung mentioned above, the opposite is the case. In this light, the most surprising thing about Jewish activity against gun freedom, and on behalf of abortion and gay marriage, isn't the simple fact of Jewish overrepresentation, but that this overrepresentation hasn't already led to an increase in anti-Semitism on the American Right.

Cofnas's attribution to Jewish political "skewing" is also an example of a common approach in Jewish apologetics within historiography and scholarship more generally — a tactic I've described as the "cropped timeline explanation." When faced with an uncomfortable and unavoidable fact involving negative Jewish behavior (Leftism, usury, financial crime, pornography, etc.) the reader of the apologetic is encouraged to begin with assumptions of anti-Jewish prejudice, and to work exclusively from there. Jews are on the Left? The only explanation offered is that they were excluded from the Right. In historiography, we are often subjected to a process of historical gerrymandering. This most often involves beginning and ending all explanations for anti-Jewish animosity with a timeline most befitting the idea of blameless Jewish victimhood and predatory Europeans. Problems begin to arise, however, when the question is asked why Jews were excluded or viewed as socially or culturally oppositional in the first place. Here, "irrational prejudice" is the last resort, but beyond it, when faced with further interrogation of that idea and the even deeper historical context, nothing is there. One is confronted with blank stares, rhetorical dead ends, and a factual wasteland. The essays of Nathan Cofnas offer nothing more than this, which sits extremely uneasily alongside his admission that groups differ in "interesting ways, reflecting their evolutionary and cultural histories." By reducing all nuances in Jewish political activity to the aggression of non-Jews, Cofnas makes the remarkable argument that where Jews are seen to cluster in a "positive" manner it is simply because they have a IQ and high ability, but where they cluster "negatively," it is purely due to exclusion or prejudice. In either case, the assumption seems to be that Jews ultimately have no individual political inclinations of their own. By advancing such an argument, Cofnas is firmly within a dubious, and quite shamelessly deceptive, Jewish scholarly tradition.

[1] "Hans Eysenck's Controversial Career," *The Lancet*, Vol. 376, August 7 2010, 407.

[2] S. Beller, *The Habsburg Monarchy* (Cambridge University Press, 2018), 177.

[3] S. Beller, *Vienna and the Jews, 1867-1938: A Cultural History* (Cambridge University Press, 1989), 162. See also A.G. Whiteside, *Austrian National Socialism before 1918* (Martinus Nijhof, 1962), 67; and also J.M. Fischer, *Gustav Mahler* (Yale University Press, 2011), 344.

[4] R.S. Wistrich, *The Jews of Vienna in the Age of Franz Joseph* (Plunkett Lake Press, 2019).

The Cofnas Problem, Part 3 of 3

theoccidentalobserver.net/2021/03/22/the-cofnas-problem-part-3-of-3

Andrew Joyce, Ph.D. March 22, 2021

Jewish Ethnocentrism

Cofnas rests his argument against MacDonald on three grounds: (a) the evidence suggests Jews are not particularly ethnocentric, (b) liberal Jews typically advocate similar policies for Jews/Israel and gentiles/gentile countries, and (c) the West was on a liberal trajectory with or without Jews, and Jews were not responsible for mass immigration to the US. All three arguments are fundamentally flawed, and are characterized in Cofnas's presentation by the very features he claims to have found in MacDonald's work, especially omission of contradictory evidence.

In regards to Jewish ethnocentrism, Cofnas is almost exclusively concerned with the subject of intermarriage. This is an important but not exclusive aspect of ethnocentrism, and Cofnas demonstrates no awareness of either the history of Jewish intermarriage and its impact on Jewish ethnocentrism (for example, by referencing a text like Todd Endelman's Princeton-published *Leaving the Jewish Fold*, which I've reviewed here), or any of the major sociological studies of contemporary Jewish demography (for example, Oxford's very comprehensive 2014 T*he Social Scientific Study of Jewry: Sources, Approaches, Debates*, or even Keren McGinty's 2009 NYU-published *Still Jewish: A History of Women and Intermarriage in America*). In fact, Cofnas does not appear to have undertaken a serious survey of any of the relevant available scholarly literature, the most important of which is surely Bruce Phillips's 2013 article in *Contemporary Jewry* "New Demographic Perspectives on Studying Intermarriage in the United States."[1] Phillips examined intermarriage data like that cited by Cofnas and found that

> The study of Jewish intermarriage has largely ignored the measurement conventions prevalent in the field of demography such as using first marriages (as opposed to current marriages) and not controlling for mixed parentage. I re-analyze the NJPS 2000–2001 using first marriages and controlling for parentage and find evidence that intermarriage has leveled off among single ancestry Jews [as opposed to mixed-ancestry Jews]. Jewish intermarriage is placed in an American context by (1) putting in Kalmijn's conceptual schema and (2) using the odds-ratio to compare intermarriage in controlling for group size. *Single ancestry Jews are surprisingly endogamous compared with other groups in America*. [emphasis added]

Nor is Cofnas concerned with the actual lived experience of intermarriage and its relationship to ethnocentrism, since he focuses only on a limited set of raw numbers and ignores a number of pieces of research on intermarried Jews that essentially contradict his argument by insisting that Jewish continuity is certainly not in danger.[2] Cofnas, for example, argues that

> The anti-Jewish narrative says that liberal Jews are highly ethnocentric compared to other groups, particularly white gentiles. This claim is not supported by Jews having an intermarriage rate that, combined with low fertility, will lead the liberal Jewish population to nearly disappear in another generation or two.

Essentially, the argument made by Cofnas is that (American, liberal) Jews cannot be ethnocentric to a stronger than average degree because they are manifestly breeding themselves out of existence. The first issue here is that MacDonald's thesis of the transformative effects of Jewish influence documented in *CofC* depends on showing that particular intellectual or political movements were dominated by individuals who identified as Jews and saw their activities as advancing Jewish interests; he notes that ethnic networking (a proxy for ethnocentrism) was highly characteristic of these movements. The percentage of intermarrying Jews in 2021 or any other period is completely irrelevant to his thesis. Nor is it relevant to understanding ethnic commitments, including intermarriage, of the activist Jewish community at different historical periods which is what a serious account of Jewish influence would focus on. As Endelman has pointed out, in many contexts and periods, Jews have often witnessed "drift and defection" from Judaism and the Jewish community by sections of the community. Over historical time, however, it's clear that this has not harmed Jewish continuity and may actually, by shedding less committed elements, have strengthened the ethnocentric core of the group.

Complaints about intermarriage aside, the overall demographic picture of the Jewish Diaspora is one of growth. With Israel acting as a magnet for the most ethnocentric Jews, it should come as no surprise that Pew estimate that "over the next few decades, Israel [where intermarriage is essentially outlawed] is projected to pass the United States and become, by a sizable margin, the country with the largest Jewish population." Attempting to discuss Jewish intermarriage in the context of ethnocentrism without taking into consideration the Jews as a whole, or the role of Israel, is simply disingenuous. As MacDonald noted in his first reply to Cofnas, a major goal of Zionism during the early decades of the twentieth century was to prevent intermarriage and assimilation (*Separation and Its Discontents*, Ch. 5), a program which has indeed been successful in Israel (e.g., Pew Research, 2016). Shulamit Reinharz, for example, in Jewish Intermarriage around the World, has stressed that, in the context of Jewish intermarriage, "the growth of Israeli society constitutes a significant factor in recreating a Jewish 'ethnic core' characterised by very low frequencies of intermarriage."[3] And whatever American Reform Jews think about marriage, they constitute only around three percent of Israeli Jews.

Crucially, however, Pew insist that at least 37% of the world's Jews will continue to live in North America — hardly the near disappearance suggested by Cofnas. In fact, Pew predict only a modest decline for Jews in America: "both in total number (from 6 million in 2010 to

5.9 million in 2050) and as a share of the region's population (from 1.8% in 2010 to 1.4% in 2050)." For the sake of comparison, the White share of the youth population in America has declined 70% since 1990. Although not quite at replacement level, the fertility level of Jewish women in America (1.9), remains higher than that of White women (1.6). Pew note that even in Europe, "Jews have a slightly higher fertility rate than Europeans overall." The correct way of looking at the bigger picture of Jewish intermarriage may be that while ethnic drift and miscegenation are becoming increasingly common for all ethnic groups under the weight of globalism, Jews have been remarkably insulated from its most damaging effects through cultural cohesion, the nature of Jewish identity, and their possession of an ethnically defined nation-state.

It should be added that intermarriage eludes simple or generalized interpretations, such as that offered by Cofnas. At the risk of falling into Cofnas's habit of using anecdotes, one need only look at the intermarriage of Sacha Baron-Cohen and Isla Fisher on the one hand, and that of Mark Zuckerberg and Priscilla Chan on the other. In the first instance, Baron-Cohen is a strongly identified Orthodox and Zionist Jew, who married an ethnically European woman. Fisher, however, was made to undergo the full conversion process, with the understanding that any children in the marriage would be raised as strongly identified Jews. Baron-Cohen continues to maintain an active role with the ADL, and to lobby for speech laws and the censorship of technology. One of the ADL and Baron-Cohen's frequent targets is Mark Zuckerberg, who is presumably viewed as a weakly identified Jew because of his Reform upbringing and his marriage to an Asian Buddhist who did not undergo a conversion process, as well as Zuckerberg's perceived laxity in suppressing pro-White content on Facebook and associated platforms. The point here is that intermarriage can have very different real-life expressions, ranging from a relaxing of Jewish identification to the continuity of very intensive Jewish identity. It is also worth pointing out that in both cases, Jewish males have taken non-Jewish wives, a direction that dominates the overall picture of intermarriage in North America.[4] Since Jewish identity is traditionally perceived as following the maternal line, it should be clear that this tendency is yet another factor mitigating intermarriage somewhat from the perspective of Jewish ethnocentrism.

It goes without saying that Cofnas omits almost every other aspect of ethnocentrism, perhaps most important of which is a sense of ethnic pride. Pew, for example, found that "94% of U.S. Jews (including 97% of Jews by religion and 83% of Jews of no religion) say they are proud to be Jewish. Three-quarters of U.S. Jews (including 85% of Jews by religion and 42% of Jews of no religion) also say they have "a strong sense of belonging to the Jewish people.""

To conclude this section, we can only disagree with Cofnas's assertion that "the evidence suggests Jews are not particularly ethnocentric," because his evidence is either thin or non-existent. Rather, we must agree with Phillips, and MacDonald for that matter, that “single ancestry Jews are surprisingly endogamous compared with other groups in America,” and, furthermore, that Jews are surprisingly endogamous and ethnocentric compared with other groups globally.

Hypocrisy

Cofnas’s rhetorical footing on the issue of liberal Jewish hypocrisy seems equally unsteady. It’s worth reflecting first on the fact that Gallup have identified American Jews as “the most liberal of any major religious group we identify.” As discussed above, American Jews have been dominant in leading the cause of multiculturalism and immigration, abortion, and gay marriage. By contrast, however, these same Jews have overwhelmingly supported Israel, despite its oppressive actions against minorities, and also despite immigration policies that uniquely favor the migration of those with Jewish ancestry. Gallup point out that

> The available data shows that about nine in 10 American Jews are more sympathetic to Israel than to the Palestinians. (That compares to about six in 10 of all Americans.) Additionally, 95% of Jews have favorable views of Israel, while 10% have favorable views of the Palestinian Authority — significantly more pro-Israel than the overall national averages of 71% favorable views of Israel and 21% favorable views of the Palestinian Authority. Research conducted in 2013 by Pew showed that 76% of Jews (identified by religion) said they were at least somewhat emotionally attached to Israel. In addition, almost half said that caring about Israel is an essential part of being Jewish (with most of the rest saying it is important although not essential) and nearly half reported that they had personally traveled to Israel.

Cofnas makes much of literature produced by the Union for Reform Judaism, and claims that it is working to “diversify” the Jewish community. As one example he quotes the following:

> We’re a global, multiracial people that’s growing more racially and ethnically diverse through interfaith and interracial marriage, conversion, and adoption. In the United States, February is Black History Month. It is one among many opportunities for us to acknowledge and reflect upon our collective racial and ethnic diversity, and learn more about the experiences of Jews of African-American descent in particular.

The problem, of course, is that this is simply rhetoric, and Jews of all denominations have for centuries tried to present themselves as a religious rather than an ethnic group. The simple fact of the matter is that Jews promoting diversity in the United States, or Europe, will first and foremost have their greatest impact in that locality. Quite frankly, what they have to say about Israel, whether sincere or not, is of little consequence to Israel, and is unlikely to have serious effects there. This is especially the case when their financial, political, and moral support for Israel remains, for all intents and purposes, unconditional. To put it another way, Jews universally promoting diversity, so long as they are in a society they want to see ethically diluted and not Israel itself; this will produce more gains than losses.

Cofnas disputing the issue of hypocrisy, highlights some American Jewish support the case of the Ethiopian Jews in Israel, and refuses MacDonald's contention that since the Ethiopians "constitute only a little over 2% of the population … [they] may not be seen as a serious threat to the demographic status quo." Cofnas insists that this would be like "a Jewish organization want[ing] to bring seven million Ethiopians to the US. … Seven million constitute only a little over 2% of the US population, and thus may not be seen as a serious threat to the demographic status quo." Certainly, if looked at purely in terms of percentages, one could make some kind of argument of equivalence, though it's clear that in any context an influx of seven million and an influx of around 125,000 are still significantly different in short-term and long-term consequences. Even aside from that, however, Cofnas ignores certain crucial aspects of the issue under discussion. First, American Jews have not been as supportive of Ethiopian Jews as Cofnas suggests [it's also worth remarking he produces no numerical or polling data at all on this subject]. The Jerusulem Post, for example, has pointed out that "the 14,000 Beta Israel remaining in Ethiopia … have not received one penny from Jewish Federations to help them resist the onslaught of the coronavirus. Not one penny. And it is impossible to ignore race as a factor." The piece continues,

> The Jewish Federations has not had a serious discussion of the community at its general assembly for the past 10 years. The Conference of Presidents travels all over the world on its yearly jaunts; it has yet to visit Ethiopia. The American Jewish Joint Distribution Committee, American Jewry's institutional relief organization, says it runs programs for Jews in 70 countries. But there is not a single dollar, not a single program for the Beta Israel, even though JDC provides assistance in Ethiopia to non-Jews. (By way of contrast, the Jewish Agency recently donated funds to for anti-coronavirus activities in Ethiopia). No official representative of the major Orthodox, Conservative or Reform communal or rabbinic organization organizations visit Ethiopia over the past two decades, a stunning contrast to the many rabbinic figures who visited Soviet Jews in the 70s and 80s.

Again, the point here is that, rhetoric aside, in terms of tangible action American Jews are intensely involved in lobbying for migration and liberalism within the United States ("a nation of immigrants!") where Jewish activism has played a major role in around 65 million immigrants having arrived since the 1965 immigration law— while being completely unconcerned with ensuring the same "values" are embraced in Israel ("the Jewish nation!"). American Jews overwhelmingly support Israel even when it embodies those things most hated when expressed among Whites (ethnocentrism, patriotism, militarism, protectionism, and pride of history and identity). American Jews are not dominating migration bodies dedicated to opening Israel's borders to refugees. American Jews are not creating organizations everywhere with the goal of disarming Israel's citizens. American

Jews are not pressuring tech giants to restrict the ability of Israelis to speak their minds freely. All of these actions are taking place in America, and as long as this disparity in action remains in place, not even the most flowing rhetoric will disguise the hypocrisy of America's 'liberal' Jews.

Multiculturalism

We come finally to the issue of multiculturalism and liberalism. Cofnas insists that "the West was on a liberal trajectory with or without Jews, and Jews were not responsible for mass immigration to the US." He denies that "Jews were a "necessary condition" (to use MacDonald's phrase) for the triumph of liberal multiculturalism." Rather, Cofnas insists that "many of the ideas [MacDonald] attributes to Jews were given their modern formulation by Rousseau and other gentile intellectuals in the eighteenth century, and first implemented in the (gentile-led) French Revolution. The origins of race denial, blank slatism, Noble Savage envy, and socialism go back centuries or even millennia."

This represents a general confusion of concepts and a kind of counter-factual history. A "liberal trajectory" need not have resulted in mass immigration or mass demographic decline on one's own nation, for example. The Enlightenment may have given rise to hostility towards monarchy, but it also gave rise to race science. The modern multicultural state that we see today cannot be neatly traced to the ideas of Rousseau, or to socialism; indeed, any serious analysis of the trajectory of American liberalism must deal with the period of ethnic defense from around 1890 through the 1924 and 1952 immigration laws (the latter law passed over President Truman's veto by well over two-thirds of Congress) (pp. 291–304 of MacDonald's ***Individualism and the Western Liberal Tradition***). And it must evaluate the effectiveness of the intense Jewish opposition to those laws and the role of **Jewish activism** in enacting the 1965 law.

Rather, there have been successive legal as well as philosophical changes across the West over a number of centuries which have cumulatively resulted in the widening of the concept of citizenship, the end point of which has been the emergence of the bureaucratic state in which belonging is dictated solely by a passport. The historical record is fairly clear that in terms of these legal changes, Jews have very often been the cause or instigators of legal changes designed to introduce "tolerance" into the law. Following the French Revolution, for example, the most radical change in the make-up of French society was the admission of the Jews to French citizenship. This admission followed a period of assessment during which a 'Grand Sanhedrin' of Jewish notables gave dishonest answers to Napoleon's chief advisor.[5] Overnight, what constituted a "Frenchman" suddenly changed, with repercussions first throughout the French Empire and, later, through Europe and America.

Similarly, in relation to nineteenth-century Britain, Dennis Grube remarks on "how strongly the conservative British establishment clung on to what it considered to be the Protestant national character. To make British laws, one had to be British in more than citizenship."[6] This changed fundamentally with Lionel de Rothschild's attempt to enter Parliament in 1847. When the attempt created a national debate about the desirability of Jews having full legal rights on a par with Englishmen, the Anglo-Jewish elite threw its weight and influence behind "Dissenter" groups and lobbied for "Catholic Emancipation" in an effort to broaden the concept of citizenship enough that "Jewish Emancipation" would be brought a step closer. Moses Mendelssohn (1729–1786), often held up as the first "assimilated" European Jew, was one of the first true open borders advocates when he asked, "For how long, for how many millennia, must this distinction between the owners of the land and the stranger continue? Would it not be better for mankind and culture to obliterate this distinction?"[7] But it was the method of the Anglo-Jewish elite in the middle of the nineteenth century that began in earnest a pattern of Jewish support for what would become known as "multiculturalism" in order to smooth their own access to influence and to improve their feeling of security. Nowhere is this more starkly apparent than in the case of the British-Jewish politician Barbara Roche, "a descendant of East End Jews," described by Douglas Murray in The Strange Death of Europe as a chief architect of multicultural Britain under Tony Blair. Roche dismissed all her critics as "racists," "criticised colleagues for being too white," and "believed that immigration was only ever a good thing." After ten years of her highly influential immigration reforms, Roche beamed to an interviewer: "I love the diversity of London. I just feel comfortable."

Kevin MacDonald's work has clearly **demonstrated** that Jewish groups organized, funded and performed most of the work aimed at combating America's 1924 and 1952 immigration laws, toppling them finally in 1965. Brenton Sanderson has shown that Jewish intellectual movements and ethno-political activism were pivotal in ending the White Australia policy — a policy change opposed by the vast majority of the Australian population. Jews were conspicuous in the dramatic changes in Britain's citizenship, race, and speech laws from the 1950s to the 1980s. A Jewish Minister for Justice transformed Ireland's citizenship process, opening the country up to Africans and Pakistanis. Today, Jews dominate the mass migration NGO scene, demonstrably holding executive roles at the International Rescue Committee, International Refugee Assistance Project, the Immigrant's Rights division of the American Civil Liberties Union (ACLU), National Immigration Justice Center, Equal Justice Works, The Immigrant Defense Project, National Immigration Law Center, Lawyer's Committee for Civil Rights Under the Law, Northwest Immigrants Rights Project, the Asylum Advocacy Project, Refugee Council USA, the New York Civil Liberties Union, American Immigration Council, The Immigrant Learning Center, the Open Avenues Foundation, the Political Asylum/Immigration Representation (PAIR) Project, Central American Legal Assistance, Halifax Refugee Clinic, and the UK Refugee Law Initiative. The migration policy advisor for the U.S. Conference of Catholic Bishops (Sara Feldman) is not a Catholic, but a Jewish woman.

The modern Open Borders movement is demonstrably Jewish in leadership and origins, beginning in the early 2000s with the publication of British-Jewish intellectual Steve Cohen's No One Is Illegal: Asylum and Immigration Control, Past and Present (2003). Cohen, who died in 2009, had by then worked for three decades as an immigration lawyer in Manchester, where he set up the Greater Manchester Immigration Aid Unit, and participated in Anti-Deportation Campaigns. He was a member of the International Marxist Group (IMG) from 1968 until the end of 1974, though he appears to have been very publicly engaged in Far Left politics until he was beaten unconscious by British Nationalists who broke up one of his meetings in 1976. Thereafter his public involvement appears to have lessened and took on a more reclusive aspect. Cohen was a member of the Jewish Socialist Group for most of his life, and he was a quintessential Jewish intellectual in that he was both prolific and intense, writing books, manifestos, and pamphlets about anti-Semitism, socialism, immigration, borders and the welfare state. In his 2003 No One Is Illegal manifesto Cohen asserted that immigration controls "are inherently racist in that they are based on the crudest of all nationalisms — namely the assertion that the British have a franchise on Britain." Far from declining with the death of Steve Cohen, the Jewish prominence in the Open Borders movement has perhaps become even more acute in recent years. The range of theory underpinning the effort has also slightly diversified. George Mason University professor Bryan Caplan is the founder of openborders.info and is the most visible North American figure calling for an end to immigration control. Caplan even wrote an article for TIME in which he argued that "instead of redoubling our efforts to curtail immigration, we should return to the historic American policy of open borders—admitting everyone eager to come build a better life for themselves."

Did Cohen or Caplan ever advise the same things for Israel that they recommended for Britain and America? Not once.

Conclusion

Much more can be said about Nathan Cofnas's errors, omissions, and distortions, but they all more or less follow the patterns outlined above. We should remember, of course, that Cofnas is an ethnocentric Jew engaged in the denial of ethnocentrism in an effort to defend his people. He claims, in his own way, to represent a kind of authentic 'race realism.' Like so many antecedents, however, he's just a familiar fly in the ointment whose defense of his group ultimately boils down to blaming White oppression for the political peculiarities of his co-ethnics. As far as Jewish apologetics go, his work is far from the best I've encountered, and its repetitiveness is probably due more to an attempt to improve his publication count in the hopes of securing academic employment rather than genuine conviction. And what easier way to get published than bashing "anti-Jewish narratives" in an Israeli journal? I suppose we should congratulate him, though, on finally getting his doctorate. A newly minted Jewish PhD making his mark by condemning anti-Semitism — just what the world needs.

[1] Phillips, B.A. New Demographic Perspectives on Studying Intermarriage in the United States. Cont Jewry 33, 103–119 (2013).

[2] See, for example, Sasson, T., Aronson, J.K., Chertok, F. et al. Millennial Children of Intermarriage: Religious Upbringing, Identification, and Behavior Among Children of Jewish and Non-Jewish Parents. Cont Jewry 37, 99–123 (2017).

[3] Sergio DellaPergola (ed), Jewish Intermarriage Around the World (Routledge, 2017).

[4] See, for example, Brym, R., & Lenton, R. (2020). Jewish Religious Intermarriage in Canada. Canadian Jewish Studies / Études Juives Canadiennes, 30, 67–82. See also, Sergio DellaPergola (ed), Jewish Intermarriage Around the World (Routledge, 2017).

[5] E. Benbassa, The Jews of France: A History from Antiquity to the Present (Princeton University Press, 2001), p.89

[6] Grube, D. (2007), Religion, Power and Parliament: Rothschild and Bradlaugh Revisited. History, 92: 21-38. On this topic see also, Jarin, Alexander W. “Granting of Political and Human Rights: A Comparison of Jewish and Catholic Emancipation in the United Kingdom.” (2015); Wendehorst, Stephan, ed. The emancipation of Catholics, Jews and Protestants: minorities and the nation state in nineteenth-century Europe. Manchester University Press, 1999.

[7] M. Mendelssohn, “Anmerkung zu des Ritters Michaelis Beurtheilung des ersten Teils von Dohm, über die bürgerliche Verbesserung der Juden,” (1783), Moses Mendelssohn gesammelte Schriften, ed. G. B. Mendelssohn (Leipzig, 1843), vol. 3, 367.

Ethnofuturism? A Review of “Rebirth of Europe”

theoccidentalobserver.net/2021/04/08/ethnofuturism-a-review-of-rebirth-of-europe

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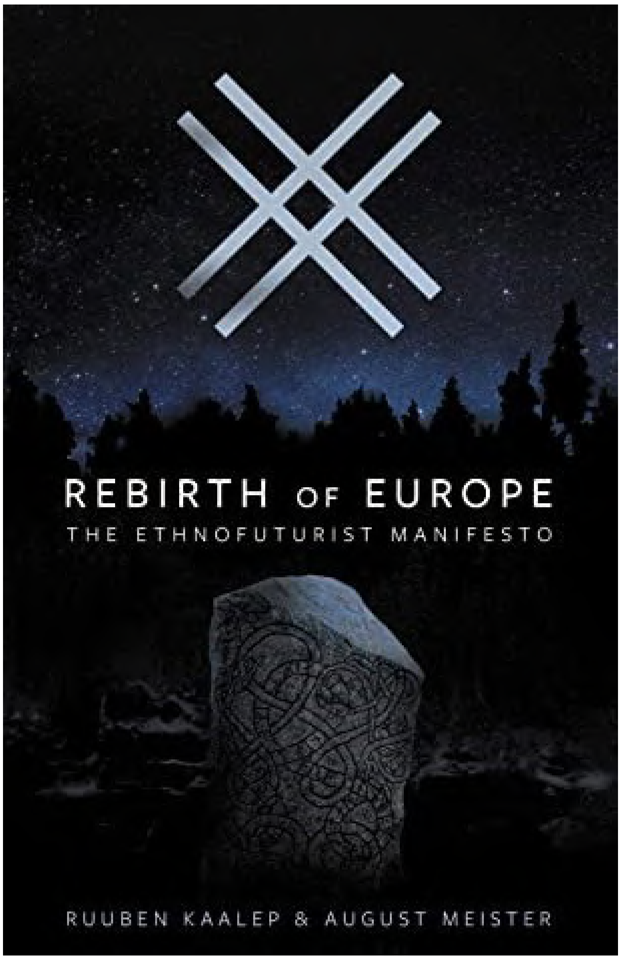
April 8, 2021



Ruuben Kaalep and August Meister
Rebirth of Europe: The Ethnofuturist Manifesto
Arktos, 2020

There are many ways I could describe the times we currently live in, and none of them are remotely optimistic. I therefore regard it as no small achievement that Ruuben Kaalep and August Meister, two young ethnonationalists from the Baltic states, have managed to craft an overwhelmingly positive, and even celebratory, manifesto out of the stinking refuse and imbecilic infatuations of the present age. H.L. Mencken once suggested that “all government, in its essence, is a conspiracy against the superior man.” Modern government in the West is a conspiracy against the White man alone, and the question of how to overturn this conspiracy is the single greatest challenge of our time. It has resulted in a proliferation of manifestos and ways of describing our politics, all with the aim of turning the political tide and bringing the majority of Europeans, wherever they may live in the world, to their senses.

This proliferation of ideas and methods has, however, probably added to our woes rather than alleviated them. Today we have a confusion of self-descriptions which only seem to exacerbate factionalism. And we have developed a veritable stew of manifestos that contradict each other or suggest different points of emphasis. Underpinning much of what now passes for contemporary ethnonationalist philosophy, particularly in the Anglosphere, is a kind of apathetic paralysis, and an expectancy of something undefined but nevertheless earnestly yearned for. I believe that the thing we yearn for most is clarity and confidence. Clarity of where we stand. Clarity of what's happening to us. Clarity of our options. And the confidence to see these options through. Kaalep and Meister succeed where others fail because *Rebirth of Europe* is a masterwork of confidence and clarity.

Ruuben Kaalep is an Estonian nationalist and self-described ethnofuturist. He is a founder of the youth movement Blue Awakening (Sinine Äratus) and of the Conservative People's Party of Estonia (EKRE). He's also been a member of the Parliament of Estonia since 2019, where he belongs to the Committee of Foreign Affairs and chairs the Freedom of Speech Group. Other than this, I don't know much at all about him, which says more about my ignorance of the affairs of Eastern European nationalism than it does about the scope of his activity. Images of the man depict a cheerful young fellow exuding the air of an eccentric artist, a sensibility that is carried through into this book in the form of a quirky and irrepressible rhetorical confidence. Kaalep wrote *Rebirth of Europe* with August Meister, who appears to be a pseudonymous Baltic writer with expertise in history and politics, between 2015 and 2017. Both are clearly talented, cultured, and well-educated. Although we are now almost four years on from completion of the text, it hasn't aged at all since it refrains from discussion of the minutiae of contemporary politics (there are only one or two fleeting references to Trump, for example) in favor of a much grander and broader vision of the global political scene.

Rebirth of Europe is a short but incredibly subtle text of one hundred pages, divided into three chapters. The first chapter, "The Struggle of Our Time," is a succinct description of the fundamental causes and manifestations of European decline. The second chapter, "Ethnofuturism," is an appeal for an ethnonationalist politics prepared to embrace technology and move forward in history. The third chapter, "The Geopolitical Aspects of Ethnofuturism," offers a wide-ranging view of the future prospects for European ethnonationalism on the international stage.

The book opens in a grand philosophical style that, in its appeal to "the organic principle," reminded me somewhat of the opening of Yockey's *Imperium*. What the first chapter essentially enunciates is the spiritual and cultural-political state of a civilization in crisis. The European crisis, as we are only too aware, unfolds on multiple levels, with Europeans confronted by runaway technology, by renegade concepts of individualism, by mass migration, by calculated subversion, by internal treason and corruption, and by loss of connection with the past. The last of these is a foremost concern of Kaalep and Meister, with the proposed solution being an attempt to embrace the future while simultaneously integrating elements of the past, avoiding mere nostalgic lapses.

In a broad sense, this is an unoriginal idea, and I mean that by way of complimenting the authors rather than disparaging them. What I am stressing is that such a proposal should not be regarded as quackery, or even niche thinking emanating from the political fringe. One of the most impressive and profound exponents of such an approach is Keiji Nishitani (1900–1990), a Japanese student of Martin Heidegger and one of the foremost twentieth-century philosophers of religion[1], who embraced and deeply respected European philosophy while questioning what Western modernism and technology would ultimately mean for his own civilization. This questioning ultimately led Nishitani into fierce opposition to nihilistic trends in European/Western modernity (see, for example, his *The Self-Overcoming of Nihilism*), and his proposal of something that sounds remarkably similar to the Archeofuturism later advocated by the late Guillaume Faye and, indeed, by Kaalep and Meister in the volume presently under discussion. In a series of lectures delivered to the Shin Buddhist Association in Kyoto between 1971 and 1974, Nishitani elaborated on the meaning of the confrontation between Japanese culture and those elements of Western modernism that we would now describe simply as globalism.[2] Nishitani rejected extreme individualism, which regards the Self as both singular and self-standing—as opposed to singular yet integrated into a community and heritage. Combined with science and technology, and rampant materialism, the extreme individualist view of the Self would, Nishitani insisted, lead to the eventual breakdown of all meaningful interpersonal human relationships. Materialistic atheism, unable to place the individual in the wider context of the universe as a divine place and creative source, would lead to the wholesale atrophy of culture and the regression of humanity. Professor Robert Carter, a Nishitani scholar, points out that

> [Nishitani's] strategy is not to advocate a return to the past, for he is adamant that the past is forever frozen and out of reach. Nevertheless, as human beings we carry the past with us in so many ways, and it is our task to breathe new life and significance into tradition, as it is shaped and reshaped by science, technology, and the cultures of the West. He is an advocate of change, but of a change that does not forget to carry its past into the future as an ingredient in the "mix of meaning" that quality living always demands. The authentic person is one who lives in the present with one eye on the past and the other on the future, on hope and possibility. Nishitani believes that what is required of us in the modern and postmodern world is that we simultaneously destroy and rebuild our traditional way of life in the light of the changes brought about by the secular age in which we find ourselves. Yet we must not simply join the secularists who have abandoned religion and much of tradition. They live blindly, being buffeted by the trends and fads of the moment. Moreover, they have accepted an ever-present nihilism as the preferred and rational understanding of the truth of the human condition, and in doing so have lost all

> awareness of a sustaining metaphysical and spiritual background to our impoverished materialistic and nihilistic foreground.

Nishitami with Heidegger

Nishitani, who today draws extreme caution from contemporary scholars due to his frequent use of the German for ‘Blood and Soil’ and his claim that only the European and East Asian civilizations can be regarded as globally pre-eminent,[3] elaborates a kind of ethnofuturism in poetic form, using the analogy of the kite:

> It concretises what has just been said about the importance of tradition in moving forward into a new future, and encountering new circumstances, and yet remaining true to the past. … Like a kite, Japan has been able to steer a stable course, because of the ‘tail’ of tradition that has served to stabilise her flight into the winds of change, while being rooted or anchored by the ‘string’ of its deep culture. A kite without the weight of tradition and rootedness simply dances wildly, becoming entangled in tree branches, or is dashed to the ground, or breaks away altogether and loses its distinctive past. What here made Japan a country able to adapt to its own high-level modernisation are its deep-rooted traditions. The result has been a more balanced and stable form of progress [compared with that seen in the West]. When a strong wind blows, the power of tradition must be put to work. But … we cannot fly a kite if its tail is too heavy. It is of the utmost importance to strike a balance between these two inclinations; toward modernisation and change, and toward tradition.

The Struggle of Our Time

In *Rebirth of Europe*, Kaalep and Meister echo Nishitani’s sentiments almost exactly, and begin their text by advancing the argument that the European ‘kite’ has had its string and tail cut off, leaving it spiraling into chaos. This chaos is being cultivated by globalist elements who want to sever the ties of all nations to their histories and traditions and attempt to overwhelm the unique genetic heritages of different peoples by papering them over with a common totalitarian culture of conformity. Kaalep and Meister insist that “in the 21st century the fundamental conflict is between globalism and nationalism. … The struggle of our time does not so much manifest itself as a war with rows of poppies and cavalry charges, but as a cultural struggle. The world is either to become one, led by a totalitarian mass culture, or regrow into many—a diversity of unique ethnostates.” The pair claim that “the true ethnonationalist cares for all nations, and the principle of ethnonationalism seeks to provide every nation with a homeland. Therefore ours is a rebellion against the principles of liberalism, which see every country as belonging to everyone—and thus to no one. Nationalism seeks to save the world.”

Central to their manifesto is something Kaalep and Meister call “the Organic Principle,” which involves—once more echoing the East Asian philosophies of Nishitani and the Kyoto school of philosophy with which he was associated (though with Nietzschean and pre-modern European inflections), “a non-dual basic principle of existence—the highest possible unity, beyond good and evil, that integrates both spiritual and physical reality.” While some of this rhetoric is a bit head-in-the-clouds for my own taste, it is interspersed with enough clear language to enable to reader unfamiliar with some of the philosophy under discussion to take away the major message. In brief, Kaalep and Meister are arguing that

> Ours is a world of constant battle between spiritual and physical forces, between identities, religions, cultures, between ‘us’ and ‘them.’ As life expands, it overcomes resistance, it becomes more complex and unequal, therefore conflict and struggle are counterparts of life itself. … This dialectic could very well be called the ‘circle of life.’ Life exists in movement, in differentiation, and inequality. … Universal inequality is a factor that allows the world to be dynamic and to evolve, giving everyone a chance to find his place in the organic whole. This is the non-discrimination principle of the organic state, and it is opposed to mechanistic humanism, according to which the individual is considered ‘a cog in the machine,’ replaceable according to the needs of some project of a superstate or the needs of the market.

Kaalep and Meister have an interesting section on hierarchy within historical European societies, reflecting on the fact that, while older caste systems are now much maligned, they were in fact transparent and socially satisfying. By contrast, our elites today thrive on the fact that,

> The modern mechanistic hierarchies are secretive and based on a purely material ‘merit.’ … They are not accountable to anyone, but the influence of the upper levels towards the lower levels are totalitarian and without any sense of ethical responsibility. A vertical hierarchy of power is established; horizontal ties are made weaker by internal conflicts and an ideology of mutual hate, competition and individualism, which strengthens the power of the upper levels. The paradox today is this: in the conditions of the ideology of total ‘equality,’ a historically unprecedented amount of power belongs to those ‘above’ in relation to those ‘below.’ The historical uniqueness of this fact is related to the fact that today modern technologies and means of mass communication allow a maximum degree of manipulation of the cosmopolitan masses of men.

Kaalep and Meister, however, reject pessimism or despair, seeing in the acceleration of globalist liberalism merely the necessary hastening of civilizational collapse—a prerequisite of rebirth. For the authors, “the rebirth of civilization is an ever-present possibility that has to be comprehended and realised.” They insist that “the metaphysical core of our civilization and its integral tradition, which is profoundly ethnic, lies beneath, waiting for the right time to break through the artificial structures of postmodern civilization.” This rebirth will not be characterized by a wholesale rejection of modernity, but by subjugating its mechanistic elements to the organic principle: “the task of the future is to tame these awakened forces and to make them serve a higher purpose—the creation of a new culture and a new man with his roots still deep in the European soil and his eyes once again focused on the sky.” The book proceeds to a detailed examination of liberalism as a mechanistic ideology. We are told that “liberalism as a theory is inseparable from globalism as a power,” and that it is characterized by ‘permanent revolution’ against traditions, cultural norms and life itself. The text then moves to a thorough, and quite excellent, denunciation of conservatism, while incorporating and critiquing the ideas of Edmund Burke, Joseph de Maistre, and Nietzsche. The stress that mere conservatism is a losing strategy since its final demand of keeping things ‘as they are’ will always lead back to decadence and nihilism. The only true, natural path forward is to engage in a counter-revolution that synthesizes “the best elements of modernity and tradition.”

It goes without saying that Kaalep and Meister are very much pro-technology, which runs against the grain for those in our circles who tend more towards the kind of thinking laid out by Ted Kaczynski and Pentti Linkola, or the critiques of technological thinking that can be found in the writings of Martin Heidegger or Jacques Ellul. I count myself among those who could be described, at minimum, as being suspicious of technological progress, or at least doubtful of its prospects for unceasing progress given the eventual limitation of natural resources and the increasing environmental and social cost of technological expansion, particularly in the hands of a globalist elite intent on imposing a surveillance state and enforcing mass conformity. Even aside from certain ethical questions arising from, for example, the genetic editing of human beings, the mass contamination of our water supplies from toxic industrial chemicals, which has in turn led to decreasing fertility and mutations worldwide, should provide any reasonable person with enough reason to think carefully about the issues at hand.

That being said, geopolitical considerations demand that Europe/the West remain at least competitive in the technological sphere, meaning we are probably, for the foreseeable future, locked into the technological arms race. Since we cannot extricate ourselves from it, we may as well attempt to take the lead in it. In that case, the problem that presents itself is the potential impact on the nature of our civilization. Here, Kaalep and Meister suggest that we explore ways to “connect modern technology with the ancient way of being most inherent to man.” This certainly sounds like an ideal, but what does it look like in practical terms? Our authors don’t offer any answers, but I suppose the important thing is that they push the issue into the spotlight.

The book’s first chapter closes with a look at “New Left Totalitarianism and the Decline of the West.” None of the ‘meat’ in this chapter will be especially novel to readers of *The Occidental Observer*, but there are some memorable turns of phrase that encapsulate very well the situation we find ourselves in:

> For this new totalitarianism, nations and peoples are considered obstacles that have to be removed and replaced with a new global order. … The most advantageous world for the global elite is one where the highest value is the individual, but the individual himself is freed with the help of postmodernism from any meaning, significance and wider context, and finds himself isolated and vulnerable.

After World War II, the Western populations were “fooled by the promises of economic prosperity and countless freedoms, rarely noticing that the freedom to remain who you are was not on the table.” Masterfully, our authors write

> Governments and businesses have become gigantic and inhuman, but democracy in the essential questions just does not work. Indeed, where it is attempted, this sort of democracy only serves to alienate man further. The overall consequence is a universal sense of emptiness and stress for humans who have already lost any connection to nature and control over the technological process. Humans who now fill only the role of workers-employers are searching for their identities in the one-day fashion trends offered by consumer culture. This culture creates humans that are unable to react to each other as mature personalities. An illusion of constant ‘youthful revolution’ is created, while the youth just passively recreate models of behavior that are offered by the globalist elites; they, in turn, are part of the overall trends of the system.

Further,

> We have even lost track of who we are, as no true identities can exist in a consumer society. On the surface, anyone can be special, free from all shackles of tradition; everyone can identify as whomever he likes. Thus, one is not born with any particular identity. If anyone can be a Frenchman, then no one is really a Frenchman. Where liberalism talks of diversity, it really aims at erasing all distinctions. Where it talks of multiculturalism, it aims are creating a global melting pot where no cultures survive.

In its last attack on the culture of Europe, liberalism is arranging the physical replacement of Europeans with people from other cultures. “It is mass immigration in catastrophic numbers.” But with this gambit, liberalism “is close to its grand finale.” Our authors insist that liberalism will consume itself in the process, and is “about to become an absurd notion, where even the values it itself has held begin to be reconstructed by its shape-shifter ideology.” At that moment, we will find “our chance to start a new European cultural cycle that shapes its history for many centuries to come. The liberals will be powerless to stop it. Then they will become conservatives, stubbornly refusing to accept the new reality that the nationalists will embark on.” This nationalism will have to be of a completely new type—Ethnofuturism.

Ethnofuturism

Ethnofuturism is a kind of nationalism that transcends national egoism. It does not seek merely to ‘conserve,’ because that entails a static defense while “life exists only in movement.” It has its roots, however, in the Conservative Revolution proposed in early twentieth-century Germany, and seeks to promote a rebirth of “the archetypes of Western civilization and forgotten forms of life that formed our civilization in the first place.” Disastrous immigration policies, which have become a unifying element for all European nationalists, mean that Europe as a whole will “be forced to return to traditional values and nationalism to survive.” America will be increasingly burdened by ethnic conflict, bringing to an end the “American Dream” of building a society in which ancestral heritage plays no role—“but this is inevitable, as a civilization that denies those fundamental truths will always be doomed to collapse.” Kaalep and Meister continue,

> The fundamental basis for a new Europe must be ethnic nationalism. This means the importance of a nation as an organic whole has to be maintained. … In addition, the nature and landscapes of Europe have to be preserved, as those are vital to the cultural heritage and differences between people. The demographic survival of every nation has to be secured by governmental policies.

With Western Europe potentially catastrophically damaged by mass immigration and civil war, “this new Europe—and the new West—might have the centers of its culture in Budapest, Warsaw, and Tallinn. Mastering its demographic processes and not leaving them in the hands of liberalism, the new Europe will actually be able to economically and culturally compete with the rest of the world … After securing its *ethnē*, Europe’s fate in the 21st century will be decided by national eugenics, and presently only China seems to have an appropriate mindset.” Hungary is praised for its recent program of building a network of narrow-gauge railways that emphasize life in the countryside, and from which no multinational corporation has anything to gain. Our authors highlight this as “a sign of one of the most Ethnofuturistic tasks ever developed by a country in the 21st century. Modern technology and speed allow the combination of the advantages of the city and the countryside.”

Kaalep and Meister concur with my contention that we are more or less locked into a technological arms race. They point out that advancements in biotechnology and nano materials have “the potential to change economics and warfare by the end of this century beyond all recognition. … To fight against such technology would be self-defeating and even dangerous. The first government, corporation or group that masters biotechnology will inevitably have a huge advantage over all its rivals.” European nationalists must work together because, by the end of the century, “control over technology has to be in the hands of ethnonationalists, and not the globalists, supposing they have survived so long.”

From here, the text moves to elaborating upon reasons for rejecting any alliance with the Buckley-style economic conservativism dominant in the United States among Republicans, and for rejecting the New Right associated with Alain de Benoist that formed in 1960s’

France. The authors critique the latter for advancing “abstract ideas about organic communes and the rights of people to maintain their identity” because this “can lead to the approval of multiculturalism.” The New Right is also attacked for spending “much of its energy on fighting against Christianity,” thus alienating significant parts of its support base. The New Right is also criticized heavily for its support for the USSR and its strident anti-Americanism, and for neglecting to develop a clear political theory and corresponding practice. Kaalep and Meister reject the idea that we can focus our efforts on gaining cultural hegemony without bringing any practical results, producing only endless publications and conferences that contribute rich intellectual material without bringing about real changes in the lives of Europeans.

What Kaalep and Meister propose is a strategy that is both metapolitical and political, with radical and moderate wings. Of primary importance is the attack on, or infiltration of, anthropology, which has been in the “hands of liberals and Marxists” since the early twentieth century, and from which they marched through the institutions of the social sciences and the media. There are lengthy and very interesting statements of what should be demonstrated by activists and leaders, the most memorable of which are those relating to the need to cultivate the notion of a hierarchical and self-sacrificial elite: “The leader of the highest grade … must also be ready to be condemned for his activity and to take the risk of being slandered and accused by smaller men, because this is part of the price for his [spiritually] high lifestyle.”

Like some of the other writings contained in the book, this reminded me of Japanese parallels, notably some reminiscences relating to the Kyoto school founder Kitaro Nishida, who came under sustained attack from Marxists for his appeal to tradition, and steeled himself with the attitude of the samurai. Nishida once crafted a piece of calligraphy with the motto: “To risk everything, win or lose,” and a poem:

Let others do as they will, I am who I am, At any rate I will walk the way, That I make my own.

Nishitani remarks that he once observed Nishida pick up a leftist magazine that contained an essay attacking Nishida and his philosophy. Nishitani recalls “I sat quietly nearby, watching with a mixture of curiosity and apprehension. Turning the pages, he came to the essay in question, read a little of it and threw it aside. His face showed no expression whatsoever.” This is surely the attitude called for by Kaalep and Meister.

The text then moves to fascinating proposals for the future State, the most important of which concern measures to raise birth rates and control the ethnic composition of the population. Following this, there is a substantial discussion of “Nationalism and Nature,” in which environmental protections are outlined.

The Geopolitical Aspects of Ethnofuturism

My favourite section of *Rebirth of Europe* is the final chapter, which offers a fascinating outline of informed speculation about our unfolding future. The section opens with the claim that

> we are returning to the situation preceding the Industrial Revolution, in which economic strength will be determined by natural and demographical resources, because technological development will be basically the same for all of the nations of the world. This implies the inevitability of multipolarity and the return to superpower status for civilizations like China and India.

Kaalep and Meister see, in the end of American hegemony, an end to the Western mechanistic materialism it has come to symbolize. Similarly, they denounce the Eurasianist idea of Alexander Dugin because it "cannot function." Russia is only capable to fighting Cultural Marxism in slogans, but not in practice. Russia "surpasses Western decadence, with impressive rates of abortions, alcoholism and drug addiction, which its political regime has not been able, or has not wanted, to stop. … Children of Russian politicians are living in the West, and the culture of Russia itself is overloaded with reality TV shows and vulgar mass culture."

Kaalep and Meister add,

> It will be neither Russia nor the US that will lead the future; rather we can expect a new Pacific era with China and India regaining their influence. These countries at least will not be liberal, pacifistic, or humanistic—they will use the scientific breakthroughs in service of their political greatness. Therefore, the European peoples will have to change their worldview in order to survive in this new competition, where are losing with each moment that we remain part of a liberal, self-hating and self-defeating system.

There is a very interesting section concerning the nationalist experience in the Baltic states, which is highlighted by a very strong sense of European brotherhood. When Kaalep and Meister claim the Baltic nationalists will do their utmost if called upon to defend Europe's southern borders, or the demographic integrity of the Western European nations, one detects the deepest sincerity.

The book's rather moving closing remarks concern duty and death, the conclusion of all spiritual journeys. "In the end, waging a struggle that seems already lost from the start is the only thing to do, precisely because nothing else matters. Nothing matters more than this." Our authors finish by arguing that,

> In the present situation of Western civilization, which appears to be going through an irreversible downfall, halting is not an option. This is more than just a matter of political ideologies; this is the inner logic of a culture. The only thing remaining to our nations is to survive this downfall. Most importantly, our genes and the traditions that

> carry our full potential have to survive. For the death and destruction of the West, brought about by liberalism, is ever approaching its singularity. When it reaches a certain point, this will be our opportunity. This will be the moment of a true returning to our roots, a returning without ever turning. When the Western world was celebrating diversity and multiculturalism, we foresaw its catastrophic destruction at its own hand. Moreover, when it begins to panic in the catastrophe that it was unable to avoid, then it will be our time to build a new European civilization. The circle will be complete.

Concluding Remarks

Rebirth of Europe is a refreshing and optimistic document that punches well above its weight for a book of such modest length. It has a depth, breadth, and clarity of philosophical understanding that is often rare in texts of this nature, and it is thought-provoking to say the least. The issues that it raises demand attention, and further action, by anyone concerned with the ethnonationalist cause.

Whether ethnofuturism is a reliable path in the longer term, however, remains to be seen. Other than China perhaps, do we really see any examples in the world today of a country that has managed to maintain significant elements of traditional culture while plunging headlong into technological development? For my part, I am sure that had Keiji Nishitani delivered his lectures today, some 50 years after he addressed the Shin Buddhist Association, he may have been more cautious in his advocacy for letting the national ‘kite’ take flight in the winds of change. The Japan of today may be superficially stable and technologically advanced, but has been plagued for decades by low fertility and high suicide rates, as well as the increasing marginalization of its traditions and religions.

Can the runaway train of industrial modernity ever be truly tamed enough to be marshalled by tradition? This remains to be seen. In addition to this problem, of course, is the question of those foreign elements embedded in the West who are dedicated to ensuring both that the ‘string and tail’ of the European ‘kite’ remain forever severed. How does a national movement reconnect a people with their history and traditions while harboring factions that want these same traditions and histories to disappear forever or to be permanently tarnished with shame? Perhaps the only comfort we can draw is, as Kaalep and Meister point out, the fact that even in catastrophe there may lie opportunity.

[1] See, for example, his monumental *Religion and Nothingness*.

[2] For the complete lectures, see K. Nishitani, *On Buddhism* (New York: State University of New York Press, 2006), 18.

[3] G. Parkes, “The Putative Fascism of the Kyoto School and the Political Correctness of the Modern Academy,” *Philosophy East and West* 47, no. 3 (1997): 305–36. For a more biographical exploration of anti-Marxism and Traditionalism within the Kyoto school see K.

Nishitani, *Nishida Kitaro: The Man and His Thought* (Nagoya: Chisokudo Publications, 2016).

Is Jewish Leftism a 'Reform Problem'?

theoccidentalobserver.net/2021/05/08/is-jewish-leftism-a-reform-problem

Andrew Joyce, Ph.D. May 8, 2021

האיגוד העולמי ליהדות המתקדמת
WORLD UNION FOR PROGRESSIVE JUDAISM
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"What Reform did not do, any more than the 'Science of Judaism,' was to solve the Jewish problem." Paul Johnson, *A History of the Jews*, 1987.

Sparked by Tucker Carlson's remarkable move towards the Jewish Question, the recent condemnation of the ADL issued by 1,500 rabbis associated with the Coalition for Jewish Values (CJV) has once more raised the question as to whether destructive activity perpetrated by Jewish activists in America is a matter of denomination rather than ethnicity. For several years now, but increasing during the early Trump years, there's been a quiet but growing argument from self-styled 'right-wing Jews' that Jewish leftist activists are anathema to Judaism, or that as adherents of the Reform movement or Liberal Judaism they are a variety of heretical neo-Frankists unrepresentative of "true Jews." Underlying these arguments is the implication that anti-Semitic theories involving Jews as an ethnic group, perceived as uniform, rely on weak generalizations that do not take into account the political and cultural nuances of American Jews, and therefore that such theories are illogical and irrational. In the course of almost a decade of writing about anti-Semitism and historical and contemporary Jewish behavior among Europeans, I've addressed this issue of political nuance more or less directly in a number of essays, especially my discussion of

Jewish attitudes to Brexit and Jewish Leftist activism in children’s fiction. Given the quite dramatic nature of this most recent intervention from a signification number of rabbis against one of the world’s most prominent Jewish organizations, however, I think it’s an appropriate time to tackle the subject directly.

Before beginning, it’s worth reflecting on the context of the initial contention made by self-styled right-wing Jews. These Jews, one of the most prominent being Nathan Cofnas, make the argument that Jewish involvement in the advancement of Leftism in the West is both limited (in the sense that the advancement of Leftism also involves massive numbers of Whites and other ethnic groups), and is a predominantly Reform affair, whereas Orthodox and Ultra-Orthodox Jews have a different socio-political direction entirely. In regards to the first element, the ‘limits’ of Jewish involvement, there are few, if any, anti-Jewish theories in circulation which ascribe to Jews sole responsibility for the entirety of contemporary leftist activism. What does exist, however, is a substantial volume of evidence demonstrating that individuals who self-identify as Jews have been over-represented as innovators, leaders, and funders of the modern Left, and this evidence has led to the logical and tactical adoption of an anti-Jewish political position by many conservative Europeans and those of European ancestry. To put it simply, Jews don’t need to be orchestrating a kind of solo conspiracy against the West for an anti-Semitic political position to make theoretical sense and be supported by the data, or for Jewish influence to be a reasonable and rational topic of public discussion.

In regards to the second element of the ‘right-wing Jewish’ contention, it should be understood that the trajectory of the argument is essentially diversionary. When I first read the “not all Jews” argument being employed by Cofnas against Kevin MacDonald, for example, I was immediately reminded of the historical framework of prior debates in which minor concessions on the Jewish Question appear to be made, but are then narrowed and finally diverted. Relevant examples can be found in the public debates between Christian Wilhelm Von Dohm and Moses Mendelssohn[1], and between Karl Marx and Bruno Bauer.[2] In both cases, which concerned the question of Jewish political emancipation, and the undesirability of such an event in the context of negative Jewish group behavior, the Jewish participants attempted to rhetorically carve off elements of the Jewish population, scapegoating them temporarily in order that broader Jewish goals (social, political, or economic) might be achieved. Both Mendelssohn and Marx conceded that harms were being wrought by Jews, but added that this was the result of historical mistreatment that produced a class of renegade Jews (crooks and usurers for Mendelssohn; arch-capitalists for Marx). The fundamental goal of these rhetorical strategies was to defuse and weaken the anti-Semitic reaction, with both Mendelssohn and Marx keen to ease the Jewish path to full civic equality in Europe.

The modern version of these strategies appears to be the insistence that historical treatment (exclusion from the Right[3]) and contemporary circumstances (tendencies in

Western liberalism) have created a Frankenstein's monster in the form of a radical left Reform Judaism. While right-wing Jews are comfortable, to an extent, in condemning these radical Reform Jews, they insist that the host population should remain tolerant of the Jewish ethnic group as a whole and to continue to support Israel. The crucial point here is that, because of its diversionary nature, and its quite obvious side-stepping of the cost-benefit implications of philo-Semitic tolerance (as if European problems with Jews and Judaism have ever been limited to postmodern Leftism), it is inherently political to ask if Jewish Leftism is a Reform problem. It is nevertheless interesting to ask, given that it interrogates the framing of anti-Semitism and opens up valid questions about the Jewish relationship to the Left, and about the nature of the Jewish-European conflict more generally. Most pertinently we should ask, even if Jewish Leftism *is* a Reform problem, does it ultimately matter?

Gaining conclusive and detailed insight into the socio-political leanings of contemporary American Jews is difficult. Part of this difficulty lies in historical Jewish evasiveness when it comes to, for example, being counted in national censuses, and more general suspicions that data collected on Jews will inevitably be used against them by the host population.[4] When Jewish organizations conduct their own surveys of political, social, or cultural attitudes, the direction of analysis is overwhelmingly against the host population. In fact, surveys of alleged anti-Semitism in the host population are extremely common, if not the most common type of social survey conducted by Jewish groups.[5] Scholars have pointed out that in those instances where Jewish groups engage in surveys among their own people, these surveys are overwhelmingly concerned with population size and Jewish identity, and are often loaded with agendas, biases, and goals such as the boosting of Jewish fertility and the reduction of intermarriage rates.[6] Furthermore, in those instances when Jews have conducted social research on themselves as a means of 'explaining' themselves to host peoples, this has also been warped by ulterior and often apologetic motives. Hebrew University's Sergio Della Pergola, for example, has argued that "Jewish social research was never the mere exercise of human curiosity or analytical skill. Rather it was a means of advancing specific theses regarding the nature of the Jews vis-a-vis world society."[7] All of which is to say that survey data and social research concerning Jews should be treated with an appropriate level of caution.

It's nevertheless clear that gaining some kind of reliable insight into the political positions and divisions of American and Western Jewry is important, if not crucial, for host nations. Since their earliest arrival in Europe, Jews have been noted as influential political actors in Western nations, and in recent decades this influence has extended even to the manipulation of the demography of those countries. Della Pergola, for example, has argued that Jewish populations "may significantly influence national population trends in order to advance their own corporate interests — for example, by advocating particular policy interventions."[8] Della Pergola notes that Jewish populations can often be divided into at least two categories: the core Jewish population of strongly-identified, full-blooded, and often religious, Jews; and the ‘enlarged Jewish population’ which embraces all those with at least some Jewish ethnic heritage that they have consciously embraced, as well as those full-blooded Jews of a less religious inclination but who see themselves as part of a Jewish peoplehood. It’s important to stress at this stage that both divisions are fully capable of formulating and pursuing ideas of what constitutes “corporate interests,” even differing ideas, since the ultimate corporate body in both divisions is not Judaism as such but the Jewish people or even merely the *idea* of the Jewish people and its putative destiny.

One of the weaknesses of Della Pergola’s division of contemporary Jewry is its lack of utility in the religious sense. Orthodox and Reform Jews can only be roughly mapped onto “core” and “enlarged” categories because, in an American context in which Reform Jews are certainly an influential demographic majority, it makes little sense to argue that they are not in fact the “core” of the American Jewish community. This is where the argument of the self-styled right-wing Jews encounters its first major stumbling block, because the attempt to defend Jews *in toto* by scapegoating Reform Jews misses the point that Reform, for all intents and purposes, *is* American Jewry and will remain so demographically far into the future.[9]

The “core” and “enlarged” categories are, however, of some interest and utility when discussing survey data on Jewish political attitudes. It’s been noted that most exit polls will collect reasonably accurate data on “core” Jews because they capture “Jews by Religion” (JBR) when asking if voters are Protestant, Catholic, Jewish, etc. The “core” Jewish population is more likely to include the more religiously identified Orthodox Jews, but it’s interesting that most recent exit polls (conducted by Pew Research) continue to show that even in the JBR category the party split was 68 percent Democratic, 7 percent Independent, and 25 percent Republican. Figures for “Jews of No Religion” (JNR) were 78 percent, 10 percent, and 12 percent. More than 40 percent of JBRs described themselves as liberal, while only 22 percent described themselves as conservative. The rest indicated only that they were moderate, which is open to any number of interpretations. Herbert Weisberg, writing in *The Annual Jewish Year Book 2019* explained the figures as indicating that “Jews should be considered to be more Democratic and more liberal than media surveys and exit polls typically show.”[10] This would seem to be indicated also by a number of J Street exit polls which showed that Orthodox Jews are more liberal than ‘right-wing’ Jewish diversionists would have us believe. More than half of Orthodox Jews (59 percent), for example, voted for Obama in 2012, and a similar proportion (56 percent) voted for Clinton in 2016.[11] Even among the Ultra-Orthodox, normally viewed as overwhelmingly hawkish and likely to vote along with the flamboyant Zionism of the GOP, more than a third of respondents (35 percent) to one poll described themselves as Democrats.[12]

It’s important to note that the Jewish political profile is unique. While attempts have been made, by diversionists like Cofnas, to explain Jewish liberalism as an aspect of their higher educational attainment or their likelihood to be more urban-dwelling, serious scholars of Jewish demography and politics have long noted that “studies consistently find that Jews are significantly more Democratic than non-Jews with similar socio-demographic characteristics … Indeed, Wald’s calculations show they are more Democratic than the non-Jew who is their closest match on demographics and economic status.”[13] Wald and Weisberg instead argue that all Jews, whether Orthodox or Reform, “core” or “enlarged,” will vote or engage politically as part of a reaction to “the greatest perceived threat to their interests.”[14] In other words, Jewish political behavior is best explained by Jewish agency and perceptions of Jewish interests rather than cultural context.

It’s arguable that two of the most important Jewish interests are in the form of socio-economic dominance and multiculturalism, and here the unique pattern of Jewish political activity continues and amplifies. It’s extremely interesting that Jews very heavily support non-economic forms of Leftism, and are very much in favor of the expansion of government power, but are much more reluctant to back purely economic forms of socialism. In this regard they differ significantly from non-Jewish Leftists who embrace and emphasize economic socialism within their worldview. A 2012 survey found that a majority of Jews were not willing to pay more taxes in order to help the poor, were not likely to support a government health scheme, and were generally not supportive of government economic guarantees.[15] Jews have also been noted in the past as strong opponents of affirmative action, with even the ADL and the American Jewish Committee filing briefs against it.[16] This can be easily interpreted not as a method of opposing race politics, but as a means of preventing incursion into, or a breaking up of, established Jewish dominance within the professions. This would indicate that Jerry Muller’s theory that Jews have long had a “special relationship” with capitalism,[17] continues to have resonance despite the leadership of Jews in the onward march of purely cultural and political forms of Leftism—now championed by large swaths of other elite sectors of America, including large corporations.[18] The general image that emerges is one in which Jews act politically to create socially and culturally fluid societies where a façade of social justice and equality is promoted and celebrated, and in which a pseudo-elite (Whites) is attacked, but in which no real threat to Jewish privileges and socio-economic dominance is present.

Jews also quite obviously have a special relationship with multiculturalism, being Europe’s first significant minority and the passive or active cause of most of the continent’s earliest legislation on tolerance and migration. It’s an unfortunate commonplace that many of those who have criticized Kevin MacDonald for suggesting that Jews promote multiculturalism in order to feel more secure, are completely ignorant of the fact that several of his ideas are in some form or another slowly becoming fairly mainstream in the sociological study of contemporary Jews. Historian Diana Pinto, a Jewish Harvard graduate, Fulbright Fellow, and board member for the Institute for Jewish Policy Research, has argued that, within a multicultural context, “Jews are no longer perceived as the only ‘diasporic’ people, or as the most significant ‘other’ in the society,” and that this “relieves Jews of burden.”[19] Any scenario in which the pluralistic principles of the host nation are fundamentally challenged, or in which demographic change could return Jews to a position of ‘burden,’ would therefore quite obviously represent a perceived threat to Jewish interests along the lines discussed by Wald and Weisberg, and the question of immigration and associated laws would be an area of political activity that one would expect to see high levels of Jewish participation. Jewish opinions on threat level can of course vary, with some Jews feeling content and secure with moderate levels of pluralism while others would feel secure only when the demographic dominance of the host population is completely undermined. If a proportion of the immigrating demographic is itself a perceived threat to Jews, for example in the case of Muslim migration to France and other parts of Europe, further division and divergence would be expected. The most important aspect of the topic, however, remains that Jews have a fundamental interest in preserving the pluralistic principles of the host nation and avoiding a return of the Jews to a position of being a salient ‘other,’ and therefore a ‘burden.’ In this respect, much as with the nature of Jewish Leftism in relation to economic and social questions, the Jewish relationship to multiculturalism is unique, and involves a blurring of the standard Left-Rright political categories that can be more crudely applied to non-Jewish political activity.

The apparent clash between the Anti-Defamation League (ADL) and the Coalition for Jewish Values (CJV) over Tucker Carlson presents an interesting case in which fundamental agreement on Jewish interests can be overlaid with disagreement between fringe cliques of Jews and the great majority of the Jewish population on how to best achieve those interests. The first point worth stressing is that the incident is not a straightforward case of Orthodox versus Reform. The Coalition for Jewish Values is, as far as I am aware, exclusively staffed by Orthodox and Ultra-Orthodox Jews who can be usefully described as “core” Jews. The ADL, however, cannot be neatly categorized as a Reform organization, because its most recent Directors have been Orthodox (Abe Foxman, Director 1987–2015) and Conservative (Jonathan Greenblatt, Director 2015–present), and because its behavior since its founding can be most accurately described as an expression of the “enlarged” Jewish population rather than any specific denomination within that. Further, the motivations and past actions of the CJV map comfortably within a reasonable conception of Jewish interests rather than being a novel break from them. And finally, in all such cases of division within the Jewish community, it’s important to assess where the power lies if one is attempting to discern relative influence on the wider society. The ADL, representing the interests of the “enlarged” Jewish population, is far more powerful and influential than CJV.

Even aside from the fact that they emerged from the momentum of Trumpist Zionism, it’s interesting that the CJV has rationalized its more socially conservative positions via the lens of Jewish interests. When the group filed an amicus brief in support of Christian groups fighting to keep a large cross placed on public grounds in Pensacola, Florida, for example, the CJV claimed that ruling against the right to place a cross would also “encourage the erasure of minority religions from public life.” In other words, they viewed their actions primarily as protecting Judaism and pluralistic principles in the host society, even if this commitment to pluralistic principles has not extended, as in the case of the “enlarged Jewish community,” to gays and transsexuals. The CJV may also be a response of sorts to increasing awareness among conservative Whites (like Tucker Carlson) that Jews occupy a very unique and prominent role in American Leftism. This increasing visibility would obviously be perceived as a threat by Jews. Yaakov Menken, the CJV’s managing director, has recalled a conversation with a Christian pro-Israel leader who told him: “I can’t tell you how often people ask me “‘why are you devoting so much time to supporting the Jews and Israel when Jews oppose us on our core issues?’” The potential collapse of Christian Zionism and philo-Semitism in America would obviously have significant consequences for Jewish influence globally, and it should therefore come as no surprise that an effort to heighten the visibility of a “right-wing Judaism” would be made, no matter how superficial or self-interested.

Concluding Remarks

Is Jewish leftism a Reform problem? No. The Orthodox and Ultra-Orthodox have their own history of endorsing and supporting Leftism if it suited Jewish interests, motivated by their attempting to avoid or lessen perceived threats. Moreover, even if Jewish Leftism was a Reform problem, the broader causes of anti-Semitism wouldn’t evaporate with the disappearance of that denomination. The Reform movement, we should recall, began in the nineteenth century — around 2,000 years after the earliest writings against the Jewish people. Many of the major historical provocations of anti-Semitic attitudes such as high levels of Jewish ethnocentrism, Jewish economic domination and exploitation, and the special political relationship between Jews and elites, cross denominational lines and precede by centuries the emergence of the modern Left. Some aspects of problematic contemporary Jewish behavior such as slumlordism, fraud, and white-collar crime are actually found in higher numbers among the Orthodox and Ultra-Orthodox than among Reform Jews.[20]

In short, the case for an ethnic interpretation of Jewish behavior far outweighs that for a denominational perspective. In the end, the diversionary argument of the self-styled Right-wing Jews can only gain traction among those whose worldview is simplistic and without nuance, and who perceive all of contemporary politics under the basic rubric of Left versus Right. Among such people, it’s perfectly possible to look at the handful of anti-transsexual or anti-ADL statements of the CJV and conclude that one has an ideological brother. Among the more sophisticated, however, in which a definite sense of ethnic interests is foremost, a more nuanced approach emerges, along with a new question altogether: For how long will the politics of my nation turn on the axis of Jewish interests?

[1] Crouter, Richard. “Emancipation Discourse in the Late 18th Century: Christian Wilhelm von Dohm on the Jews (1781)” *Journal for the History of Modern Theology*, vol. 13, no. 2, 2006, pp. 161-178. For translated primary sources on the debate between the two intellectuals see Mendes-Flohr, Paul R. (ed) *The Jew in the Modern World: A Documentary History* (New York: Oxford University Press, 1980), pp. 27-43.

[2] See on this topic, Peled, Yoav. “From theology to sociology: Bruno Bauer and Karl Marx on the question of Jewish emancipation.” *History of Political Thought* 13, no. 3 (1992): 463-485; Blanchard, William H. “Karl Marx and the Jewish question.” *Political Psychology* (1984): 365-374; Leopold, David. “The Hegelian Antisemitism of Bruno Bauer.” *History of European ideas* 25, no. 4 (1999): 179-206.

[3] Although ‘right-wing’ Jews like Cofnas seem unaware of it, they’re actually regurgitating an old-fashioned and now more or less discredited theory of Jewish liberalism. See, for example, the work of Werner Cohn in the late 1950s, where he often argued that Jews had been ‘pushed’ to the left by the association of the right with anti-Semitism.

[4] For a more detailed discussion of these difficulties see Della Pergola, Sergio, “Jewish Demography: Fundamentals of the Research Field,” in Rebhun, Uzi, *The Social Scientific Study of Jewry: Sources, Approaches, Debates* (Oxford: Oxford University Press, 2014). Also of interest in the same volume is Saxe, Leonard et al, “Measuring the Size and Characteristics of American Jewry: A New Paradigm for an Ancient People.”

[5] Smith, Tom W. “A Review: Actual Trends or Measurement Artifacts? A Review of Three Studies of Anti-Semitism.” *The Public Opinion Quarterly* 57, no. 3 (1993): 380-93.

[6] Della Pergola, Sergio, “Jewish Demography: Fundamentals of the Research Field”, 10 & 23. Such studies can, for example, be designed to “greatly exaggerate” notions of Jewish population decline in order to promote endogamy and increase Jewish fertility.

[7] *Ibid*., 15.

[8] *Ibid*., 17.

[9] Although having a higher birth rate, Orthodox Jews comprise only around 10 percent of American Jewry, and around 10 percent of Orthodox youth eventually drift into more liberal Jewish milieus or forms of Judaism. The decline of the Reform population via intermarriage has rightly been described as “greatly exaggerated” by Calvin Goldscheider. See Goldscheider, Calvin, *Studying the Jewish Future* (Seattle: University of Washington Press, 2004).

[10] Weisberg, Herbert. F. “The Presidential Voting of American Jews,” in Sheskin, Ira (ed), *American Jewish Yearbook 2019* (New York: Springer, 2020), 43.

[11] *Ibid*., 82.

[12] *Ibid*., 77.

[13] *Ibid*., 73.

[14] *Ibid*., 46.

[15] Weisberg, Herbert F. *The Politics of American Jews* (Ann Arbor: University of Michigan Press, 2019),127-128.

[16] Van Horne, Winston A. *Ethnicity in the Work Force* (Milwaukee: University of Wisconsin Press, 1985), 56.

[17] See Jerry Z. Muller, *Capitalism and the Jews* (Princeton: Princeton University Press, 2010).

[18] Jack Dalton, "'Be Brave, Do Something': Ashley Rae Goldenberg's List of Corporations that Support the Riots asnd Want You Dead," *VDare* (June 6, 2020). https://vdare.com/posts/be-brave-do-something-ashley-rae-goldenberg-s-list-of-corporations-that-support-the-riots-and-want-you-dead

[19] Quoted in Hartman, Harriet, "Studies of Jewish Identity and Continuity: Competing, Complementary, and Comparative Perspectives," in Rebhun, Uzi, *The Social Scientific Study of Jewry: Sources, Approaches, Debates* (Oxford: Oxford University Press, 2014), 93.

[20] See, for example, Rosen, Michael, "God Will Not Provide: Hasidic Jews and Fraud." *Journal of Law & Social Deviance* 3 (2012): 245.

“King of Kings” (1927) and the Origins of Jewish Cultural Censorship

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Andrew Joyce, Ph.D.
May 20, 2021

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UNITED CIGARS

“My own suggestion would be … both in your interest and in the interest of the cause of the Jews of the world to strike out the words ‘Crucify Him’ entirely.” Rabbi Edgar Magnin to Cecil B. DeMille, 1927. [1]

Initially established in 1913 to manage fallout from the conviction of Jewish murderer Leo Frank, the ADL’s first major effort to engage in cultural censorship began in the early 1920s in the form of a campaign against Henry Ford’s *Dearborn Independent* essay series “The International Jew.” The campaign began with a cross-denominational conference in September 1920, during which Orthodox and Reform rabbis gathered in Chicago to develop a strategy that would suffocate Ford’s momentum and stifle growing American anti-Semitism.[2] The chosen approach was based on crypsis. The rabbis agreed that rather than condemn Ford themselves, they would draw up a statement condemning his writings as un-American and un-Christian and have it signed by prominent non-Jewish American luminaries. This crypto-Jewish manifesto was then signed by, among others, President Wilson and former President Taft, before being published to a gullible public.

The manifesto, however, was later deemed to have had only a minor effect in diminishing Ford's momentum, so further, more direct, action was undertaken. Detroit's Rabbi Leo Franklin was dispatched with instructions to personally influence Ford against further publishing against Jews. When Franklin failed to weaken Ford's resolve, the ADL drafted "anti-discrimination bills" they hoped would preserve the image and status of American Jews, and mailed them to Jewish bodies across the country for lobbying purposes. Concurrently, the ADL initiated a boycotting campaign targeting the *Dearborn Independent*'s advertising revenue. Ford finally ceased discussing the topic when he was personally targeted in an individual libel lawsuit by Jewish lawyer Aaron Sapiro.

The episode demonstrated that, even in its nascent stages, Jewish censorship strategies were flexible and multifaceted, with efforts being undertaken in the social, political, economic, and legal arenas. In the following essay, I consider a less well-known, but equally important, instance of early Jewish cultural censorship — the ADL's battle against Cecil B. DeMille's 1927 biblical epic *King of Kings*. The *King of Kings* case, it will be seen, provides considerable insight into Jewish approaches to (and fear of) Christianity, as well as pathological levels of Jewish anxiety about security, and the remarkable variety of Jewish tactical approaches to perceived anti-Semitism. Perhaps most crucial of all is the insight provided into the nature and direction of Jewish social and cultural control, especially the overwhelming need for control over what the majority population believes and perceives, or is allowed to believe and perceive. The story of the ADL and *King of Kings* is ultimately about the contest over 'ways of seeing,' a contest that prefigured very similar reactions to Mel Gibson's *The Passion of the Christ* (2004), and that remains at the heart of American life almost a century later.

The Uneasy Identity of Cecil B. DeMille

Cecil B. DeMille (1881–1959), regarded by many as one of the greatest filmmakers of his era, was in some ways an unlikely candidate for an ADL-designated public enemy. He was halachically Jewish via his mother Matilda Beatrice Samuel. He worked closely with Jewish producers Jesse Lasky and Schmuel Gelbfisz (later Samuel Goldwyn), and he enjoyed his greatest success in an industry dominated by Jews. His relationship to Jewishness, however, was complex. His mother disowned her family and Jewish roots when her parents objected to her intentions to marry a Christian, the Episcopalian businessman Henry Churchill de Mille. She later engaged in an apparently sincere conversion to de Mille's religion. There were no trappings of Jewishness in DeMille's childhood home, and both Cecil and his brother William were reported by friends and relatives to have held anti-Semitic views as adults. They are also said to possess a subtle resentment of their partial Jewish ancestry. Biographer Scott Eyman has argued that DeMille consistently emphasized only his Episcopalian background to the press during his early ascent in the movie industry, prompting “people who knew his mother in New York” to “assume a covert anti-Semitism, a stance that would only be strengthened by his future status as a pillar of California’s right wing.”[3] William DeMille’s daughter Agnes, a dancer, recalled her father at times railing against her “Broadway Jew manager,” and that her uncle Cecil once confided to her “I don’t like the Jewish people out here.” Cecil DeMille’s longtime screenwriter, Jesse Lasky Jr, commented after DeMille’s death: “He did not heavily identify himself with Jews.”[4]

Despite discomfort with his origins, DeMille was intelligent enough to use his Jewish ancestry, in the right company, to help him navigate a heavily Jewish industry. The *Jewish Tribune* pointed out in the late 1920s that DeMille “considers it of great commercial and strategic importance to boast of the Jewish blood in his veins.” And, as will be discussed below, in certain contexts, DeMille would often praise Jews and their characteristics. DeMille thus comes across as an opportunist, who identified with his own success more than any ethnic cause or group, and who could simultaneously hold deep ambivalence about his Jewish background while understanding that this uncomfortable fact would be useful for his career in an industry that operated like a Jewish cousinhood. Jesse Lasky Jr probably summed it up best when he argued that DeMille ultimately didn’t identify with anyone: “He had a suspicion that most people might not be worth identifying with anyway. He served his own Gods.”

King of Kings

By 1926, DeMille had made a personal fortune directing movies for Jewish producers. It seemed a logical next step that he should strike out on his own, and DeMille Pictures Corporation was born. His first two pictures, however, *The Road to Yesterday* and *The Volga Boatman*, were a flop and a hit respectively, thus cancelling each other out and placing the new production company, now bleeding capital, in significant peril. He needed a significant hit. In May 1926, Denison Clift, a DeMille studio contract writer, wrote a memo to DeMille:

> Why skirt around the one great single subject of all time and all ages — the commanding, majestic, and most sublime thing that any man can ever put upon the screen: the Life, Trial, Crucifixion, Resurrection, and Ascension of Christ: in other words: the LIFE OF CHRIST, with its awe-inspiring power, its simplicity and its unutterable tragedy. … The title of the picture would be: THE KING OF KINGS.

DeMille threw himself into the project with intensity, working with screenwriter Jeanie MacPherson on a script that closely followed the Gospels with one exception. Reflecting his penchant for more seedy material, and the perennial notion that “sex sells,” DeMille personally held the belief that Judas had not betrayed Christ for money, but because Judas lusted for Mary Magdalene and had been frustrated by Christ’s conversion of her. DeMille expected that this change, even introduced subtly, would result in some minor complaints from Church authorities, but he was extremely pleased with a final script that ran to a mammoth 366 pages. In the end, DeMille had little to fear from the Church.

The Synagogue was a different matter. DeMille was aware, from the earliest stages of the project, of a need to manage Jewish sensibilities. On August 23, 1926, the day before production began, DeMille assembled all senior cast and crew for a six and a half hour meeting at his home. At one point, DeMille told those present:

> We have to protect all classes of people, especially the Jew. The purpose is to treat all classes fairly and particularly the Jew, because the Jew is put in the most unfortunate place of any race in the Bible because it was not really a matter of the Jew having persecuted Jesus, it was Rome — Rome with her politics and graft. … The Jews are a very great race, a very sensitive race and we have no desire to hurt them, nor do we desire to hurt anyone.

DeMille also expressed the opinion during the early stages of filming that the movie would bear great responsibility not only in fixing in the public mind an image of Christ, but also an image of those responsible for his crucifixion. In addition to his own anxieties, at least one major film executive wrote to DeMille expressing the hope that DeMille would do all he could to “get around the Bible’s anti-Semitism,” mainly by opening the picture with a caption stressing Roman dominance in Judea and other rhetorical conceits intended to portray the Romans as the primary antagonists. Eyman argues that, throughout filming, DeMille “strove to ameliorate any charges of anti-Semitism.” DeMille completely removed Matthew 27:25 (“His blood be on us, and on our children”) and instead inserted a line for Caiaphas the High Priest during the earthquake the follows the Crucifixion: “Lord God Jehovah! Visit not Thy wrath on Thy people Israel — I alone am guilty.” The move was designed to completely side-step the issue of Jewish communal and generational guilt for the death of Christ.

Caiaphas (Rudolf Schildkraut) pays Judas (Joseph Schildkraut)

While showing tremendous sensitivity to Jewish interests in the text of the film, DeMille was stunningly unaware of the implications of his casting choices. Jesus and the Disciples were portrayed by young actors of northern European heritage, while DeMille insisted that the Jewish mob was played by extras culled from nearby Jewish quarters, along with Caiaphas and Judas, who were played by the Jewish father and son Rudolph and Joseph Schildkraut.[5] This practice of ethnic casting alone was to prove infuriating to Jewish authorities across America, who insisted that, despite DeMille's alterations to the Gospel, the film remained an anti-Semitic Blood Libel.

The Jewish Reaction

DeMille's *King of Kings* was released to huge public acclaim on May 18, 1927, and was every bit the commercial and critical success that DeMille hoped it would be. In fact, the only negative reaction to the film came from the organized Jewish community, which reacted to *King of Kings* with what can only be described as extreme vitriol. In the words of Jenna Weissman, "Where Christian America showered the film with hosannas, Jewish America pummelled it with brickbats."*[6]* The *Jewish Tribune* led the initial campaign against DeMille with some deeply personal comments concerning racial betrayal:

> [DeMille] brooks no argument, no contradictions, no independence, no apologies reflecting upon him. … Cecil is the real son of his mother … an English Jewess who

> embraced the Christian faith early in her life. … Mrs. DeMille does not consider herself a Jewess, but Cecil even now likes to repeat to every handy listener how proud he is of having a Jewish mother. … It is as if he were naively, yet sincerely, saying to the Jewish press and pulpit which accuse him of the betrayal of the Jewish race, “Can a man who is proud of his Jewish origins betray the Jewish race?”

The article went on to state that DeMille was a new Henry Ford, with *King of Kings* likely to become the motion picture equivalent of *The International Jew.* The remarkable assertion was also made, despite all glaring evidence to the contrary, that the film was a flop, and had only been rescued by publicity surrounding its anti-Semitism. As DeMille biographer Scott Eyman points out, the *Jewish Tribune*, consumed with hysteria, had abandoned all logic:

> The *Jewish Tribune* tried to have it both ways: castigating DeMille for freely acknowledging his Jewish heritage, when they would have undoubtedly castigated him even more had he avoided the matter, then bewailing the way the Jewish media had risen to take the director’s bait even as the article itself was part of the protests.

Prominent Zionist and Jewish activist Rabbi Stephen Wise entered the fray, saying the film would not have been made if a single Jew in Hollywood had acted “with the stature of a man.” Wise was the first major Jewish figure to call for the complete censorship of the film, telling one reporter, “I do not believe that the picture is curable. The only way to mend it is to end it. … The blood of Jews will be on the heads of the owners of this picture.”

Eyman writes that DeMille was “bewildered by this criticism,” having gone to great lengths to absolve Jews of any communal responsibility for Christ’s execution. Eyman suggests that DeMille probably reflected back on the September 1926 letter from an unnamed executive demanding that the movie place all blame for the crucifixion on the Romans. In DeMille’s opinion at the time, this would have represented too great a departure from the Bible, so he opted instead to attempt to place blame solely on Caiaphas. And DeMille had invested much in this attempt at pacification. Caiaphas is introduced in the film not as a Jewish High Priest, but as a “Roman appointee.” When Pilate asks the crowd, “Shall I crucify your king?,” it is not the entire collective of chief priests—as in John 19:15—but Caiaphas alone who responds “We have no king but caesar.” Throughout the film, Eyman stresses, DeMille reconfigures the blame solely upon this Romanized High Priest. It was now clear to DeMille, however, from the Jewish reaction to *King of Kings*, that any suggestion that Jesus was executed at the instigation of even a single Jew was more than the Jews of America would tolerate. They wanted nothing less than a rewrite of the Gospels.

DeMille was furious. During the latter stages of filming, he was often seen quietly staring at a portrait of Christ that he had placed on his desk, prompting at least one close associate to speculate that DeMille was beginning to become “deeply religious.” Jewish reactions to

King of Kings certainly hit a strong nerve with DeMille, something indicated in a letter to a non-Jewish colleague:

> I felt [the Jewish leaders] would greatly harm the Jewish race by bringing the matter to an open fight. … Someone in the Jewish race is trying to start trouble. This trouble should be stopped immediately for the good of all, as it could very easily lead to a situation that might be very destructive. Those Jews who are raising these rather violent objections would crucify Christ a second time if they had the opportunity, as they are so ready to crucify what, for want of a better term, I shall call His second coming upon the screen.*[7]*

Demands for changes to the film were formalized and broadened via the intervention of the ADL, with demands for substantial cuts and rewrites in return for a cessation of Jewish protests. The ADL contacted Los Angeles-based Rabbi Edgar Magnin, an associate of DeMille's, and asked Magnin to persuade DeMille to acquiesce. The ADL projected power but was clearly only too aware of the popularity of the film and of DeMille, with the result that the ADL was as keen to see an end to the furor (though with its interests achieved) as DeMille. This tightrope situation was expressed succinctly by Magnin in a letter to DeMille dated September 28 1927:

> An open rupture between [the Anti-Defamation League] and you could do absolutely no good to either and would likely result in harm to both. … Strike out the words 'Crucify Him' entirely. It would appear to me the action in itself is descriptive enough without the title. … Please give this your most careful and thoughtful consideration in the next few days, and if you can possibly do so, accede to the request of the League.

DeMille attempted to buy time by hastily preparing a memo describing actions he had taken to protect Jews during the making of the film, but the Jewish pressure continued. Resolutions condemning the film were passed by the United Synagogue of America, the Board of Rabbis of Northern California, and numerous similar groups across the country. Private detectives were hired to follow H. B. Warner, who played Jesus, in the hope that any discovered revelations about his private life (he did have a drinking problem) would help diminish 'Jesus' in the minds of the viewing public. The Schildkrauts, who played Caiaphas and Judas, were attacked as race traitors in Jewish editorials for allowing themselves to be cast in their villainous roles. DeMille later recalled, "Joseph was frightened. Joseph thought his career was through." Felicia Herman writes that "the controversy over the film raged through November and December, receiving almost constant attention in Jewish newspapers through the nation."***[8]*** The ADL began making calls for the wholesale banning of the film, and then, in December, a three-page ADL 'shopping list' of proposed cuts and alterations arrived in DeMille's office. Among the demands were:

- Eliminate all scenes of the lashing of Jesus barring the first.
- In the scene where a Jew, in answer to the question, 'What evil has he done?' shrugs his shoulders and jingles a coin, eliminate the jingling of the coin.
- In the scene where Pilate washes his hands and puts the responsibility for the crucifixion on Caiaphas, let Caiaphas say "I assume the responsibility …"
- Tone down the crucifixion.

The ADL also demanded that the film open with a foreword explaining that "the Jews were no longer an independent people," and that all legal decisions at the time of Christ were ultimately the responsibility of the Romans. Coinciding with the arrival of the ADL "shopping list," MGM announced that it would not release the film in eastern European countries "where it might inflame existing prejudices against the Jewish community."[9]

DeMille's will collapsed. In January 1928 a new version of the film was announced and released, incorporating the changes demanded by the ADL and others. By March 1929, DeMille was telling the *Jewish Daily Bulletin* that he regretted ever making the film. Even with the large number of changes, remarks Steven Carr, subsequent showings of the film

> were subject to everything from accompanying benevolent ministerial statements to outright censorship. For example, in 1937 when the film was shown to churches in California, two entire reels were censored. The deleted scenes involved Judas accepting the bribe, the betrayal of Jesus, mob scenes, the activities of the high priest, and the Crucifixion itself. Before the film, a minister was to make a statement "completely exonerating the Jews" from any responsibility for the Crucifixion.[10]

The ADL used the battle over *King of Kings* to establish a permanent relationship with the Motion Picture Producers and Distributors Association (MPPDA). Thereafter, the MPPDA (1915–1936) would facilitate an "official Jewish representative" appointed by the ADL who would liaise with the MPPDA and enable the ADL to screen any film for anti-Semitism before release to the public.

Legacy

One of the most remarkable features of the battle over *King of Kings* is the extent to which the entire affair was subject to the grossest of exaggerations. Even for its time, the film was remarkably tame, and of course it had been thoroughly sanitized by DeMille prior to release. The severity of Jewish reactions therefore suggests one of two possibilities, or perhaps a combination of both. In the first instance, it's clear that Jews have a strong fear of the portrayal of Jews in the Gospel stories in their unadulterated form, a fear that resurfaced on the release of Mel Gibson's *Passion of the Christ*. In my own personal interactions with Jews over the years, I've constantly observed a strong and deep-seated unease when Christianity is discussed. In the realm of scholarship, it's commonplace in Jewish historiography to see anti-Semitism portrayed as fundamentally theological in origin, despite a wealth of evidence suggesting far greater socio-economic influence in the development of anti-Jewish attitudes. Many Jews, engaged in self-deception, probably do believe that the New Testament is the sole reason why they have experienced hostility. In the context of such anxieties, no matter how misplaced, it should come as little surprise that Jews would react with extreme horror towards any representation of the New Testament, and especially any representation of the trial and execution of Jesus.

On the other hand, much of the Jewish behavior surrounding this episode appears extremely calculated and well-organized. Relations between the MPPDA and the ADL were already embryonic prior to the filming of *King of Kings*, and there is some reason to suspect that the entire episode was exaggerated in order to manufacture a crisis that demanded a response (greater formal Jewish involvement in the censorship of mass media). There is of course a possibility that Jewish fear and Jewish ambition have merged in this instance.

Reading much of the material relating to the *King of Kings* controversy, I found myself quite disturbed on realizing that much of contemporary Christianity resembles DeMille's butchered film. Almost everything that gave it some teeth in past centuries has been excised, leaving for the most part a rather toothless brute that is a tame lapdog scared of its own shadow. Yes, Christianity, excepting a few corners of resistance, has been censored. It's been rendered safe. It's been declared "Jew-friendly." Most importantly, it looks nothing like its original form, its 'Director's Cut' so to speak. The fact that Jews even feel secure enough to now demand that the New Testament should come printed with "anti-Semitism warnings" really says it all.

The *King of Kings* censorship campaign also highlights the unique relationship that Jews have with censorship. Cultural censorship, of course, is not limited to Jews, and calls to limit speech or expression have also been common among Jews and Christians. The difference is that Christians in the twentieth century were often most heavily involved in attempts to limit or remove obscenity in culture, whereas Jews were most often leading the battle to advance the same obscenity in the name of "free expression." American Christians, and Catholics in particular via organizations like the National League of Decency, often campaigned for censorship on behalf of abstract moral values like decency and modesty rather than for themselves as a church or a people. Jewish involvement in censorship, on the other hand, is without exception always self-interested. As mentioned above, Jews are extremely liberal in their advocacy for the freedom to view or consume material regarded as morally destructive, but have been nothing less than relentless in their pursuit of legal methodologies and other forms of pressure designed to limit any speech or activity that would bring them into criticism or otherwise harm their interests as a group.

The episode has clear parallels with our contemporary situation. Many of the tactics pioneered in the Ford-DeMille years remain in place a century later. Blackmail, spying, boycotts, and behind the scenes pressure remain the mainstays of the ADL’s tactical bag of tricks. The old MPPDA-ADL partnership sees its postmodern equivalent in the form of Big Tech companies that allow the ethnically solipsistic fanatics of the ADL to declare what is or is not hateful content that should be censored from public view.

If I have a lasting frustration with the *King of Kings* story, it is that millions of Americans stood and watched as a tiny hostile minority—a minority that had not attained anywhere near the power they would achieve in later decades and had only recently lost their campaign against the 1924 immigration restriction law—dictated what they could and could not see on a subject no less than what is supposed to be, for most of them, their most sacred scriptures. This was at a time when the ADL’s power in relation to DeMille’s involved considerable bluffing, as they themselves conceded in some of the Jewish correspondence of the period. The sheer gutlessness of that generation which collapsed in the face of Jewish pressure left a heavier burden for the subsequent generation, and that burden has been getting heavier ever since. Censorship brings a multitude of victories for the censor. What is truth if it can’t be spoken?

[1] Cited in S. Eyman, *Empire of Dreams: The Epic Life of Cecil B. DeMille* (New York: Simon & Schuster, 2010).

[2] D. D. Moore, *B’nai B’rith and the Challenge of Ethnic Leadership* (New York: State University of New York Press, 1981), 115.

[3] Eyman, *Empire of Dreams*.

[4] *Ibid*.

[5] For an interesting perspective on the casting of the Schildkraut’s see A.K. Koslovic, “The Deep Focus Casting of Joseph Schildkraut as Judas Figure in Four DeMille Films,” *Journal of Religion and Popular Culture*, 6 (2004).

[6] J. Weissman, *Set in Stone: America’s Embrace of the Ten Commandments* (Oxford University Press, 2017), 40.

[7] M. Bernstein (ed), *Controlling Hollywood: Censorship and Regulation in the Radio Era* (Athlone, 2000), 80.

[8] F. Herman, *Views of Jews: Antisemitism, Hollywood, and American Jews, 1913-1947* (Brandeis University Press, 2002).

[9] K.R. Phillips, *Controversial Cinema: The Films That Outraged America* (Praeger, 2008),139.

[10] S. A. Carr, *Hollywood and Anti-Semitism: A Cultural History up to World War II* (Cambridge University Press, 2001), 81.

Namatianus and the Sullen Jew

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Andrew Joyce, Ph.D. May 30, 2021

For a sullen Jew was guardian of the spot, An animal that spurns at sound human food. He charges our bill for the bushes disturbed, the sea weed, Struck with our sticks, and clamours that his loss Is grievous in the water that we drink. We fling fit answer to the filthy race, That upholds shameless circumcision — They are a height of stupidity; cold sabbaths charm their heart; And yet their heart is even colder than their creed, Each seventh day to shameful sloth's condemned, An effeminate picture of a wearied god! Their other wild fancies from a bazaar of lies Not even a child in their sleep would believe. Would that Judea ne'er had been subdued, By Pompey's wars and under Titus' sway! The plague's contagion all the wider spreads; The conquered presses on the conquering race.

From *On His Return*, by Rutilius Claudius Namatianus, 416 A.D.

I recently devoted some time to reading the entirety of Saint John Chrysostom's eight homilies on the Jews, an experience I'm not inclined to recommend to anyone seeking a clinical exploration of Jewish influence. The homilies are masterworks of rhetoric and invective, but, like many pre-Enlightenment texts tackling problematic Jewish behavior, they are overwhelmingly dominated by Christian theology, and empirical analysis of the socio-economic relationship between Jews and Europeans is only hinted at. It would be redundant for me to labor these points here since the best exploration of Chrysostom's hints and allusions to Jewish socio-economic misbehavior can be found in Kevin MacDonald's *Separation and Its Discontents* (pp.95-97, 116-118 in paperback), and in a 2015 *TOO* post by MacDonald that in turn reflects on an interesting article by Roger Pearse, a scholar of Christianity. I was, however, prompted by my reading of Chrysostom to search for ancient writers that did offer the kind of analysis or critique that met my expectations, and that hadn't already been covered by MacDonald's treatment of late Roman anti-Semitism in *Separation and Its Discontents* (pp. 109-139 in the paperback version)—at a time when anti-Jewish writing emphasized Jews enslaving Christians; and accusations of Jewish greed, wealth, love of luxury and of the pleasures of the table became common. I was also keen to move beyond some of the more familiar figures of the ancient world to whom anti-Jewish remarks have been attributed: Cicero, Seneca, Tacitus, Horace, Quintilian, Dio Cassius, Celsus, Plutarch, and Strabo. It was while reading "Cultivated Pagans and Ancient Antisemitism,"[1] a 1939 article from *The Journal of Religion*, that I finally encountered a substantial reference to the remarkable piece of poetry opening this essay. What follows is an effort to analyze the poem and place it in historical and cultural context.

Rutilius Claudius Namatianius was a high Roman functionary, aristocrat, and Imperial poet. He was a native of southern Gaul, having his origins somewhere near modern Toulouse. His long Imperial career saw him occupy influential roles at a time when Rome was in chaos, and Namatianus claimed to have personally witnessed the final sack of Rome in 410 and its aftermath. Around the year 415, Namatianus undertook a voyage home to Gaul, later penning a kind of travel memoir in epic poetic form titled *On His Return*. The poem, of which only the initial third has survived, offers unique insight into a period not normally associated with literary treasures (the early 'Dark Ages'), as well as a singular example of late Pagan lament on civilizational decline and the characteristics and growing influence of the Jews.

The episode opening this essay occurs during Rutilius's trip, after he passed the island of Elba and landed at the port of Falesia Portus. I have been unable to determine precisely where on a modern map this would be, but I assume it's somewhere between modern Piombino and Livorno. At Falesia Portus, Rutilius and his travelling companions watched celebrations organized for the god Osiris, before exploring and enjoying their surroundings:

Landing, we seek the town and roam the wood; The ponds delight us, sweet, with shoals begirt, The waters, spread within the enclosed flood, Allow the sportive fish amid the pools, To dart and play**.**

This peaceful commune with nature offers some reprieve from the omnipresent signs of social and political collapse. Problems begin, however, when the group arrive at their lodgings, a villa and gardens whose *conductor* (the middleman who administrated the inn and its domain) is a Jew.

But he who leased the spot, A harsher landlord than Antiphates, Made this reposeful loveliness pay dear.

Antiphates, of course, was the king of the Laestrygonians, described in Homer's *Odyssey* as a race of giants known for devouring foreigners. The comparison with Antiphates sets the stage for Namatianus's poetic reflections on the misanthropic, anti-social, and exploitative nature of the Jews, both in the personal interaction with the Jewish innkeeper, and in the much broader clash between Jews and the late Roman Empire. It's worth recalling that it was unusual for Jews to be found so far north in Italy during the 400s, because, in a preference that has remained almost constant to the present, Jews tended to cluster around seats of government and commerce. In the Italy of the 400s, this meant Jewish concentration around Rome, Milan, Ravenna, and Aquileia. More predictably, it's notable that this Jew is not a rustic farmer, soldier, or craftsman, but a middleman.

The standard narrative of most apologetic histories of the Jews will earnestly feed readers the fairytale that Jews were sons of the soil, much like any other people, until Christians persecuted them, counter-productively it would seem, into powerful and exploitative financial positions. This is despite a clear record of evidence demonstrating that the special relationship between Jews and money preceded Christianity. Jews had settled among European host populations since ancient times, with the oldest communities located in the urban centers of the Mediterranean. A list of Jewish colonies in this area can be found in the First Book of Maccabees, and in the early Roman empire clusters of Jews could be found as far north as Lyon, Bonn and Cologne.[2] The economic nature of these communities was uniform, and similar to those in the East. Even prior to the Talmudic era, c.300–500 A.D., Jews had developed a strong interest and aptitude in commerce and banking and, from its beginning, Jewish involvement in these spheres was regarded by host populations as malevolent and exploitative. In one of the earliest examples, a papyrus from the first half of the first century B.C., a man named Heracles writes to a friend in Hellenistic Egypt about some associates who "detest the Jews."[3] In another, dated to 41 A.D., an Alexandrian merchant warns a friend to "beware of the Jews."[4] During the fourth century, Alexandria witnessed a number of anti-Jewish riots, almost all of them provoked by accusations of economic exploitation. Under Tiberius, several Jewish middlemen in Rome were discovered to have been misappropriating silver and gold, prompting the expulsion of 4000 Jews to Sardinia in 19 A.D.[5] In short, Namatianus's Jewish innkeeper is not so much of an aberration as might first appear to those schooled only in mainstream apologetic scholarship.

It’s clear that Namatianus already has a pre-existing animus towards Jews, an aspect of his politics and worldview presumably shaped over decades as a Roman administrator. For Namatianus, this sullen innkeeper is primarily an anti-social “animal,” and a true example of his breed. Namatianus expresses no surprise at the character traits of the innkeeper, nor does he attempt to explain his complaints. He clearly expected his readers to understand and sympathize with what he has to say about Jews and Judaism. Namatianus rather nonchalantly sets the sullen Jew in the context of his tribe, pointing out before anything else that the innkeeper is part of an ethnically solipsistic race that sets itself apart even through diet by avoiding “sound human food” like seafood and pork (similar complaints were made by Juvenal in his *Satires* and Tacitus in his *Histories*). Roman hatred of Jewish separatism ran deep, with its origins at least as far back as Pompey’s siege of Jerusalem in 63 B.C. Jewish rebellion began almost immediately, and accelerated after the establishment of the province of Judea in 6 A.D. Roman officials were unanimous in attributing this rebellious behavior to Jewish ethnocentrism, the sense of Jewish uniqueness, and the Jewish belief that, as Tacitus expressed it, the East would be victorious and leaders from Judea would come to rule the world (*Historiae*, 5, 13: “*ut valesceret Oriens profectique Iudeaea rerum potirentur*”).

The sullen Jew encountered in Falesia Portus is money-driven. He “charges our bill for the bushes disturbed, the sea weed, Struck with our sticks, and clamours that his loss, Is grievous in the water that we drink.” Namatianus and his companions finish their enjoyment of the landscape only to find that their every move has been watched, and every broken branch accounted for. We might presume that this is a well-used process of exploitation for the innkeeper, regularly employed to milk ignorant travelers for more profits. Jews are thus not merely presented as a people apart, but unscrupulous, unreasonable, and untrustworthy in financial transactions of any type. In a scene almost comical, the Jewish innkeeper is so miserly and exploitative that he would even go so far as to demand money for water drunk from pools on his land, pleading that, by quenching their thirst, Namatianus and his men had caused him a “grievous” financial loss. Namatianus’s account of this stingy Jew, shamelessly hard in business, is a pointed rejoinder to those who claim that ‘tropes’ about Jewish financial misbehavior were a side-effect of the putatively accidental (!) entry of the Jews into highly lucrative moneylending niches during the Middle Ages.

Namatianus recounts that he responded to the innkeeper’s attempted exploitation with “fit answer to the filthy race,” by which we must assume that he responded with verbal abuse or aggression of some kind. The term “Jew” was itself a pejorative at the time, with even the Jewish Midrash containing a story about two Roman women who argue only to later reconcile apart from one outstanding issue — the insulted party could not forgive the other party for saying she “looked like a Jew” during the argument.[6] Roman aversion to Jewishness was such that both Vespasian and Titus refused to accept the honorific ‘Judaicus’ after having suppressed the great revolt and their victory in Judea (unlike the very willing traditional adoption of titles such as “Britannicus,” “Germanicus” and “Africanus”).

In popular Roman culture, two aspects of Jewish identity were singled out for particular scorn and derision — circumcision and the sabbath. As with diet, both were viewed as symbols of Jewish separatism, but both also included further strata of meaning. Namatianus’s use of the term *gens obscena*, “filthy race,” is directly connected with the remark on circumcision, and it’s likely that Namatianus responded to the innkeeper not only by referring to his Jewishness, but also with some kind of reference to circumcision and perversion. In the Roman mind, both were linked, and accusations of hyper-sexuality or perversion among Jews are common in the literature of the period. At the more comedic end of the scale, Juvenal chuckled at the strangeness of Jews who “worship the sky” and “by and by, shed their foreskins,” (*Satires*, 14.99), while at the more serious end there were accusations from figures like Tacitus that Jews were addicted to lust. Sexual slander of competing groups was of course extremely common on all sides during the period. The Jewish literature, for example, depicted Romans as addicted to pederasty, and gentiles in general as prone to bestiality. In this regard, Tractate Avodah Zarah 22b, an entire chapter of the Talmud dedicated to the subject, has some truly remarkable allegations, including the stunningly improbable account of a Rabbi who says he witnessed a gentile engage in bestiality with a goose before roasting and eating it, and the claim that “The animal of a Jew is more appealing to gentiles that their own wives.”

Namatianus’s comments on the sabbath are equally interesting. The allusion to the “chilly” nature of the sabbath, and coldness more generally in the first instance, is a likely reference to the then frequently mocked fact Jews could not light fires on that day. But Namatianus immediately reflects on something deeper in the Jewish personality, implying that this “cold” concept of a day of rest “charms their heart” because “their heart is even colder than their creed.” For Namatianus, there is something fundamentally cold, sterile, and inhuman about the Jews and their religion, something hinted at first in the exploitative approach of the Jewish innkeeper, but now expanded upon as a primary racial characteristic. The philosophical background influencing many Roman aristocratic groups, to which Namatianus belonged, included a respect for *humanitas*—the ability of men to be sociable. The coldness of Jews is found in their lack of *humanitas*, which was an essential structuring aspect of higher Roman society. Being incapable of *humanitas*, Jews were inevitably seen as being themselves disruptive and undesirable within a society they were not prepared to co-operate with but merely exploit. Such perspectives are remarkably similar to complaints made about the social behavior of Jews in the early twentieth century, as they entered and ascended the Western middle class, upsetting many social conventions in the process.

As well as “coldness,” the sabbath is also linked to the idea that Jews are given over to a “shameful sloth,” dictated by a god apparently *lassatus* or “wearied” and therefore, in a Roman culture where masculinity was linked to motion and action, irredeemably *mollis* or "effeminate." When not engaged in active rebellion or sedition, one of the primary perceptions of Jews among the Romans was of a people prone to, as Tacitus put it (*Historiae*, 4, 3), "the charms of indolence." That the brief interaction with the sullen innkeeper at Falesia Portus would prompt a reflection on the sabbath may indicate Namatianus's opinion that the innkeeper was slothful. The complaint that Jews are unique in their apparent dedication to avoiding physical work has been common in anti-Jewish writing for almost 2000 years, and the linkage here is difficult to side-step. For Namatianus, the sullen Jew is cold and lazy, preferring, like a spider, the passive exploitation of those who fall into his web rather than the active earning of his own daily bread. In the Roman aristocratic worldview, such an approach to life is not only lacking in morality and human warmth, but is fundamentally effeminate.

It's especially interesting that Namatianus implies that Jews are not merely superstitious in holding to these traditions, but also prone to advancing falsehood. He situates Jewish religious customs, "wild fancies," as originating from "a bazaar of lies, Not even a child in their sleep would believe." The reference to the bazaar or marketplace (*catasta*—literally, the stage on which auctions take place), is a further association with Jews and merchant activity, but it also suggests a *proliferation* or abundance of falsehood for profit, and the idea that the Jews themselves are a fountain of lies and exaggerations.

The section's final four lines are perhaps the most thoughtful and poignant. Namatianus regrets that Judea had been conquered by Pompey and Titus because these conquests facilitated the ingestion of that which could not be digested. The annexation of Jewish territories and the free movement of Jews within the empire brought into the Roman body a "plague's contagion" that "all the wider spreads." The sullen Jewish innkeeper, who, in his rejection of *humanitas*, is not prepared to co-operate with his guests but merely to exploit them, is therefore merely symbolic of the broader *gens obscena* who reject *humanitas* and thus live within the Roman Empire not to co-operate and take part in it but merely to exploit and destroy it. Through such an approach, inconceivable though it may have been to his contemporaries, Namatianus argues that "The conquered presses on the conquering race." The term has close resonance with Seneca's complaint of the Jews that "the vanquished have given laws to their victors,"[7] as well as with some of the most famous and pessimistic anti-Jewish texts of the nineteenth century including Marr's *The Victory of Jewry over Germandom* and Toussenel's *The Jews: Kings of the Epoch*. Marie Roux comments, in her analysis of *On His Return*, that "The biological metaphor used by Rutilius forms part of his argumentation according to which Jews are and will remain pernicious enemies of Rome that had clearly taken advantage of Rome's generosity. … Jews are presented as internal enemies that show the limits of Rome's imperialist policy."[8]

By making such clear references to Jewish misanthropy, financial exploitation, social disruptiveness, and status as an "internal enemy," this remarkable poem by Rutilius Namatianus offers a shocking riposte from the early fifth century to those keen to portray such concepts as simply the warped byproduct of Christianity or as the recent invention of bigots. One of the most surprising aspects of the poem is how fresh it appears in its concerns and complaints. One might imagine it written today, referring perhaps to a sullen slumlord in Brooklyn, or to Jewish influence in the declining American empire. It is this last element that I find especially haunting. Namatianus was a man writing at the twilight of his age, in almost total disbelief that the all-conquering European force to which he belonged had succumbed to something so outwardly pathetic and yet so inwardly fanatical, cold, and unmoving. For me, the poem speaks volumes.

[1] N. W. Goldstein, “Cultivated Pagans and Ancient Antisemitism,” *Journal of Religion*, 19:4 (1939), pp.346-364.

[2] P. Johnson, *A History of the Jews* (London: Weidenfeld & Nicolson, 1987), p.171.

[3] S. Almog (ed), *Antisemitism Through the Ages* (Jerusalem: Pergamon, 1988), p.16.

[4] S. Baron (ed) *Economic History of the Jews* (New York: Schocken, 1976), p.22.

[5] Almog, p.18.

[6] Lamentations Rabbah, 1:11.

[7] See St. Augustine, *City of God*, VI. 11.

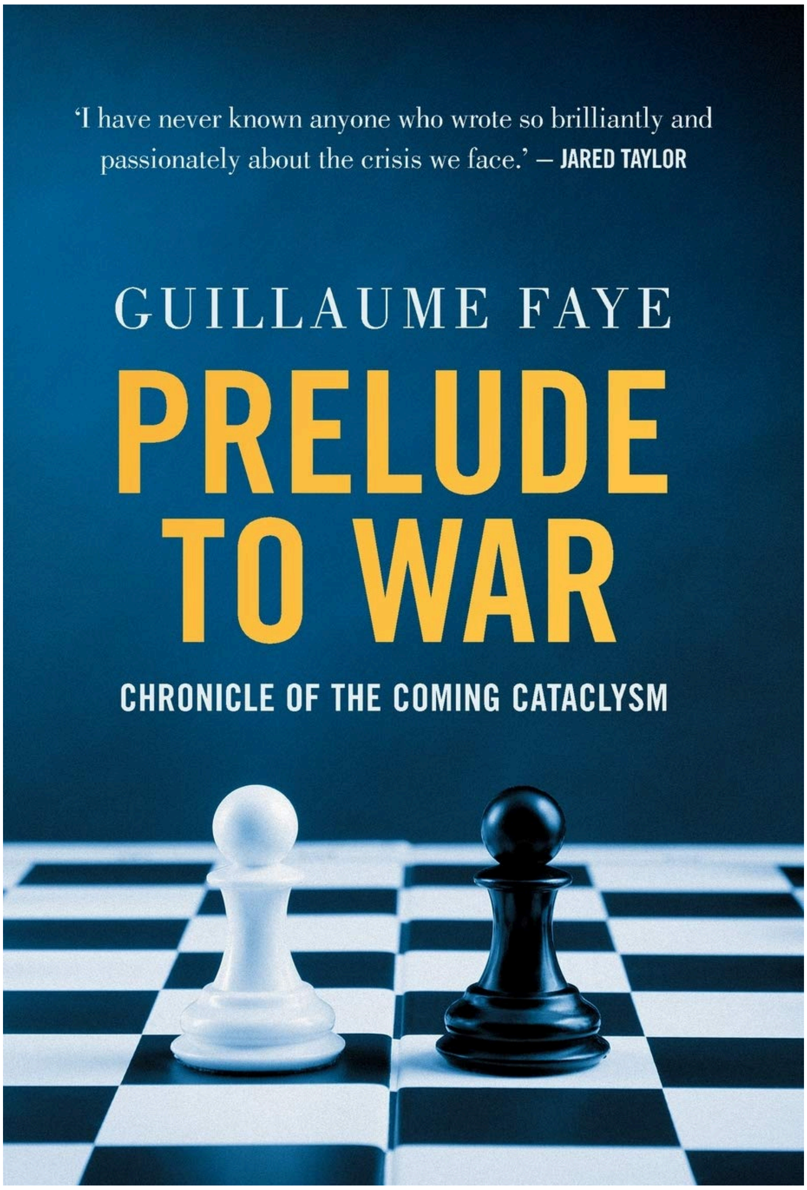
[8] Marie Roux: Rutilius Namatianus, *On His Return* I.377-398.

https://www.judaism-and-rome.org/rutilius-namatianus-his-return%C2%A0i377-398

Guillaume Faye: The Necessity of Contemplating an Ethnic War for Survival

theoccidentalobserver.net/2021/06/23/guillaume-faye-and-the-necessity-of-contemplating-an-ethnic-war-for-survival

Andrew Joyce, Ph.D. June 23, 2021


'I have never known anyone who wrote so brilliantly and passionately about the crisis we face.' – JARED TAYLOR
GUILLAUME FAYE
PRELUDE TO WAR
CHRONICLE OF THE COMING CATACLYSM

Guillaume Faye
Prelude to War: Chronicle of the Coming Cataclysm
Arktos, 2021.

"A people who no longer think about waging war are finished, drained of their substance and worn out from the inside."
Guillaume Faye, Prelude to War

I discovered the writings of Guillaume Faye only after his death in 2019, when Arktos published a translation of *Guerre civile raciale* (*A Racial Civil War*). In the process of reading and reviewing that work, I wrestled with a writer whose style and content both gripped and informed, infuriated and exasperated. Reading Faye is, above all, an *experience*, and often an exhausting but irresistible one, something agreed upon by those who worked to compile the literary memorial to him published at the start of this year. It was therefore with a mixture of excitement and trepidation that I discovered Arktos had recently released a volume of translations of Faye's earlier and most explosive texts including his highly controversial *The New Jewish Question* and his uncompromising, brutalist writings on the problem of Muslim mass migration. Since my expectations concerning the volume were mixed, it brought a smile to my face to see Faye, always the prophet, a step ahead of me in his introduction with the warning that: "Once you have finished reading this book, you may find yourself persuaded or disgusted; optimistic or pessimistic." I'm glad to report that I emerged from this book persuaded and optimistic, and also convinced that, the usual idiosyncratic unevenness to Faye's thought aside, this is the single best volume of the enigmatic Frenchman's work available in English.

The volume opens with a competent, but unfortunately irritating, Foreword by Constantin von Hoffmeister. We are introduced to a broad overview of Faye's thought, which is unnecessarily peppered with nasty asides at some of the very people most likely to now read and admire Faye's work. We are told, for example, of a need to rid different nationalist groupings of "archaic positions, such as the outdated animosity towards Jews." First, it should be considered an axiom that any people that starts believing the Jewish Question to be relegated to the past will soon find *itself* relegated to the past. Or to put it another way — patronize this issue at your peril. One of the irritating features of some nationalist writing from Europe is that it is overwhelmingly fixated on its primary, sensory experience of multiracialism (mass Muslim migration) while remaining ignorant or dismissive of the intensive Jewish politico-cultural entrenchment directly experienced by those in other jurisdictions (perhaps none more than the United States). One often finds the naive and simplistic need to have only one opponent at a time, with the chosen villain of the present panic rendering all other problems distant or merely "archaic." With generosity, one might excuse von Hoffmeister's comments by way of education (brainwashing) in Germany and experience (the undeniable and obvious effrontery of Muslim encroachment), but how then to explain why, a few pages later, von Hoffmeister accuses a nameless and amorphous mass called "the managerial class" of having "duped the people into committing civilizational suicide for inglorious amounts of shekels"?

Why the dog whistle? If the managerial class is acting on behalf of those capable of issuing massive bribes of shekels, then we are obviously talking about Jewish influence. I have no problem with this kind of coded language, but I do have a problem with denunciations of anti-Semitism (archaic!) occupying the same few paragraphs as dog whistles appealing to anti-Semitism (shekels!). It's confusing and unnecessary. As a general rule, if your country's laws, or your personal public position, limit what you can say about Jews, then it is best to refrain from addressing the subject at all, rather than engaging in a rhetorical game of peekaboo with the government and your readers that only serves to demoralize and disorient. The same can be said for von Hoffmeister’s claim that the Kalergi Plan is “non-existent,” which appears alongside his warnings about a coming multiracial “New World Order.” I finished the Foreword utterly confused as to what von Hoffmeister believes, and quite relieved that I could finally get to Faye’s writings which, while always challenging, are considerably clearer in terms of their logical progression.

Guillaume Faye's *Prelude to War* is a potent indictment of terminally decadent and hopelessly apathetic Europeans. Because of utter indifference and through skillful brainwashing by the corrupt elites, they seem resigned to their fate, namely subjugation under the merciless heel of Islam and flooding by the Third World, and thus eventual extinction in a sea of ravening masses. Faye not only targets the traitors and defeatists in our midst, namely the liberals and the leftists, he also mocks the cowardly attitudes of so-called 'conservatives', who are incapable of actually conserving any authentic values because they constantly make concessions to the prevailing rotten zeitgeist.

The war for the soul and survival of Western civilisation is real, and it is right on our doorstep. Faye paints a truly apocalyptic picture of the twenty-first century as an era of massive conflicts and calamities, which will resemble the Middle Ages in terms of sheer brutality and radical regression. Verily, this is Europe's last stand — either it learns to be sufficiently ruthless, with pagans and Christians united on the offensive again, or it will sink forever into a Muslim-dominated hole of oblivion.

GUILLAUME FAYE was one of the principal members of the famed French New Right organisation GRECE in the 1970s and '80s. After departing in 1986 due to his disagreement with its strategy, he had a successful career on French television and radio before returning to the stage of political philosophy as a powerful alternative voice with the publication of *Archeofuturism*. Since then he has continued to challenge the status quo within the Right in his writings, earning him both the admiration and disdain of his colleagues. Arktos has also published his *Archeofuturism* (2010), *Why We Fight* (2011), *Convergence of Catastrophes* (2012), *Sex and Deviance* (2014), *The Colonisation of Europe* (2016), *Understanding Islam* (2016), *Archeofuturism 2.0* (2016), *A Global Coup* (2017), and *Ethnic Apocalypse* (2019).

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The volume very quickly recovers from its opening bum note. Faye always excelled in his adoption of the role of prophet, and despite his deep loathing of the prophets of Judaism and Christianity, he was in his own way a masterful apocalyptic preacher capable of blending the aggression and fanaticism of a Jeremiah with a distinctly European fatalism of the kind found in the *Iliad*. Faye, in a sense, wandered a cultural desert, uttering warnings in a political wilderness. Faye the Prophet wastes no time in this text, warning us plainly in his introduction that our days are numbered, that our materialistic and individualistic culture will soon be destroyed, and that our "bourgeois habits might be experiencing their final moments." This is a book that covers a wide variety of subjects over twenty-one chapters, but which always returns to the inevitability of war, and of deepening conflict in all areas of life. Faye relishes the prospect, believing there to be "no universal morality." An obvious Nietzschean, he declares that Good and Evil don't exist and that "might is always right." Faye demanded of Europeans that they simply engage in the fight to survive, because "whether one likes it or not, only the will to survive, demographic proliferation and combativeness can prevail over the reassuring and suicidal discourse espoused by the scribes of decadence."

The book really begins with the impressive and aggressive first chapter, "Facing Islam." I found it surprising that only one chapter in the volume concerned Islam, given Faye's well-known preoccupation with the subject, but it does form a subtle background note to the rest of the book. Anyone familiar with Faye will anticipate the tone and direction of the material here. Faye warned that Muslims in Europe are ready and willing to "wage a war of revenge and conquest on our own soil." Rather than seeing matters through a purely religious lens, Faye insists that what we are really witnessing is the beginning of an "ethnic civil war." In this conflict, Islam has been adopted as a banner and identitarian standard, but we can see that "at the start, the Browns were completely indifferent to their own religion and were only interested in parasitic consumerism." Ethnic grievance, for Faye, is the true driver of the coming war, whereas Islam will merely provide a useful veneer to the "Browns" who can use it tactically to enhance group cohesion and morale. Faye insists that Islam ("a vast undertaking of mental stupefaction") is dangerous in its own right, however, and contrasts it with less totalitarian monotheisms like Christianity. Because of its role as "the purest kind of totalitarianism in existence," Faye advocates only the strongest of responses to it:

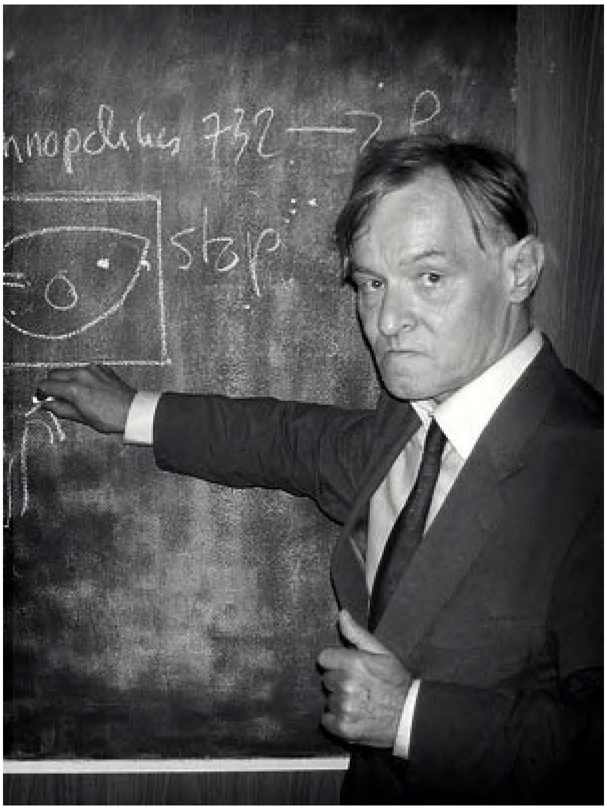
> No containment strategy could ever distress them. Islam only retreats when its members are told that one intends to eliminate it, to eradicate it once and for all. One must arouse fear in them, not negotiate. The only language that Islam understands is the language of force; such is its culture.

Faye closes the chapter with a condemnation of Western foreign policy in Muslim lands, arguing that the best cure for Islamic terrorism in Europe is to "abstain from bombarding Muslim countries and do the housework on our own soil."

The second chapter of the volume, “Neo-Terrorism: Why One Should Be Pessimistic,” picks up the baton left by the opening chapter and delves deeper into the problem of Muslim terrorism in Europe. The volume unfortunately provides no guide to the dates on which the various essays/chapters were originally published, but some light exegesis led me to believe that the majority of the volume’s work was written in the handful of years immediately following 9/11 — roughly, the period 2002–2007. With this dating, some of Faye’s predictions appear remarkably prescient given the rapid increase in Muslim terrorism in Europe between 2010 and 2015, culminating in the 2015 massacre at the Bataclan in Paris. Probably writing no more than a few months after 9/11, Faye warned that Muslim terrorism would “spread considerably during the first decades of the twenty-first century,” boosted by the mediatization of society (especially the role of the internet) and the drive to pursue ever more spectacular forms of terrorist attack. Faye is once more scathing of Western responses to Islamic terror, singling out the response of the United States to 9/11 and comparing it to a “cowboy who pulls out his pistol to target wasps that he cannot even see.” Faye lamented the West’s ability to combat Muslim terrorism because Muslim migration itself represents a kind of quasi-military reinforcement and because Muslim terror networks are almost impenetrable even to the most skilled secret service agencies. The most crucial error of all, however, is the fact that

> Europeans and Americans are utterly blind to the coming ethnic civil war and a demographic flood that is far graver than terrorism. What causes a people’s demise is neither the use of bombs nor military operations, but ethnic flooding. The primary and most effective weapon of war has always been embodied by an invasion of foreign populations, naturalisations, and a gradual seizure of power by foreigners.

The book’s third chapter, “The American Adversary,” is one of the slower-paced entries. It deals with an anti-Americanism that is quite specific to France, and which might leave many in the Anglosphere scratching their heads. There are some arguments that are becoming more current in Third Positionist discourse in our circles, including the idea that America is not a nation or empire, but “a massive commercial and financial undertaking supported by the military-industrial complex and founded upon the necessity of a permanent state of war.” To this kind of thinking I can only reply that there’s an element of truth to this analysis of the structure and expression of American power, but it also leaves a great deal unsaid. Most importantly, I believe there is definitely an American nation, even an ethnic (White) nation, but it is sublimated in the current culture and has been for several decades due to propaganda and demonization, the latter of which has ramped up enormously in recent years with the institutionalization of Critical Race Theory. Faye himself straddles both sides of the argument, believing that Europe and America can and should be strong allies, but insisting that American culture is built around war, “but not the glorious kind: hypocritical warfare, the offspring of commerce and industry.” For Faye, the United States represents a problem because of its influence in European affairs, but this problem should be regarded as temporary because the US displays “a purely material and mechanical appearance of power." He insists that America lacks any sort of "demographic, cultural, spiritual, or, in short, historical foundation. It is a power comprised of merchants and brokers, the fleeting power of a short-lived civilisation." As proof of his argument for American decline, Faye predicts "in 2030, the US will probably no longer be a mostly Anglo-Saxon country, but a Hispanic/African/Asian one, a fact that will alter quite a few perspectives." Ethnically diluted, America will be unable to contend with the rise of China and the demographic expansion of Islam, both of which possess a foundation of longevity to their power that the United States lacks. Faye, I must be clear, doesn't celebrate American decline, but rather he contextualizes it within what he perceives to be a coming globalized war: "the conflict shall, generally speaking, involve a clash between the White race and all others."



On this note, the book moves to a brief chapter titled "Towards a New Cold War Between China and the USA." Faye points out that American militarism has most often been directed only against small countries like Vietnam, Panama, and Serbia, but now faces "the enormous China, a terrifying challenger which, thanks to its 1.25 billion inhabitants, can indeed withstand any losses resulting from nuclear strikes and is now endowing itself with long-range missiles." The chapter contains an interesting analysis of the character of Chinese nationalism, and the Chinese perspective (fiercely relativist) on the notion of democracy and the philosophy of human rights.

The fifth chapter of the volume, "Towards an Ethnic Civil War in Europe," contains material that will be very familiar to those who read Faye's *Ethnic Apocalypse* (originally published in French as *Guerre civile raciale).* The content here is an exceptional dissection of race relations in France that has overwhelming relevance to multiracial societies everywhere.

Take, for example, his discussion of anti-police riots in France, written more than a decade before last year's Summer of Floyd:

> The mechanism that triggers such rioting is always identical: a police officer injures or kills an Afro-Maghrebi delinquent that had aggressed him to avoid getting arrested (after being caught red-handed); alternatively a French citizen is attacked and, overwhelmed with fear, defends himself … Police interventions and law enforcement actions are regarded as virtually political and territorial provocations.

One example provided by Faye, that made me laugh until I pondered the seriousness of it all, concerns a riot that followed the death of "a man named Kamel, who had died as a result of having severed his femoral artery while smashing the window of a shop he was burgling." All of which goes to prove quite clearly that these riots are not about justice and security but rather, as Faye argues, about ethnic claims on territory and attempts to gain an advantage in competitive racial politics. For Faye, aggressive race riots are nothing more than a prelude to racial civil war, since "war always begins in public spaces and through provocations. It is animal-like and ethological."

Whites are paralyzed from acting against this process, or even perceiving it, in part because of the nature of the relationship between White socio-economic classes. This theme comprises the volume's sixth chapter, "The New Social War and the Economic Crisis." Faye explores the evolution of leftist parties into bourgeois movements, and astutely points out that the mindset of the bourgeoisie "can only acknowledge competition in an economic context." Blind to competition outside this paradigm (e.g., racial competition), "the entire Left despises our native people." In today's Europe, Faye argues:

> The Left embodies the most refined expression of the worst possible aspects of the bourgeois ideology: cosmopolitanism, hatred for our native people and its traditions, the worship of money concealed under a façade of philanthropic motivations, xenophile, etc.

The 'anti-racist' bourgeois "are always careful to enroll their children in private and foreigner-free schools," but elsewhere there is a "class complicity between the ruling anti-racist bourgeois upper class and the immigrant-colonisers to the detriment of our native population, a population that works, pays and suffers every act of violence." Faye attacks French culture, which he sees as undervaluing manual work while lavishing praise on "parasitic professions" like journalists, TV presenters, and public intellectuals. The chapter closes with a scathing indictment of White guilt, and a call for investment in "high-quality education and a dynamic demography based on pro-natalist policy."

At this stage, the volume departs from thematic connection between chapters and launches quite unexpectedly into Faye's controversial 2007 essay, "The New Jewish Question." Although familiar with Faye's attitudes to Jews as expressed in *Ethnic Apocalypse*, this was my first time reading "The New Jewish Question" in full. Predictably, given loud (and perhaps unfair) accusations that Faye revealed himself as a Zionist by publishing it, there is some material in the essay that I strongly disagree with. Overall, however, I have to say that it is not as bad as a thought it would be. Faye is certainly not a Zionist, but neither is he anti-Zionist. He is extremely dismissive of the situation faced by the Palestinians, but declares "I am neither philosemitic nor antisemitic." He later refines this statement to "I am judeo-indifferent." Whether such declarations are tenable given the saturation of Jewish interests in the life of the West is the real question here, and for my part I was unconvinced by Faye's argument that one can simply abstain from any and all positions involving Jews. In fact, it seems a rather easy and convenient way out of some very difficult questions.

Faye advocates complete disinterest in the Israeli-Palestinian conflict on two grounds. The first is that he assumes that "the state of Israel may eventually disappear," and therefore that the problem is in any case temporary. Second, Faye insists that no amount of help for Muslims experiencing problems in the Middle East will stem the tide of Muslim migration to Europe because migration flows have preceded all such conflicts and are unaffected by material circumstances in Muslim nations. Faye insists that "despite its apparent military power, Israel will not last long" because "its demographic flooding at the hands of Palestinian Arabs, regardless of whether the latter are Israeli citizens or not, is inevitable, since their fertility rate is twice as high as that of all Israeli Jews."

Personally, I have deep reservations about Faye's claims in this regard, based not least on the fact that Jewish birth rates in Israel have now surpassed those of Arabs, leading the Jewish Policy Center to declare that "the so-called population time bomb has disappeared in Israel." I can think of no other nation on earth that demonstrates as much open concern about its racial composition, birth rates, and demographics as Israel, and one gets the impression that nothing is "off the table" in terms of what the Jews of Israel are prepared to do in order to maintain control of that territory. In short, the demographic flooding of Jews in Israel is far from inevitable, and is in fact extremely unlikely. In relation to Faye's second point, he seems to miss the importance of moral arguments in Jewish propaganda on behalf of Israel, and in Jewish apologetic propaganda more generally. Although I certainly have no love for Arabs or Palestinians, I've always found pro-Palestinian rallies to be extremely interesting and useful counterpoints to Jewish dominance of Western moral narratives, and the many denunciations of Israeli atrocities have done much to dent, impede, or at least complicate narratives of the Jews as history's perpetual and blameless victims. Aid for Palestine therefore doesn't need to be focused solely on the stemming of migrant flows (I agree with Faye that they proceed regardless), but can remain a reasonable activity for anyone seeking to hinder Zionist influence and narratives globally.

Another flaw in Faye's argument is that he seemed to believe that American Zionism is based not on the influence of powerful American Jewish lobbies, but solely on an American strategic drive to dominate the region a la Noam Chomsky. In this view, Israel constitutes nothing more than a passive partner to American ambitions, and it can be replaced with intensified American relations with Saudi Arabia, Turkey, and Egypt. Faye fully expected the eventual abandonment of Israel by the United States, an event that doesn't seem, to any reasonable observer, even remotely conceivable now or at any future date.

Faye's understanding of Jewish influence also left a lot to be desired. He concedes that "Jewish intellectuals" have been at the forefront of "immigrational laxism," but later insists that "Jewish ambition is limited to a sort of spiritual and intellectual philosophy." Much as I admire Faye's writings, this is shameless nonsense. While "The New Jewish Question" is an interesting and novel essay, I must make it clear that while there are many reasons to read Faye, one of them is not to come to grips with Jewish matters. Faye failed miserably in this area, and there is, quite frankly, little I can offer in terms of mitigation other than the remark I made on reviewing *Ethnic Apocalypse*: "I see a paralysis-like error in [Faye's] thinking, brought about by a quite understandable reaction to the stark and visible Islamisation of France."

The volume recovers from this dip in quality very well, with Faye's eighth chapter on "Europe and the Third World — An Impossible Combination." The author attacks White guilt in relation to Africa ("this unintelligent continent"), and condemns the White charitable endeavors that have led to mass African demographic growth. The steady movement of this excess population into the West has swamped us with "aggressive beggars and false eternal victims." Faye laments that Africa was ever colonized by Europeans, stressing that "in the absence of northern countries, Black Africa would return to the Neolithic in the space of one single generation."

Chapters 9 through 17 deal with problems in contemporary culture, ranging from White "collaborationists" in multiculturalism, to the conceits of French intellectualism and political correctness. The seventeenth chapter, "Decadence — A Prelude to Collapse," was one of my favorites, and deals with the imposition of "effeminate models" of behavior on European males. Faye attacks pornography, the promotion of homosexuality, and feminism for weakening our capability of waging a "war of wombs." There are some terrific aphorisms in this chapter, alongside Faye's typically scathing tone ("'Tolerant' people are imbeciles.")

The book comes to a close with four essays that adopt a more philosophical tone. The most interesting of these is "Is Christianity Still Capable of Struggle?" I thought that Faye was hard but fair on Christianity in this piece, pointing out that Christianity has been so flexible and adaptive over time that a fifteenth-century priest would hardly recognize the religion we see today. This same flexibility and adaptiveness have allowed altruistic elements of Christian discourse to be "adopted by trade unions, parties, associations, and leagues, and people, therefore, no longer have any need of it, nor of its impoverished rites devoid of long-lost sacredness." Faye also attacks the individualism in Western Christian notions of marriage (love matches), which he sees as directly responsible for "demographic decline and the collapse of the clan-based family for the benefit of unfertile and unstable nuclei that are henceforth open to the worst kind of psychopathy, namely the existence of homosexual couples.” Further, the secularization of certain Christian values has been catastrophic:

> Never before have people talked so much about “loving their neighbour, and never before have social selfishness, disdain for the state of matrimony, the shattering of our close bonds of solidarity, lack of civic-mindedness, materialistic cynicism and violence been so prevailingly widespread.

That being said, I thought there were some points made by Faye against Christianity that were rather weak, not least his claim that Christianity promotes belief in the inherent goodness of man. This would surely come as a surprise to anyone familiar with the doctrine of original sin and the fallen state of Man and the world. The essay, despite its faults, will challenge and intrigue both Christians and non-Christians, and was in my view one of the highlights of the volume.

Concluding Remarks

Why read Faye? Certainly not for well-considered analysis of the Jewish Question. Nor, I must say, should one read Faye for his prophecies — he claims in his conclusion, for example, that “it is about 2010 that the great about-turn [in our favor] will begin.” The failure of this particular prediction provides a useful warning against the development of nationalist eschatologies (‘end of the world’ theories) based on allegedly imminent societal collapses, and Faye was an enthusiastic expert in the production of such eschatologies. With Islamic terrorism seemingly contained for the time being, or at least limited to events that Faye would not regard as “spectacular,” we must come to the realization that much more likely than sudden collapse is prolonged social, cultural, and demographic decline. This phenomenon is infinitely more difficult to oppose and reverse, but Faye had remarkably little to say on this subject. He was intensely disturbed by Muslim mass migration, and rightly so, but it tainted his work with a panicked quality operating on assumptions of a limited time horizon. This, I feel, will tend to limit the place of his work in posterity.

With these caveats out of the way, however, there remain many reasons to read Faye, and to read this volume in particular. Faye had a remarkable talent for writing, and his works are masterclasses in punchy, aggressive, and direct explorations of some of the most pressing problems facing contemporary Western peoples. Reading Faye, one is shocked at his lack of concern for France’s speech laws, a disregard that led to a number of appearances in court. Faye was courageous and bold, and his ideas are often bumpy and uneven, but always sincere. Perhaps the best reason to read Faye is that, despite his penchant for a coming apocalypse, he was an optimist. One can therefore read Faye to be encouraged. He closed this volume, after all, with the words: “Do not despair.”

Remembering the 2001 English Race Riots

theoccidentalobserver.net/2021/07/03/remembering-the-2001-english-race-riots

Andrew Joyce, Ph.D.

July 3, 2021

"Crime in Oldham had reached 'record levels' with a massive increase (to 60 percent of all incidents) in violent attacks on whites."

David Waddington, *Policing Public Disorder*[1]

The racialist is bound to an instinctive love-hate relationship with the race riot. On the one hand, racial violence is a cause for sorrow and disgust. It represents the fullest expression of the violent disintegration of prior ethnic homogeneity. On the other hand, the race riot is a powerful vindication and an unveiling. It's an honest illustration of ethnic truths that are always present but often covered up by a variety of bribes, propaganda devices, excuses, and false or temporary panaceas. For the racialist, ethnic conflict is a predictable, inevitable, and violent eruption of reality into the dreamlike fantasy of multiculturalism. The race riot, with its explosive unraveling of communal grudges and hostilities, can be postponed, reinterpreted, and badly explained by those in power, but, for the racialist, it cannot ever be permanently avoided; its potential is etched into the very fabric of the multicultural project.

This summer marks the twentieth anniversary of a sequence of race riots in northern England that had a transformative effect on my worldview, and continues to exert a significant influence on how I see the world. More than Jewish historical fairy tales or Islamic terrorism, this was the primary moment of my political awakening. It was the first time I heard about “no-go” areas dominated by foreign ethnic groups, the first time I learned about the activities of the British National Party, and the first time I gained an understanding of the fact that we are only ever a simple shift in context and circumstances away from explicit racial enmity. I learned during that summer two decades ago that, ultimately, it doesn’t matter how tolerant you think you are or desire to be — what matters more is how the other side will see you when push comes to shove. And whether or not you subscribe to Social Darwinism in its finer points, it is a simple fact of human history that push always comes to shove. Violence between groups over resources has always occurred, and will never cease.

Such was the painful lesson learned by 76-year-old veteran Walter Chamberlain who, in April 2001, was walking home from a rugby match through a predominantly South Asian area of Oldham when he was set upon by a group of Pakistanis. Having committed the grievous error of deciding to walk through “their” neighborhood, Chamberlain was beaten senseless, and suffered several broken facial bones. Four decades of ethnic tension, dating to the arrival of the first significant waves of Pakistani, Bangladeshi, and Indian migrants in Oldham, had bubbled over. Once Chamberlain’s battered face appeared on the front pages of several national newspapers (I vividly recall seeing it while purchasing a copy of *Combat*, a now defunct UK martial arts magazine), a White backlash seemed inevitable.

The attack on Walter Chamberlain was merely a final straw. Racial violence against Whites had been escalating in the South Asian enclaves of northern England for years. Prior to the attack on Chamberlain, Greater Manchester Police's "Q Division (Oldham)" had issued a number of warnings about the nature of ethnic crime and violence in the town. The Chief Superintendent, for example, wrote in one report that

> There's evidence that [Asian male youths] are trying to create exclusive areas for themselves. Anyone seems to be a target if they are white. It is a growing polarisation between some sections of the Asian youth and white youth on the grounds of race, manifesting itself in violence, predominantly Asian.[2]

Four months before the attack on Chamberlain, Greater Manchester Police released a report showing that "62 per cent of racial incidents were Asian on white. A special report for the Chief Constable of Greater Manchester emphasised that these were part of an ongoing trend involving primarily Pakistani and Bangladeshi teenagers."[3] Academics have since attributed the later race riots in part to honest media portrayals of these reports and incidents, which acted to stimulate a sense of White cohesion and victimisation. The *Oldham Chronicle*, for example, had been brutally honest in its reports during the late 1990s, leading with a number of headlines such as "Racist Attacks By Asian Gangs," (March 17 1998), and "HUGE RISE IN RACE ATTACKS ON WHITE MEN" (January 31 2001). The police, the local media, and the Whites of northern England have since come in for severe criticism by the foremost academic apologist for Pakistani crime, who insists, without evidence, that South Asians were actually the most victimised population prior to the riots but had low trust in the police and therefore didn't report crimes against them.[4] This apologist is the sociologist Professor Larry Ray (University of Kent), whose motivations, considered in light of his past Presidency of the British Association for Jewish Studies, require no further discussion for the well-informed readers of this website.

Larry Ray: Jewish Apologist for Pakistani violence against Whites

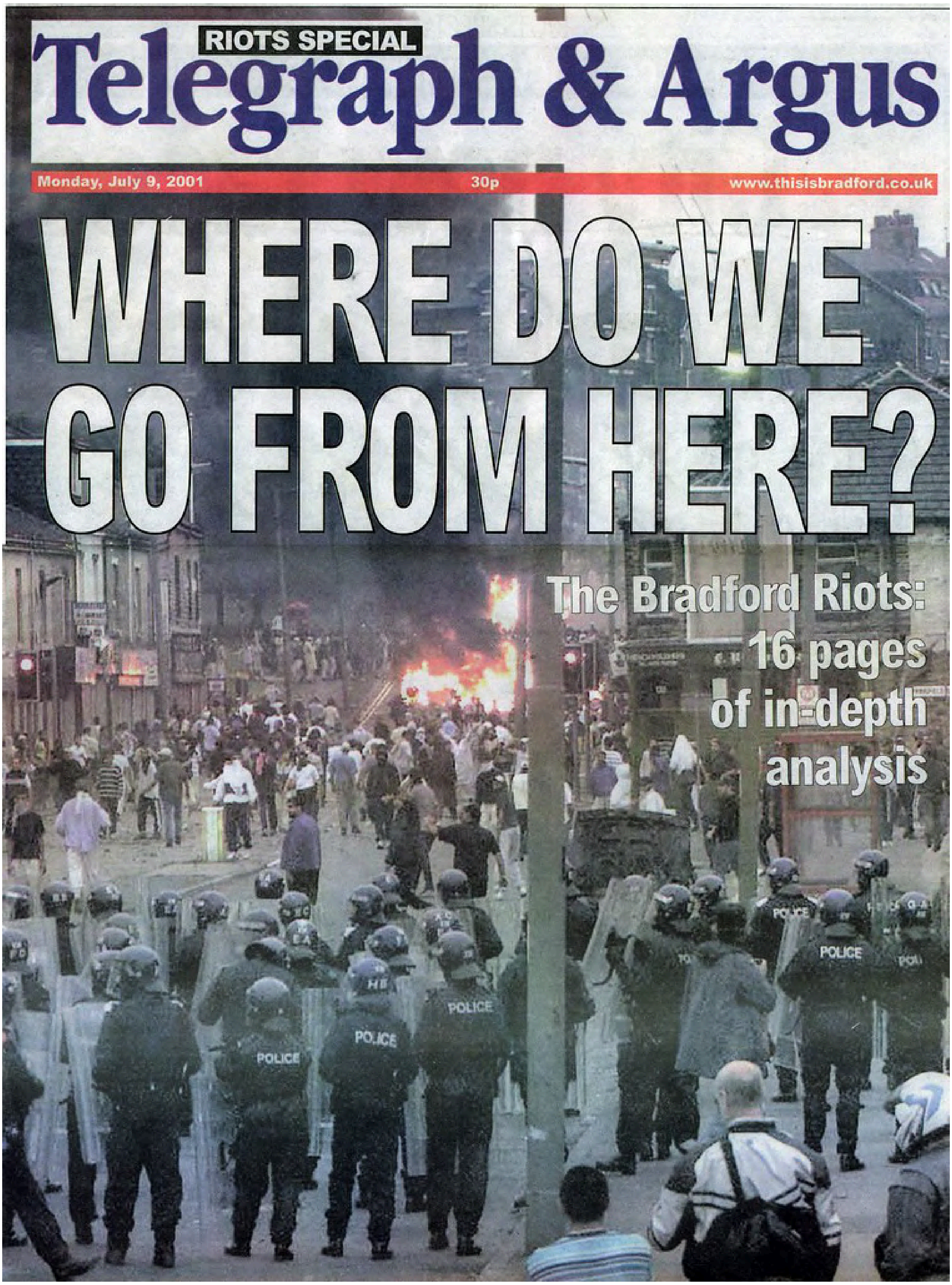
The increase in violence in Oldham, and similar trends in Burnley and Bradford, caught the attention of both the National Front and the British National Party, both of which astutely flooded these towns with pamphlets, some bearing the battered visage of Walter Chamberlain. In combination with honest local media reporting, these groups helped to further heighten White cohesion, solidarity, and ethnocentrism, with the National Front even promising to march through the Asian-dominated "no-go" areas in a White "show of strength." The march was quickly banned by the Home Office, but White ethnocentrism in these towns was obviously on the rise. Once it reached adequate levels, it was only a matter of time before opposing racial factions clashed on a larger scale. The Pakistanis, for their part, had started daubing walls on their streets with the slogan "Whites Keep Out."[5]

The Riots

As in most cases of ethnic conflict, the initial flashpoint for mass violence was relatively banal but escalated quickly. A month after the attack on Walter Chamberlain, a White youth spotted two Pakistani brothers walking past a Fish and Chips shop, and threw a brick at them, striking one on the leg. The two Pakistanis followed the youth to a nearby house, and word was quickly spread to other Pakistanis in the area. In a short period of time, more than a dozen Pakistanis had gathered outside the house seeking violent retribution from the lone White perpetrator. They then kicked in the front door. The woman who owned the house called both the police and her 25-year-old brother, who was then socialising in a nearby pub with members of the British National Party and a Far Right paramilitary organisation known as Combat 18. The group made their way from the pub to the scene of disturbance in three taxis, and set about responding to Pakistani intimidation by smashing the windows of South Asian residences and businesses. The police then arrived, arresting 10 members of the White grouping, and two Pakistanis who'd been involved in attacking the house. Within an hour, a 500-strong crowd of Pakistanis formed street barricades and began throwing petrol bombs and other missiles at police. Between 10pm and 5am of the first episode of major violence, four pubs were almost destroyed along with the offices of the *Oldham Chronicle* (presumably for its reporting of Pakistani crime), and 32 police vehicles were damaged. Scenes of chaos from Oldham's streets were broadcast around the world.

A month after the Oldham riot, trouble erupted in Burnley. The town had a growing population of young Pakistani males, who formed criminal cliques that acted as rivals to White criminal gangs as well as assaulting or robbing non-criminal Whites. As well as absorbing the tensions emanating from Oldham, Burnley had its own problems. The town had an "Equal Opportunities Co-ordinator" who was accused of helping to provide preferential council investment to South Asian-occupied areas. The controversy led to a spike in British National Party representation on the local council (to 21%), as well as to calls for the abolition of the role of Equal Opportunities Co-ordinator (the town's Race Equality Council had also recently been disbanded). The final spark arrived in June 2001, when there was an altercation between South Asian and White criminals, which resulted in a Pakistani being struck on the head with a hammer. False rumors that the Pakistani was dead began circulating in the South Asian community, and a mob of armed males gathered at, and subsequently attacked, the Duke of York pub, which was regarded as being frequented by the White element.

The following day, the pub’s landlord closed the establishment and informed arriving customers what had happened. Large numbers of Whites, including around 60 youths, who had no involvement in the events of the preceding days, were reported by police at the time as having adopted “something of a siege mentality,” and began chanting racial slogans at nearby Pakistani taxi drivers. Using taxi radios, much of the town’s young Pakistani male population was mobilised into action and was instructed to attack Whites gathered at the pub. This Pakistani mob, later estimated by police as numbering at least 300, armed themselves with machetes and clubs and made their way to the Duke of York. Before they arrived, the 60 White youths divided into two groups. One of these groups was intercepted by police, who then inexplicably steered them into the path of the armed 300 Pakistanis. The police then hastily formed a barrier between the two ethnic groups, with each then turning their violent intentions towards rival residences and businesses on their side of the police barrier. As with Oldham, these scenes were broadcast around the world.



RIOTS SPECIAL

Telegraph & Argus

Monday, July 9, 2001 30p www.thisisbradford.co.uk

WHERE DO WE GO FROM HERE?

The Bradford Riots: 16 pages of in-depth analysis

A few weeks after the ethnic chaos in Burnley, it was Bradford's turn to combust.[6] In 2001, Bradford had the second largest population of South Asians of any UK city, with approximately 68,000 Pakistanis, 12,500 Indians, 5,000 Bangladeshis and 3,000 other Asians. The White demographic had declined to 78% of the total population, and the town was host to many of the same issues in Oldham and Burnley: decades of tense segregation; a culture of criminality among young South Asian males; and a sense that local government resources were being invested in South Asian communities at the expense of the working-class native population. It should also be added that the town had already witnessed large-scale race riots in the form of the 1995 Manningham Riot. As in the other towns, the National Front and the British National Party supplemented growing White racial consciousness in the area (already prompted by press coverage of South Asian criminality) by engaging in intensive pamphleting, making advances in local government elections, arranging marches, and hosting meetings. When the spark finally arrived, Bradford exploded with one of the most violent of all the race riots that occurred in 2001, resulting in more than 300 injured police officers, 200 jail sentences totaling 604 years, and an estimated £7 million in property damage.

ATIQUE TEXTILES
CROWN
POLICE

In Bradford, the spark was provided on July 7 by the “Anti-Nazi League,” who declared their intention to prevent the National Front from marching in the city center. The group comprised a small White leftist element and several hundred South Asians. The protest did little more than push National Front/BNP supporters to the fringes of the city, where clashes with South Asians were in fact more likely to take place out of sight of police. Around 3pm, rumors began circulating among the Antifa/South Asian element that members of the National Front were socialising at a nearby pub. A faction set off in search of the pub and, during an attempted attack on National Front members a Pakistani was stabbed. Shortly after this point, the smaller White leftist element departed the city center, leaving a rump of several hundred Asians who soon began throwing missiles at watching police, looting several shops, and smashing windows. Around 5pm, two White men were stabbed by a group of South Asians on Thornton Road, and a group of 60–70 South Asians began resisting police attempts to clear the city center by throwing petrol bombs. The crowd was only dispersed following several police charges on horseback, but during the chaotic retreat of the South Asians, Mohammed Ilyas, a 48-year-old Pakistani businessman and father of six, firebombed the Manningham Labour Club, a White-frequented recreational center, while 23 men and women were still inside. Those inside managed to survive by taking refuge in the building's cellar. Ilyas was subsequently caught and sentenced to 12 years in prison.

The following night, around a hundred White males gathered near Bradford city center seeking retribution, before setting off in search of South Asian-owned businesses in the Ravenscliffe and Holmewood areas. Following mass damage to Pakistani businesses, vehicles, and property, the police flooded the area with almost 1,000 officers, which brought an end to the riots of July 8. The following night, however, these events were repeated. Police again flooded the streets of Bradford, this time bringing a lasting but uneasy peace.

Legacy

Did ethnic relations in these towns improve? Can we assume that, since the riots have not been repeated, somehow multiculturalism now "works" in these areas? As mentioned at the outset of this essay, as a racialist I believe that ethnic conflict will be the natural state of affairs within multiculturalism, and that where it is not obviously present that is because it has been covered up by a variety of bribes, propaganda devices, excuses, and false or temporary panaceas. In the aftermath of the riots, the government said much about fostering "inclusion," about "breaking down barriers," about "encouraging understanding," and about improving the material lives of the neglected Whites of northern England — words entirely without meaning or honest intent. Five years after the riots, one resident of Burnley told the BBC, "Nothing's changed, it may have got worse. … The poor white areas still do not get any government help. Duke Bar is a no-go area after dark. So much for all the Government talk about helping Burnley." Within several years of the riots, Oldham and Bradford evolved into the largest epicenters for the South Asian sex trafficking of hundreds of White girls. Today, the White population has Bradford declined to 63%, while Oldham and Burnley have experienced slower rates of White demographic displacement. Two decades after the riots, Whites and South Asians continue to live in a state of tension.

Since South Asian expansion and criminality hasn't disappeared, the real question is what happened to the capacity for White reaction. It's clear in this regard that, rather than deal directly with the problems inherent in multiculturalism, the government pursued a policy of neutering White anger and ethnocentrism as the best method for preventing further riots. Since White solidarity leading up to the riots was perceived as originating with press reports and the activities of the BNP and the National Front, these were two obvious starting points for preventative measures. Criticism of the honest reporting of the *Oldham Chronicle*, exemplified in the work of Professor Ray, culminated 11 years later in a government report issued by Lord Brian Leveson, who describes himself as a “devout Jew.” The report, known as the Leveson Report, revolutionised press standards by condemning “careless or reckless reporting” that includes “discriminatory, sensational or unbalanced reporting in relation to ethnic minorities.” In other words, referring to such things as “Asian crime” or “Attacks on Whites” in news headlines became a thing of the past, and so White perceptions of their victimisation and the nature of ethnic crime were disrupted and stifled.

Political White Nationalism in England also came under sustained attack from various quarters. In 2004, elements of the media contrived to undermine the BNP and “expose” its racism to the public, eventually resulting in the Channel 4 documentary The Secret Agent. The documentary involves little more than an undercover journalist presenting secretly recorded footage of low-level BNP members uttering some controversial sentiments while under the influence of alcohol. The risible footage nevertheless led to an attempt to prosecute both Nick Griffin and Mark Collett for incitement to racial hatred, both of whom were found not guilty at trial. Continued harassment and disruption of the BNP continued into 2009, however, when the Equality and Human Rights Commission undertook court proceedings to force the BNP to accept non-White members. Finally, there was a sustained push to present UKIP’s civic nationalism as a more respectable “protest vote” against the established parties. The BNP was never able to recover.

White anger and ethnocentrism were also suppressed through a tightening of the law. Two years after the riots the government passed the Criminal Justice Act 2003, sections 145 and 146 of which granted courts the power to increase sentences for any crime in which racial or religious motivations were suspected. Going further even than the idea of a “hate crime,” the legislation made it clear that even perceived “hostility” to the injured party would be sufficient to come under its terms. Placed in the context of an ethnically defined riot, for example, a White youth caught breaking a window would now attract a significantly higher sentence than the normal punishment handed down for criminal damage.

Muzzling the media, disrupting White ethnic politics, and tougher legal punishments for White protest — this is how the government temporarily solved the problem of race riots in England. I say “temporarily” because it’s only a matter of time before even these measures become insufficient to cover up the simmering tensions built into multiculturalism. A further dramatic shift in interethnic relations is an inevitability, and will probably involve the reaching of certain demographic tipping points or a dive in the economy leading to scarce resources. The final spark will be caused by something banal. Instinct will kick in. Tribes will form. People can be awakened by the innocuous as well as the dramatic; the distant as well as the near. For me it began twenty years ago, with a brick thrown in Oldham.

[1] D. Waddington, *Policing Public Disorder: Theory and Practice* (Routledge: New York, 2007), p.99

[2] *Ibid*.

[3] *Ibid*.

[4] Ray, Larry, and David Smith. “Racist Offending, Policing and Community Conflict.” *Sociology* 38, no. 4 (October 2004): 681–99.

[5] Waddington, 100.

[6] For an in-depth analysis of the Bradford riots see, Bagguley, Paul, *Riotous Citizens: Ethnic Conflict in Multicultural Britain* (Routledge, 2016).

Magnus Hirschfeld’s Racism (1934)

theoccidentalobserver.net/2021/07/18/magnus-hirschfelds-racism-1934

Andrew Joyce, Ph.D.

July 18, 2021

Back in May, the *Scientific American* published an article on “The Forgotten History of the World’s First Trans Clinic.” Having written an essay on Jewish ‘sexology’ in 2015, it came as no surprise that the *Scientific American* opened the piece by celebrating the fact this clinic, *Institut füer Sexualwissenschaft* (the Institute for Sexual Research), “was headed by a gay Jewish man” — Magnus Hirschfeld (1868–1935). Hirschfeld was probably the most influential pervert of the twentieth century, and his legacy is so extensive in the present that I would go so far as to suggest that we are truly living in an age of his design. Our contemporary culture is molded and shaped by the homosexuality, promiscuity, transsexuality, and transvestism that this subversive degenerate devoted his entire life to promoting. If he were alive today, one imagines that Hirschfeld would be overjoyed and profoundly delighted; filled with glee at the sight of drag queen story hours and transsexuals running for state governor. We truly live in a pervert’s paradise.

So overwhelming is Hirschfeld's legacy in the sexual sphere, however, that it is often overlooked that this Jewish medical charlatan was also a vocal and innovative "anti-racist." This fact had escaped my attention until a reader contacted me several years ago requesting that I review Hirschfeld's 1934 book *Rassismus* (*Racism*). Unfortunately, I couldn't find an English translation of the text at that time, and so I had to decline the request. Then, last month, I was directed by a friend to a 1938 translation that had been produced by two English communists, and was now available online at archive.org. What follows is a review of this book and a contextualization of its contents within Hirschfeld's activism, thought, and politics.

Hirschfeld's Culture War

Hirschfeld came from a family of Jewish merchants, and Elena Macini writes that Hirschfeld's Jewishness was "a socially and politically determinant aspect of his life."[1] Like many other founders of Jewish intellectual movements, Hirschfeld promoted social, cultural, and political universalism, and advanced theories of social and sexual behavior amounting to "the existence of fundamental irreducible sameness in human beings."[2] A common feature of his work was the hatred he had for Christianity, and his criticisms resembled in many respects those concocted by Freud and the Frankfurt School. To Hirschfeld, Christianity was "essentially sadomasochistic, delighting in the pain of ascetic self-denial."[3] Western Civilization had thus been "in the grip of anti-hedonist exaggerations for two thousand years," thereby committing "psychic self-mutilation."[4] Sickness and degeneracy were therefore to be associated with Western society, rather than Jews, homosexuals and other outsiders, and Hirschfeld's prescribed cure was sexual hedonism and the acceptance of a proliferation of "identities" and "sexualities." Although coming from a close-knit, observant, Jewish community, and possessed of an abiding hatred for Christianity, Hirschfeld superficially advocated a "pan-humanistic" outlook and was fond of declaring himself "a world citizen."

Hirschfeld engaged in a direct form of political and social activism in the fight to break down Western social and sexual mores. He was a "socialist and an active member of the Social Democratic Party."[5] Hirschfeld, described by Mancini as "cosmopolitan to the core," essentially created the first homosexual "communities," beginning in Berlin where he would parade in women's clothing and was known as "Aunt Magnesia" by the city's homosexuals. Hirschfeld organized homosexuals, encouraging them to openly flaunt their predilections and get involved in the growing campaign for "emancipation" that was developing under the auspices of the Scientific Humanitarian Committee which he had formed in 1897. Hirschfeld pioneered modern Social Justice Warrior tactics by urging celebrities and high-profile politicians to add their names in support of the campaign for "sexual equality." Hirschfeld and his protégés produced a vast number of books, manuscripts, papers, and pamphlets concerning sexuality, transvestitism, and "transgenderism" (the latter two terms were Hirschfeld neologisms). Through his work with the Scientific Humanitarian

Committee, Hirschfeld published the 23-volume *Yearbook for the Sexual Intermediates*, the first periodical devoted to “homosexual studies.” Hirschfeld’s Institute for Sexual Science was the world’s first gender identity clinic and his staff performed the first known transsexual surgeries.

Despite the labels attached to his committees and journals, Hirschfeld’s work rested largely on political argument rather than legitimate scientific investigation. Edward Dickson argues that Hirschfeld’s field was “characterized by unresolved and often speculative arguments.”[6] Whereas many of the early non-Jewish sexologists had a background in zoology and the sexual behavior of animals, particularly primates, Hirschfeld rejected such strictly biological or evolutionary interpretations of human sexual behavior. Following from this, the methodology he employed was extremely close to that employed by Freud — sexology was conceptualized as a “science” of patient interviews and circular reasoning rather than statistics and empirical observation. The same ‘methodologies’ will be apparent in his discussions of race.

Despite the bankruptcy of his science, the dramatic success of the Scientific Humanitarian Committee at mobilizing large sectors of German and European society on behalf of homosexuals was due to Hirschfeld’s personality. Like many Jewish intellectual leaders, he was an aggressive and relentless agitator. Respecting few social codes, he was the darling of the Social Democrats and the reviled enemy of Weimar conservatives (Hitler referred to Hirschfeld as “the most dangerous Jew in Germany”). By the end of the 1920s Hirschfeld’s activism meant that Weimar Germany saw homosexuality less as a medical disorder and sign of degeneration than as a major cause *célèbre*.

Hirschfeld’s perverse bonanza came to an end on May 6, 1933 when Nationalist German student organizations and columns of the Hitler Youth attacked the Institute for Sexual Science. The Institute library was liquidated and its contents used in a book burning on May 10. The youths also printed and disseminated posters bearing Hirschfeld’s face complete with the caption: “Protector and Promoter of pathological sexual aberrations, also in his physical appearance probably the most disgusting of all Jewish monsters.” Hirschfeld himself had been on an international speaking tour since 1931. He lived in exile in France until he died of a heart attack in 1935, shortly after he wrote and published *Racism*.

“Sexual Type Conquers Racial Type”

Hirschfeld’s theories on race and sexuality are essentially linked by flighty invocations of love, human universality, and what Hirschfeld described as “Panhumanism.” At the most basic level of his sexual theory, Hirschfeld had “subverted the notion that romantic love should be orientated toward reproduction,” arguing instead for the acceptance of homosexual lifestyles and hedonistic, non-reproductive, sexual relations in general.[7] A key element of Hirschfeld’s theory was the deployment of “love as a primary weapon in his ethical and philosophical campaign for the liberation of same-sex relationships.”[8]

Love as a concept was altered and weaponized by Hirschfeld, who imbued it with transcendental and cosmic qualities in an effort to distance it as much as possible from biological, reproductive drives. Mancini writes that “the idea that love had the potential to not only lift the individual but to enrich the broader mission of humanity was articulated in Hirschfeld’s condemnation of theories of racial hygiene and his appeal to Panhumanism in order to extinguish the hatred among nations and races.”[9] Today we see this legacy everywhere, in the constant use of “love” slogans as a kind of incantation against the perceived twin evils of racism and homophobia.

IN OUR HOME
IMMIGRANTS & REFUGEES ARE WELCOME
BLACK LIVES MATTER
WOMEN ARE IN CHARGE OF THEIR BODIES
LOVE WINS
DISABILITIES ARE RESPECTED
ALL RELIGIONS ARE EMBRACED
DIVERSITY IS CELEBRATED

Demonstrating ‘love’ now involves little more than adopting a flamboyant and performative passive attitude to the displacement of White people on their own soil, or to the endless demands made by increasingly strange and deviant sexual subcultures. The ‘loving’ people of postmodernity are, in their own mind at least, morally superior beings by basically leaving themselves open to anything except the self-assertion of White identity and normal sexuality, which are sins beyond redemption. Racism, homophobia, and transphobia, which together essentially boil down to the idea that Whites should be able to live normally and by themselves, are perceived today as beyond the sphere of this deified ‘love’ and are therefore representative of a kind of modern heresy.

LOVE ALWAYS
WINS

Hirschfeld lies at the heart of this weaponized quasi-New Age nonsense—indeed, our new religion, and yet for all his bogus rhetoric he must have known on some level that 'love' featured significantly less in the lives of homosexuals than mental illness, pederasty, promiscuity, and disease. But it was the idea and "feeling" that mattered most in creating a homosexual movement (and later, "anti-racist" movement) and public support behind it. As strategy it corresponded perfectly with efforts to achieve "Jewish emancipation." In this respect Richard Wagner put it most astutely and succinctly when he wrote that

> when we strove for emancipation of the Jews, we were really more the champions of an abstract principle than of a concrete case: … Our zeal for equal civil rights for Jews was much more the consequence of a general idea than of any real sympathy; for, with all our speaking and writing for Jewish emancipation, we always felt instinctively repelled by any actual, operative contact with them.

One could easily substitute "homosexuals" or even BLM and "anti-racism" for "Jews" and achieve significant insight into the basic psychological processes at work in our culture today, with Hirschfeld's "general idea" being a florid abstraction of love around which the fashion-following and easily duped may gravitate. Whether it's gays, transsexuals, or dead Black criminals, Whites everywhere are much more inclined to comfort themselves with some feel-good, abstract, morally framed principles rather than walk the more socially uncomfortable path involving a confrontation with hard reality.

Racism

So much, then, for Hirschfeld’s corrupt vision. But what of his 1934 text? Hirschfeld’s *Racism* is a strange book that left very little lasting impression on me. As such, I must apologize to readers expecting an interesting review because what follows resembles something closer to a sift through garbage. At 320 pages of 20 chapters that follow no logical progression, *Racism* is about 200 pages too long, being a poorly organized mass of repetition. Hirschfeld doesn’t so much attempt to convince his readers as hypnotize them, repeating stock phrases and approaches when discussing even the most basic themes. In terms of style, and assuming he has been translated well, Hirschfeld writes in the same terse, sarcastic tone throughout, which is interesting at first and excruciating some hundred pages later. The book is above all a bitter invective. Hirschfeld hates the National Socialists, and especially the race scientist Hans Günther. Hitler, Rosenberg, and Günther are trotted out with monotonous regularity for repetitive and pithy straw-man treatment. Aside from these issues of style and approach, the book is made all the more tedious for its lack of any serious engagement with the concept of race. Instead, the tome is a 320-page promotion of a GloboHomo prototype, in the form of Hirschfeld’s “sexually diverse” Panhumanist Utopia—the Pervert’s Paradise. One is thankful to read the text in digital form, thus alleviating the urge to consign a physical copy to the flames.

The book opens with an introduction by the prolific English Communist translators Eden and Cedar Paul. The introduction is a panegyric to the then-deceased Jew, with the writers asking “Is it not fitting that Magnus should arise from the tomb with a work which is intended to dispel the poison gas of racism?” No sooner had I recovered from this interesting turn of phrase than I found the only truthful sentence in the introductory essay: “Certainly no one could have mistaken him for an Aryan or a Nordic.”

Truthful as it is, it's a strange way to open a book intended to dispel the notion that there is any such thing as an Aryan or a Nordic. And yet, on such already shaking foundations, we move on to the thoughts of Aunt Magnesia himself.

In the book's first chapter, "Origins of German Racism," Hirschfeld offers nothing of the sort. Acting as if such figures as Bernhard Varen (1622–1650) and Johann Friedrich Blumenbach (1752–1840) never existed, Hirschfeld doesn't give a full history of the development of racial thought in Germany but rather highlights a very small number of near-contemporary German race scholars whom he despises. Opening with the statement, "I trust that my readers will find me fair and unprejudiced," Hirschfeld immediately outs himself as a Communist by castigating German race scholars for promoting "race war instead of class war." Count Georges Vacher de Lapouge, whose thought isn't even remotely touched upon, is declared a "prophet of the race war," while Ludwig Woltmann is patronized as "recalling Parsifal the pure fool." Also coming in for scathing insult without serious engagement are Hans Günther for his *Rassenkunde des deutschen Volkes* (*Racial Categories of the German People*), and Ludwig Ferdinand Clauss for his *Rasse und Seele* (*Race and Soul*).

The second chapter, "Arthur Gobineau and H.S. Chamberlain," takes petty aim at two of the innovators in racial thinking as well as the Russian-born Joseph Deniker (son of French parents, and author of *The Races and the Peoples of the Earth*, 1900). It's been a common tactic of Jewish activists over the last century or more to portray themselves as truly native while describing any co-operation among Europeans as being a kind of "foreign" threat. In this view, Jews are always the ultimate patriots while things like anti-Semitism or racism are a "foreign subversion" of native values. Hirschfeld falls immediately into the same well-worn trope, remarking "Strangely enough, Günther's forerunners, the pioneers of modern racist theories, were not Germans but a Frenchman, an Englishman, and a Russian." Petty and superficial, Hirschfeld doesn't even pause to reflect on the meaninglessness of his criticism, ignoring the fact that, in the scheme of Hans Günther, the Anglo-Saxon Chamberlain and the Nordic Deniker were about as close to racial kin as one could find outside the immediate family and locality. In terms of criticism of the ideas of any of these scholars, Hirschfeld does little more than condemn them for attempting to divide humanity while attacking Gobineau in particular as a "misanthrope" and an "asexual." This latter accusation I found interesting not only because it hints at Hirschfeld's own preoccupations but also because it prefigures today's accusation of "incel" directed at conservative males. In other words, one's intellectual legitimacy is apparently tied to sexual activity—the logic of the sex-obsessed. In terms of any potential substance behind the claim, Gobineau does appear to have been childless (I may be wrong), but most accounts of his life seem to suggest Gobineau was possessed by fears that his Martinique-born wife may have had some distant Black ancestry. Gobineau, occupied by the science of racial lineages, would have been horrified less by sex than the prospect of mingling his genes with Africans.

The next two chapters concern “Race as a Concept” and “Aryans and Semites.” In the first of these we find a brief etymology of the word “race,” followed by a snide and unconvincing denunciation of Immanuel Kant’s 1775 lecture *Von den verschiedenen Rassen der Menschen* (*On the Different Races of Man*). Kant is condemned for advancing the idea that there is a “unified race of Whites,” with Hirschfeld remarking in Chapter 4 that the “White or Caucasian race is non-existent.” By way of argument, Hirschfeld merely invokes his fellow Jew Ludwig Gumplowicz, who “stressed in every way the immeasurably small role of biological heredity and the decisive role of the social environment in the determination of human behavior, while attaching a positive significance to the mixing of races.”

As well as resorting to ethnic nepotism in his habits of citation, Hirschfeld is prone to descending into fits of fantasy. In one of the most ludicrous, he claims that German Jews are descended for the most part from ancient Teutonic tribes, since “The German tribes of that part of the world were converted from Paganism to Judaism, as well as to Christianity, these conversions leading to or resulting from mixed marriages.” I have to hand it to Hirschfeld because I’ve spent over a decade reading endless reams of Jewish nonsense and I think this may be the boldest and most daring piece of bullshit ever to dribble from a Hebrew pen. Aunt Magnesia caps this stunning intellectual jab by declaring ethnology a “pseudo-science,” and insisting that “to speak of Aryans is fraud.” This then leads into an unexpected and diversionary condemnation of Hitler, whom Hirschfeld insists is a bad nationalist for renouncing his Austrian citizenship. One suspects that even had he lived to see the Anschluss, Hirschfeld would not have been honest enough to recant.

The hogwash valve is turned once more in Chapter 5, “Race and Genius,” which opens with the claim that Goethe was probably Jewish, and proceeds with the argument that “most persons of genius are of mixed type.” Those seeking any kind of reliance upon statistical data for such claims will be sorely disappointed. As with the case of his work on “sexualities,” Hirschfeld’s methodology is purely in the realm of anecdotes and speculative and unresolved arguments, and is supplemented by tales of personal interaction and observance that read like extremely poor fiction. Most confusing of Hirschfeld’s tactics is the fact he engages in outright denial of Günther’s racial categories for Whites while using the same categories to defend his ideas about the mixing of racial groups. Hirschfeld, for example, declares such groups as Ostics and Dinarics to be non-existent, and then later proceeds to argue that the mixing of racial groups is beneficial because Schopenhauer, Luther and Beethoven were a blend of Nordic and Ostic types. Making both arguments simultaneously in the same work is a clear instance of logical fallacy.

The next three chapters are some of the worst in the book, concerning mostly Africans and those of mixed race. In Chapter 6, “Is a human being’s worth dependent on the colour of his skin?,” Hirschfeld has nothing to say other than that skin tone is a matter of sun-bathing and that he once saw some very darkly tanned Swedes at a Mediterranean resort (I urge anyone thinking that I’m joking to consult the text). In Chapter 7, “Coloured Peoples,” Hirschfeld asserts that Black Africans are equal to Whites, and that pygmies are intelligent and peaceful (the IQ of African pygmies is in fact estimated at 53, which is in the category of mild mental retardation). In Chapter 8, “Half-Breeds,” Hirschfeld insists that “the alleged dangers of [racial] crossing are apocryphal.”

In fact, science clearly shows that, but for advances in medicine, many mixed-race children would not survive birth, and many non-White mothers would die in childbirth. Asian and Black females, for example, very often struggle to give birth naturally to offspring of a White father, due mainly to increased cranial size and birth weight. One 2012 study found that “Biracial status of parents was associated with higher risk for adverse pregnancy outcomes than both White parents.” A 2008 study by Stanford also found that “Pregnant women who are part of an Asian-white couple face an increased risk of gestational diabetes as compared with couples in which both partners are white. … The researchers say the findings suggest that the average Asian woman’s pelvis may be smaller than the average white woman’s and less able to accommodate babies of a certain size.” Moreover, mixed-race offspring are on average more socially dysfunctional, with those who call themselves biracial tending “to be more likely to smoke and drink, to have sex at younger ages, and to have poorer experiences at school such as through suspensions, skipping class and repeating grades.” Mixed race children are also “more likely than others to suffer from depression, substance abuse, sleep problems and various aches and pains.”

Hirschfeld, meanwhile, offers the opinion that “mixed breeds are beautiful,” and praises the German Jewish physicist Heinrich Hertz for suggesting Whites are globally outnumbered and could be exterminated in their African and East Asian colonial territories:

> The White race makes up only a fraction of mankind, and its members are greatly outnumbered by the coloured races. … This ferment may lead ere long among the Yellows to a war of extermination against the Whites within their borders.

In terms of promoting the mixing of races, Hirschfeld also refers to the work of Dutch “anti-racist” anthropologist Herbert Moens, who castigated Whites for “false belief in our own superiority,” and predicted a “great race war of the 20th century.” Moens, the self-promoting anti-racist, was in fact a fraud (his credentials were faked), a pervert and a pedophile, who was eventually convicted in the United States in 1919 for taking obscene photographs of naked Black children under the guise of “anthropological research” while on a bogus “research tour” undertaken to prove that Whites had “as much Negro blood in them as coloured people.” Frauds, fellow Jews, perverts, and child abusers — such are the authorities relied upon by Magnus Hirschfeld in his quest to debunk racism.

In Chapter 9, “The Little Races,” the repetitive Hirschfeld returns again to Günther’s racial categories for Whites, offering nothing that he hasn’t already said in Chapters 4 and 5. In the chapter that follows, “Is a human being’s worth dependent on the shape of the bones?,” we find a mixture of maudlin appeals to sentimentality, a shameless promotion of the likely fraudulent cranial studies of fellow Jew Franz Boas, and the ludicrous anecdote-backed claim that the physical features normally ascribed to Nordic Aryan types are found more commonly among Jews than among Germans.[10] In Chapter 11, “The Blood Myth,” Hirschfeld engages in straw man tactics by pretending not to know that when early twentieth-century racialists spoke of ‘blood’ they meant the transmissible hereditary composition of the human being. Hirschfeld instead portrays racialists as mystical fantasists, and remarks “it is a futile dream to suppose that race can ever be ascertained by an examination of the blood.” Of course, this “futile dream” is today not only a reality in relation to blood, but race can also be accurately ascertained by an examination of every other bodily fluid, as well as hair, teeth, and bones.

In Chapters 12 and 13, Hirschfeld returns to a subject close to his heart—sexual perversion. Hirschfeld remarks that all races must be identical because sexual abnormalities occur with equal frequency in all ethnic groups, but provides no evidence for any such parity of frequency. (It was the claim of several historical anti-Jewish activists, and also of Hans Günther, that there was a particularly high frequency of homosexuality among Jews but this has never been empirically proven.) Hirschfeld then departs from the topic of race to rant about the equality of homosexuals, remarking that heterosexuals only “regard themselves as ‘normal’ because they are in the majority.” I leave readers to judge just how normal Magnus Hirschfeld was, leaving for their consideration only the facts that this man walked around in women’s clothing as Aunt Magnesia, and oversaw a fatal attempt to transplant a uterus into a Danish man.[11]

Above all, Hirschfeld asserts in these chapters that race has no biological basis but that sexuality does. Or, to put it another way, Hirschfeld argues that a homosexual is “born that way” and thus on some level determined by his biological make-up, but that a African man is not determined in any way by his genetic ancestry. As Hirschfeld says, “beyond question, the sexual type conquers the racial type.” Isn’t this the philosophy of the present day? Belief in race is derided and scorned while the homosexual and the transsexual are celebrated for their “Pride.” Meanwhile, in scientific terms, it is perfectly possible to determine the race of someone from their skin, fluids, and bones, while it remains utterly impossible to determine their sexual proclivities in the same manner. Which is the real pseudo-science here? The science of race and genes, or the ‘science’ of Hirschfeld’s “homosexual panhumanism”? We all know the answer, even if it is suffocated by cultural manipulation.

Hirschfeld’s true priorities lie in merging the populations of the world, either biologically or psychologically — the “Globo” that compliments and enables the “Homo.” He writes,

> The individual, however close the ties of neighbourhood, companionship, family, a common lot, language, education, and the environment of nation and country, can find only one dependable unity with which to seek a permanent spiritual kinship — that of humanity-at-large, that of the whole human race.

Chapter 14, “Race in the Melting Pot of Mimicry,” is dedicated to the advancement of this idea of “oneness with humanity,” with Hirschfeld pointing to “the Unified Americans” as an example of how this can be accomplished. Reading this chapter, I wondered if Hirschfeld had ever actually been to the United States and seriously considered the history and lives of its citizens. On one level, it must be admitted, Americans *are* united — overwhelmingly by language, government, dress, pop culture, and other customs. But Americans are also strongly divided, as they always have been, on racial grounds. In fact, this is one of the defining features of the American trajectory when compared, for example, with European migrations to South America (although even racial considerations have at times been strong there). North Americans are not universally racially united. It is true there has been a mixing of European populations (the Celt with the Slav, the Nordic with the Mediterranean, etc.), and the inevitable mixing of some Europeans with non-European peoples, but for the most part, American history is the story of the White man carving out a new world for himself. And any mawkish suggestions during the Obama era that we might enter a kind of post-racial America of Hirschfeld’s imaginings, have evaporated dramatically in this age of Critical Race Theory and Black Lives Matter. Race is here, and it is here to stay.

Chapters 15 and 16 contain Hirschfeld’s thoughts on the Nature versus Nurture debate, which have already been uttered countless times already in the book and are unremarkable. In Chapter 17, “Are there ‘Elect’ Nations and Races?,” Hirschfeld launches himself into Freudian analysis of “racists”:

> Racist dislikes … can only be elucidated by ‘depth-psychology’ for they are rooted in the unconscious. … The taproot of racial hatred is the self-assertive impulse which is so deeply planted in human nature.

Hirschfeld is forced to concede that Jews have designated themselves an ‘elect’ race. While Germans are pathologized, however, Jews are excused because of an “inferiority complex” initiated by their “positions as members of a despised race.” The problem with Hirschfeld’s reasoning here is that the concept of the Jews as a chosen and elect race is rooted many centuries before their arrival in Europe, and thus precedes anti-Semitism rather than proceeding from it. This doesn’t prevent Hirschfeld, who declares himself a Zionist (what happened to “world citizen”?), from continuing with the argument that “anti-Semitism is more dangerous to the peace of the world than all other class divisions, religious dissensions, and artificial severances.”

The final three chapters are highly propagandistic, promoting meaningless, raceless, forms of patriotism and advancing a kind of neo-Lamarckism in which all races have the ability to adapt to their surroundings because “Nature has no sharply defined frontiers.” Racial conflicts are said to occur from selfishness, the Will to Power, fear, and an inferiority complex. Any idea that they might arise from a genuine conflict over resources or interests is glossed over. The book concludes with a call for the creation of an international “League for the Prevention of Racism.”

Concluding Thoughts

Magnus Hirschfeld’s *Racism* is an extremely poor text which merits even less attention than some of its more recent echoes like Stephen Jay Gould’s *The Mismeasure of Man*. It contains almost nothing of scientific or philosophical merit. The book is, however, an interesting historical artefact to the extent that it anticipates ideas and trends which are now widespread, such as the promotion of “love-based” globalist panhumanism, and the proliferation of sexual identities. The book also offers an interesting glimpse into the psychology and tactics of one of the twentieth century’s most influential and destructive Jewish intellectuals. As noted, Hitler once remarked that Hirschfeld was the most dangerous Jew in Germany — an interesting choice given the preponderance of influential Jewish politicians and financiers at the time the remark was made. What set Hirschfeld apart was his socially destructive ambitions, which were both more amorphous and more far-reaching than the ambitions of any politician or banker. We can see these ambitions fulfilled today, in the daily advance of the multiracial Pervert’s Paradise. The monstrous Hirschfeld has truly risen from his tomb.

[1] *Ibid.*, 4.

[2] E. Mancini, *Magnus Hirschfeld and the Quest for Sexual Freedom: A History of the First International Sexual Freedom Movement* (Palgrave Macmillan, 2010), 30.

[3] *Ibid.*, 160.

[4] *Ibid*.

[5] *Ibid.,* 4.

[6] E.R. Dickson, *Sex, Freedom and Power in Imperial Germany, 1880–1914* (Cambridge University Press, 2014), 249.

[7] *Ibid.,* 7.

[8] *Ibid.,* 5.

[9] *Ibid.,* 6.

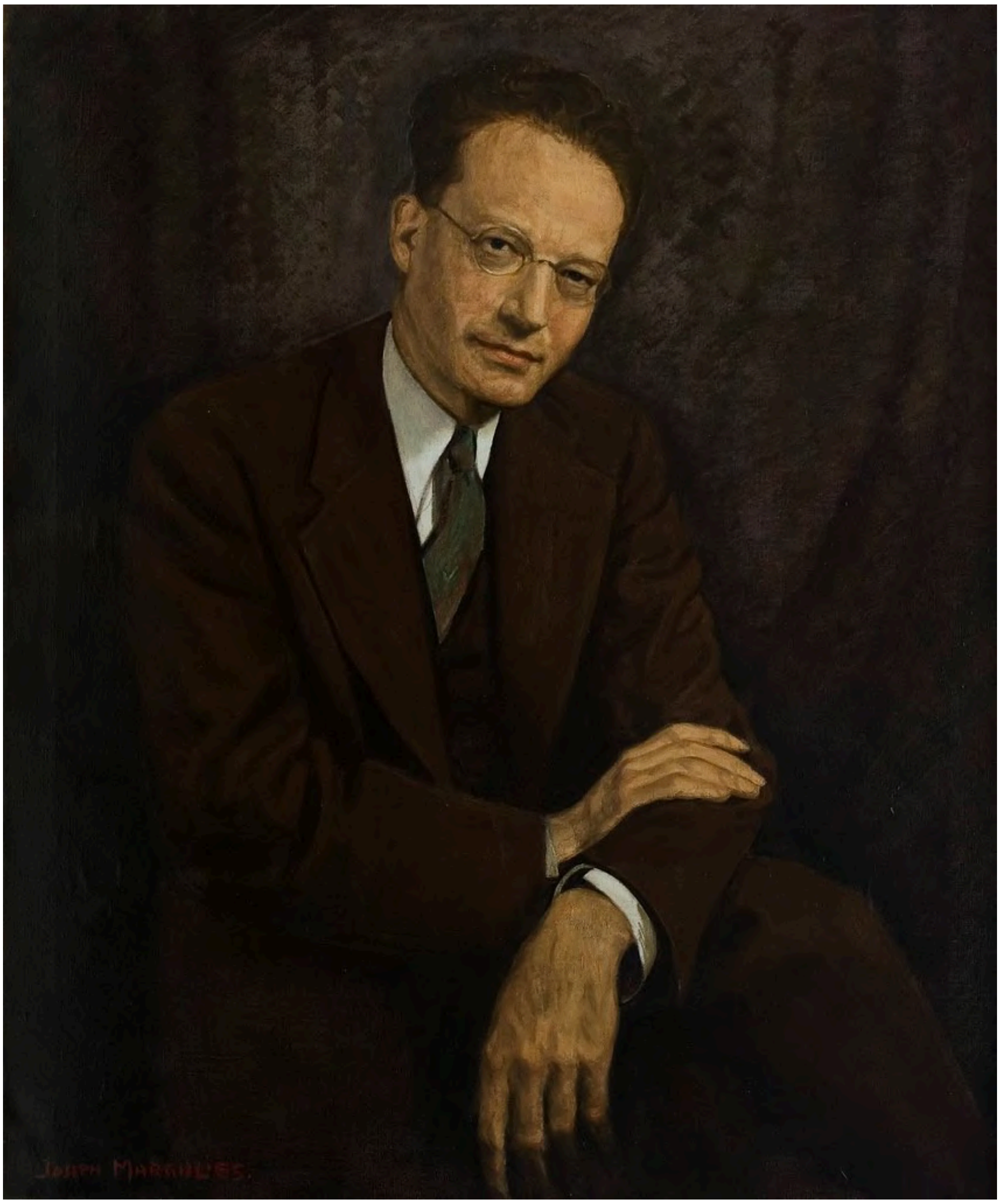
[10] The precise anecdote concerns a Jew who in Hirschfeld’s presence, while looking through Günther’s text, pointed to a portrait of a Nordic Aryan and exclaimed “That looks like my Aunt Selma!” Such is the extent of Hirschfeld’s empiricism.

[11] It’s an interesting point of history that the National Socialist government more or less pardoned and then adopted the equally freakish non-Jewish surgeons of Hirschfeld’s clinic responsible for these monstrous procedures (Kurt Warnekros and Erwin Gohrbandt). The pair were then recruited as surgeons for a program of involuntary sterilisation to be performed on designated undesirables.

The Jewish Origins of American Legal Pluralism

theoccidentalobserver.net/2021/07/30/the-jewish-origins-of-american-legal-pluralism

Andrew Joyce, Ph.D. July 30, 2021



"Cohen realised that it was not enough to describe the state as being made up of many political groups. Such a statement did not justify opening American borders to strangers or protecting strangers' interests. Only a normative argument about the importance of diversity in individual and social life could give the outsider a place in American society."
Dalia Mitchell, *Architect of Justice: Felix S. Cohen and the Founding of American Legal Pluralism*[1]

"Cohen's life work revolved around what currently travels under the trendy buzzword *diversity*."
Steve Russell, "Felix Cohen, Anti-Semitism, and American Indian Law."[2]

Introduction

Contrary to Nathan Cofnas's claim that modern multiculturalism can be attributed to the idea that "the West was on a liberal trajectory with or without Jews," Jews have demonstrably been critical in the majority of significant legal developments in the advance of multiculturalism and cultural pluralism, both in Europe and in the United States. Brenton Sanderson has made an exceptionally strong case for the same to be said in relation to Australia. Absent detail of any kind, explaining the current ideological climate on race and immigration as the result of any kind of "trajectory" is really nothing more than a just-so story. It's an untestable narrative explanation: "Things are the way they are, because that's the way things were going." To mention nothing from any period earlier than the twentieth century, this "liberal trajectory" has certainly been a highly anomalous one, featuring among other anti-liberal trends, the advent of radical conservatism, the rise of Fascism, the development of notions of a racial state, and the introduction of racially exclusionary immigration laws. That these laws were quite radically overturned in the United States, and in a very short span of time (1924–1965), would seem to represent a dramatic break from trajectory, rather than a natural flowing from one. What prompted this turn? Laws promoting multicultural understandings of citizenship were introduced from the 1960s, in the United States and elsewhere, which led to the gradual displacement of Whites in their own lands. One can prevaricate on how these destructive laws can be traced to the ideas of Rousseau, or any other Enlightenment *philosophe*, but it pays a greater scholarly dividend to focus instead on *who* exactly introduced these laws and *what* their immediate motivations may have been. These facts can be tested, often with reference to the unambiguous statements and explanations of the actors themselves. And these actors are often Jews.

One of the preoccupations in my writing for this website has been to issue warnings about changes in the law, particularly in relation to speech and censorship. I warned of the imminence of internet censorship, and the gross expansion of hate laws and the concept of terrorism, years before these things came finally to fruition. While I agree with most people that law is often downstream from culture, I find it undeniable that sometimes the two operate simultaneously and in tandem, with law driving and reinforcing cultural change, and sometimes preceding it entirely. Thus, whoever holds legal power influences culture, just as much as they who influence culture can manipulate the law. The group that holds both centers of power is powerful indeed.

The historical relationship of Jews with the legal apparatus of European and Western nations deserves close and special attention. There have been many successive legal as well as philosophical changes across the West over a number of centuries which have cumulatively resulted in the widening of the concept of citizenship, the end point of which has been the dominance of pluralistic understandings of citizenship in the bureaucratic state and the eventual permission of mass migration. The historical record is clear that in terms of these legal changes, Jews have been the dominant cause or instigators of modifications designed to introduce “tolerance” into the law, from the medieval charters establishing the tolerance of Jewish trading settlements in European cities[3] to Moshe Kantor’s contemporary “Secure Tolerance” project. This is to say nothing of overwhelming Jewish influence in the design and implementation of “hate laws” (see here and here) designed to uphold and strengthen the multicultural state.

Kevin MacDonald has explored Jewish activism in the period of White ethnic defense from around 1890 through the 1924 and 1952 immigration laws, and the intense Jewish opposition to those laws. The role of Jewish activism was critical in enacting the 1965 law which revolutionized American immigration legislation and permanently changed America’s demographic destiny. In the following essay I want to build upon MacDonald’s specific illustration of Jewish legal influence in the expansion of pluralistic concepts of citizenship and culture in America by using the example of the Jewish philosopher and lawyer Felix Solomon Cohen (1907–1953). The career of Cohen offers something of a prequel to the 1965 activism, with Cohen emerging as a subtle but important forerunner of many of the ideas and approaches used to create present-day multicultural America.

Networks and Nepotism

For most readers, Felix Cohen will be an unfamiliar personality. This is hardly surprising when even the scholar behind his most substantial biography argues that “for the most part his work was behind the scenes.”[4] And yet Cohen was as stubbornly influential as he was elusive, with the same author stressing that his activism “had a profound influence on the transformation of law in the first half of the twentieth century,”[5] and that his story “is the story of the origins of multiculturalism.”[6] Cohen was born in Manhattan in 1907 and grew up in Yonkers. His father, Morris Raphael Cohen, was a philosopher at the City College of New York and a member of the New School for Social Research. Morris Cohen was extremely keen to promote “a new ideal, a cosmopolitan Jewish identity,”[7] and with it to expand Jewish involvement in American life.

Felix Cohen absorbed many of his father’s ideas, as well as grievances. Morris often complained that he had found it difficult to get a job teaching philosophy because of anti-Semitism[8], an explanation for personal failure that Felix would also eventually employ. Felix Cohen possessed a keen intelligence. He attended the City College of New York, where he rose in 1925 to become editor of *The Campus.* His early activism provoked such a storm of complaint, including one reader’s letter suggesting that “ungrateful kikes should get the hell out of here and go back to Trotsky’s paradise,” that he was dismissed by the magazine’s board. He left CCNY and later received an M.A. and Ph.D. in philosophy from Harvard University in 1927 and 1929, respectively. Cohen then entered Columbia Law School in 1928 and graduated in 1931. From his earliest days studying law, Cohen was destined to become a dedicated ethnic activist. Biographer Dalia Mitchell points out that Cohen’s generation of young Jewish lawyers “viewed the study of law as providing tool with which they could challenge the authority of the Anglo-Saxon elite in American life."[9] For Cohen, this involved the "personal hope that American law could remedy wrongs against Jews, specifically forced exclusion."[10] The primary weapon in this fight would be the promotion of pluralism within American law, both by expanding the concept of citizenship and weakening America's borders.

Although beginning his career with a short stint at an average law firm, Cohen's big break came thanks to FDR's momentous decision to nominate Felix Frankfurter to the Supreme Court. Previously reluctant to hire Jews, the legal establishment in Washington was thereafter inundated thanks to a wave of ethnic nepotism ushered in by Frankfurter. Cohen biographer Alice Kehoe remarks that "Frankfurter unabashedly recommended young Jewish lawyers for federal positions to the point that newspapers wrote of the unprecedented number of Jews hired and of fears that a "Jewish cabal" was taking over America."[11] Frankfurter was a close personal friend of Morris Cohen (the pair were also close friends with Horace Kallen), and when Frankfurter hired the family's neighbour Nathan Margold to oversee the legal team at Department of the Interior, it was a foregone conclusion that Margold would in turn hire Felix Cohen to join the team. Like the Cohens, Nathan Margold, whose son would later become one of the first major porn barons in America, was an early activist for multiculturalism and author of the 1933 "Margold Report" which called for increased "civil rights" for Blacks.

Legal and Ethnic Warfare

Together at the Interior, Margold and Cohen initially decided to promote pluralism by focusing on the position of Indians/Native Americans in American law. The approach was thought particularly suitable because Cohen's wife, Lucy Kramer, was an anthropologist working alongside Franz Boas (also a friend of Morris Cohen) at Columbia, where she focussed on promoting culturally relativistic understandings of Native American life. At one point, for example, Kramer wrote a manuscript titled *Red Man's Gifts to Modern America*, which was so overblown and unrealistic that it was rejected by her editor with the comment: "Sounds too much as though ballyhooing. Something which she wants to believe."[12]

Margold's intention was to bring Cohen, whose ideology was shaped by his Jewish origins and "Franz Boas's teaching of historical particularism and cultural relativism,"[13] into a leading position in Indian Affairs within the Interior, but the initial move to get Cohen appointed Associate Solicitor for Indian Affairs was complicated. Margold's boss and Secretary of the Interior was the Anglo-Saxon Harold Ickes, who recorded in his private diary "I had decided not to appoint a Jew if I could avoid it."[14] Ickes initially refused to hire Cohen, but made the mistake of explaining his reasons (suspicion of Jews) to someone else in the department. Legal historian Kevin Washburn comments "Ickes claims he was blackmailed into [hiring Cohen] when word got out that [anti-Semitism] was his reason."[15]

Cohen was thus appointed Associate Solicitor for Indian Affairs, and was set to work by Margold on a project that would transform the position of Indians/Native Americans in American law. One scholar has commented that, “though Cohen was still a young lawyer, he had highly sophisticated views of the law’s purpose and was working toward the development of a broader philosophy of cultural and legal pluralism. Indeed, his dissertation had addressed this theme, albeit in a broad theoretical manner.”[16] In one of the most prominent of Cohen’s legal changes in his new role, Indians/Native Americans automatically became United States citizens, whereas previously they could only become citizens via treaty.[17]

It’s interesting that Cohen’s Jewish biographers have been at pains to present Cohen as involving himself in the promotion of “Indian rights” for purely altruistic ends, whereas non-Jewish authors have been much more forthcoming in seeing Cohen as engaging in a kind of proxy legal war against White America and its racially exclusive approach to citizenship and immigration. University of Iowa’s Kevin Washburn has been particularly scathing of Jewish scholar Dalia Tsuk Mitchell’s glowing panegyric to Cohen, *Architect of Justice: Felix S. Cohen and the Founding of American Legal Pluralism*, and has asked:

> Was Cohen’s interest in Indian law and Indian people purely platonic, intellectual, and ideological, as Mitchell implicitly suggests, or was it driven in part or wholly by a sense of shared experience with other oppressed peoples? … Did Cohen’s Jewish identity — and his feelings of being an outsider to the then-ruling elite in the United States — affect his views about Indian tribes?[18]

Washburn is skeptical about Cohen’s selfless altruism to say the least. He points out that Cohen once wrote “The Indian plays much the same role in our American society that the Jews played in Germany.”[19] And while Cohen was, in Mitchell’s phrasing merely “impatient” with Anglo-Saxon America’s “particularism,” he was strident in his insistence that Jews should be able to continue their separate existence within the ‘Melting Pot,” viewing Jewish assimilation as “cultural death,”[20] and telling one colleague that he would “punch … in the nose” anyone who suggested Jews “ought to be beneficially assimilated into the Anglo-Saxon Protestant mainstream of American life.”[21] In Washburn’s view, there was a clear ethnic struggle, and Mitchell’s biography “fails to cast light on the darker aspects of Cohen’s personal experiences as a Jewish-American civil servant in mid-twentieth century America.”[22]

Immigration and Open Borders

The activities of Cohen, Margold, and other Jews within the Department of the Interior, both in relation to the expansion of Indian “rights,” and issues of immigration and citizenship more generally, eventually escalated to the stage where they prompted a reaction from the Anglo-Saxon establishment. In early 1939 Cohen began agitating for immigration reform within Interior, eventually latching onto the idea of “developing Alaska” by settling large numbers of European Jews in the state (the Alaska Development Bill—Kehoe states that the entire bill was written by Cohen[23]). In his Harvard-published *FDR and the Jews* (2013), Richard Breitman writes that in 1939 “Interior Department official Felix Cohen presented a report indicating that industrious immigrants would boost the Alaskan economy and an expanded population would bolster the nation’s defense.”[24] In a move of crypsis eerily prefiguring attempts to use John F. Kennedy as the face of propaganda intended to pave the way for the 1965 immigration act, Margold and Cohen chose a non-Jewish department figure to act as figurehead for the bill. Breitman writes:

> Undersecretary of the Interior Henry Slattery became its official sponsor, rather than Nathan Margold or Cohen, its senior proponents in Interior: for domestic consumption, the “Slattery Plan” sounded better politically than the “Cohen Plan.”[25]

While working on the bill, Cohen also published a lengthy article in the *National Lawyer’s Guild Quarterly* that essentially made the case for opening America’s borders to immigrants of all backgrounds. Titled “Exclusionary Immigration Laws: Their Social and Economic Consequences,” the essay was a full-frontal attack on Anglo-Saxon nativism. The article, which I have read in full, opens with a list of America’s exclusionary immigration laws, beginning with the 1882 act targeting Chinese migrants. Cohen remarks:

> Each of the foregoing statutes was based in part on economic or materialistic grounds, and in part upon theories of racial or cultural superiority. … Tolerance develops as a way of life when people realize that strange faces, strange accents, and strange ideas do not necessarily portend disaster. … The greatest danger to American institutions comes from those who could cut off the living stream [immigration] that has been the source of our national life. … The effect of such a cutting off of immigration as is proposed by various bills now pending in Congress would be to make the entire country more and more like those regions which have been untouched by immigration in the past century. Our standard of living would be lower, our illiteracy rates higher, our prejudice against minority races, minority creeds, and foreigners generally would be more intense. … The human rights of the citizen are safe only when the rights of the foreigner are protected.[26]

Cohen’s article was later published as a pamphlet by the American Jewish Committee, and was essentially the “skeleton” text upon which most of the propaganda for the 1965 Act was based, including “John F. Kennedy’s” (really, an ADL/AJC project) *Nation of Immigrants*. Cohen was also behind the AJC’s most prominent pro-immigration material. In his Princeton-published *Jews and Liberalism*, for example, Marc Dollinger points out that the American Jewish Committee’s March 1949 landmark statement on “Americanizing our Immigration Laws” had been written in full by Cohen.[27]

Despite the obvious self-interest of Jews like Cohen and Margold in advocating for such radical changes in American law, the pair maintained the charade even under intense questioning in Congress. David Wyman, in *Paper Walls: America and the Refugee Crisis, 1938–1941*, writes that during the hearings "witnesses for the bill repeatedly maintained its major objective was development of Alaska and that its refugee features were only incidental."[28] The two primary objectors to the bill were Robert R. Reynolds (Dem.) of North Carolina and Homer T. Bone (Dem.) of Washington. The pair questioned the given rationale behind the bill and "pressed these witnesses to agree that the legislation was really aimed mainly at helping [Jewish] refugees." Reynolds was notable for denouncing the bill as "just a smoke screen" for Jews "to get in the back door."

Cohen was, however, reluctant to give ground and maintained the charade, with Wyman reporting that Cohen "denied that the primary aim of the measure was to help refugees and stated that the immigration features were simply an essential means for carrying out the fundamental purpose of the bill, settlement of Alaska." He fooled no-one, and the bill was crushed.

The activities of Cohen, Margold, and other Jews within Interior had by the 1940s raised considerable consternation among the Anglo-Saxon establishment. Both Cohen and Margold had developed an "Indian New Deal" that "emphasized the state's obligation to protect the rights of minority groups" and "advocated constitutional protection for group rights."[29] The response was rapid, taking Cohen and his clique entirely by surprise. In early 1940, Cohen was removed from the Indian project in front of his own staff by Assistant Attorney General Norman Littell, who explained that Cohen's ongoing work on Indian affairs was found to have been of "inferior quality."[30] A few months later, Cohen, now more or less aimless within the department, wrote to a friend that he had in fact fallen victim to an anti-Semitic "purge," pointing out that all other individuals who had been fired alongside him were also Jewish (Abraham Glasser, Bernard Levinson, Theodore Spector, and Jacob Wasserman).[31] Cohen wrote that the firing was designed "to humiliate me personally before my staff and later to attack my scholarship and my character."[32] Kevin Washburn suggests that Cohen may not have been wrong in assuming that he was targeted as a Jew, but adds that Cohen's own activism played a role. In Washburn's words, "Cohen may have been too pro-Indian" and as a cosmopolitan Jew attempting to chip away at Anglo-Saxon "particularism." "Cohen was simply ill-matched to the task" of being a cooperative cog in the Interior's machine.[33] Most interesting of all is the fact that Littell had earlier expressed the opinion that anti-Semitism had some basis in genuine conflicts of interest, and had once highlighted Jews as stronger economic competitors than Anglo-Saxons.[34] In other words, the purge may well have been the retribution of WASPs suddenly aware of what Frankfurter's "Jewish cabal" was doing. In 1948, the increasingly sidelined Cohen left the department and never returned to government.

All of Cohen’s subsequent work is described by Mitchell as involving attempts “to make the American legal system more inclusive,” and until his death he retained “a personal sense of failure at his inability to build a pluralist [multicultural] state.”[35] Despite his individual failure, however, Mitchell insists that Cohen was extremely influential, and that his legacy was taken up by later activists. In Mitchell’s words, “even failed attempts to devise formalistic legal structures to accomplish pluralistic goals create peripheries where pluralism might flourish.”[36] In Cohen’s case, these peripheries were his introduction of Indian legislation and citizenship clauses that undermined the increasingly strong notion of the United States as a state designed to fulfil the destiny of Whites in a new continent. In this sense, Cohen’s activism and “peripheries” reached fulfilment in the 1965 Immigration Act, and in the multicultural America we see today.

Conclusion

Many of the events and tactics from Cohen’s career clearly anticipate later Jewish activism around the 1965 Immigration Act, as well as contemporary Jewish activism promoting immigration and multiculturalism. Of particular interest is the fact Jews like Cohen and Margold appear to have obtained their positions primarily through nepotism, and even blackmail, rather than merit. Interestingly, the possibility that threatening to expose one as an “anti-Semite” for not hiring a Jew could result in severe repercussions even during the 1930s shows that Jews had already made substantial progress in their ascent to elite status. MacDonald discusses this shift in his review of Joseph Bendersky’s *The Jewish Threat: ‘Anti-Semitic Politics of the U.S. Army*:

> It is remarkable that people like Lothrop Stoddard and Charles Lindbergh wrote numerous articles for the popular media, including *Collier’s*, the *Saturday Evening Post* and *Reader’s Digest* between World War I and World War II (p. 23). In 1920–1921, the *Saturday Evening Post* ran a series of 19 articles on Eastern European immigration emphasizing Jewish unassimilability and the Jewish association with Bolshevism. At the time, the *Post* was the most widely read magazine in the U.S., with a weekly readership of 2,000,000.
>
> The tide against the world view of the officers turned with the election of Roosevelt. ” Jews served prominently in his administration,” (p. 244) including Felix Frankfurter who had long been under scrutiny by MID [Military Intelligence Division] as a “dangerous Jewish radical” (p. 244). Jews had also won the intellectual debate: “Nazi racial ideology was under attack in the press as pseudo-science and fanatical bigotry.” (p. 244) Jews also had a powerful position in the media, including ownership of several large, influential newspapers (*New York Times*, *New York Post*, *Washington Post*, *Philadelphia Inquirer*, *Philadelphia Record* and *Pittsburgh Post-Gazette*), radio networks (CBS, the dominant radio network, and NBC, headed by David Sarnoff), and all of the major Hollywood movie studios (see MacDonald 1998/2001).

> It is remarkable that the word ‘Nordic’ disappeared by the 1930s although the restrictionists still had racialist views of Jews and themselves (p. 245). By 1938 eugenics was “shunned in public discourse of the day.” (p. 250) Whereas such ideas were commonplace in the mainstream media in the 1920s, General George van Horn Moseley’s 1938 talk on eugenics and its implications for immigration policy caused a furor when it was reported in the newspapers. Moseley was charged with anti-Semitism although he denied referring to Jews in his talk. The incident blew over, but “henceforth, the military determined to protect itself against charges of anti-Semitism that might sully its reputation or cause it political problems. … The army projected itself as an institution that would tolerate neither racism nor anti-Semitism” (p. 252-253).
>
> Moseley himself continued to attack the New Deal, saying it was manipulated by “the alien element in our midst” (p. 253) — obviously a coded reference to Jews. This time he was severely reprimanded and the press wouldn’t let it die. By early 1939, Moseley, who had retired from the army, became explicitly anti-Jewish, asserting that Jews wanted the U.S. to enter the proposed war in Europe and that the war would be waged for Jewish hegemony. He accused Jews of controlling the media and having a deep influence on the government. In 1939, he testified before the House Un-American Activities Committee on Jewish complicity in Communism and praised the Germans for dealing with the Jews properly (p. 256). But his testimony was beyond the pale by this time. As Bendersky notes, Moseley had only articulated the common Darwinian world view of the earlier generation, and he had asserted the common belief of an association of Jews with Communism. These views remained common in the army and elsewhere on the political right, but they were simply not stated publicly. And if they were, heads rolled and careers were ended.
>
> The new climate can also be seen in the fact that Lothrop Stoddard stopped referring to Jews completely in his lectures to the Army War College in the late 1930s, but continued to advocate eugenics and was sympathetic to Nazism in the late 1930s because it took the race notion seriously. By 1940, the tables had turned. Anti-Jewish attitudes came to be seen as subversive by the government, and the FBI alerted military intelligence that Lothrop Stoddard should be investigated as a security risk in the event of war (p. 280).

Finally, it is also noteworthy that Cohen, Margold and their co-ethnics in government harbored a clear sense of ethnic grievance against Whites which was accompanied by entirely unconvincing denials of self-interest and flamboyant displays of superficial altruism in relation to other minority groups (Blacks for Margold; Indians for Cohen). Of primary importance to these activists was the need to boost the position of non-Whites within the American legal structure, either by manipulating *what* it meant to be a citizen (and what ‘rights’ and ‘obligations’ that entailed), or by expanding *who* could become a citizen. These legal manipulations and reversals, and their occurrence in the context of what amounts to a very clear and often explicit clash of ethnic interests between dedicated Jewish activist lawyers and the WASP establishment, raise serious questions about whether America was really on a "liberal trajectory" in which the current multicultural status quo was an inevitability.

[1] D. Mitchell, *Architect of Justice: Felix S. Cohen and the Founding of American Legal Pluralism* (Itchaca: Cornell University Press, 2007), 5.

[2] S. Russell, "Review Essay: *Architect of Justice: Felix S. Cohen and the Founding of American Legal Pluralism," Wacazo Sa Review*, 23:2 (Fall 2008), 112-114 (113).

[3] J. Ray, "The Jew in the Text: What Christian Charters Tell Us About Medieval Jewish Society," *Medieval Encounters* 16, 2-4 (2010): 243-267.

[4] Mitchell, 7.

[5] *Ibid*, 1.

[6] *Ibid*, 3.

[7] *Ibid*, 16.

[8] *Ibid*, 15.

[9] *Ibid*, 32.

[10] *Ibid*, 7.

[11] A. B. Kehoe, *A Passion for the True and Just: Felix and Lucy Kramer Cohen and the Indian New Deal* (Tuscon: University of Arizona Press, 2014), 46.

[12] Kehoe, 86-7.

[13] *Ibid*, 5.

[14] K. K. Washburn, "Felix Cohen, anti-Semitism, and American Indian Law," *American Indian Law Review*, 33:2, 583-605 (603).

[15] *Ibid*.

[16] *Ibid*, 586.

[17] N. Pickus, *Immigration and Citizenship in the 21st Century* (New York: Rowman & Littlefield, 1998), 55.

[18] Washburn, 600 & 603.

[19] *Ibid*, 604.

[20] *Ibid*, 587.

[21] *Ibid*, 604.

[22] *Ibid*.

[23] Kehoe, 5.

[24] R. Breitman, *FDR and the Jews* (Harvard: Harvard University Press, 2013), 159.

[25] *Ibid.*

[26] Quotes taken from the reprint of the 1939 article which appeared in the *Contemporary Jewish Record*, 3:2, (March 1 1940), 141.

[27] M. Dollinger, *Jews and Liberalism* (Princeton: Princeton University Press, 2000), 268.

[28] D. Wyman, *Paper Walls: America and the Refugee Crisis, 1938-1941* (Plunkett Lake Press, 2019).

[29] Mitchell, 5.

[30] Washburn, 601.

[31] *Ibid*, 599 & 601.

[32] *Ibid*, 601.

[33] *Ibid*.

[34] *Ibid*, 602.

[35] Mitchell, 5 & 6.

[36] *Ibid*, 8.

“Thieves of Virtue”: A Confucian View of White Social Justice Moralism

theoccidentalobserver.net/2021/08/18/thieves-of-virtue-a-confucian-view-of-white-social-justice-moralism

Andrew Joyce, Ph.D. August 18, 2021

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“Your good, careful people of the villages are the thieves of virtue.”
Confucius, *The Analects*, 17.

“They agree with the current customs. They consent with an impure age. Their principles only appear to be right-heartedness and truth. Their conduct only appears to be disinterestedness and purity. All men are pleased with them, and they deem themselves to be right. But one cannot proceed with them to the principles of [the moral exemplars]. For this reason they are called “The thieves of virtue.”
D.C. Lau, *Mencius* (1970)[1]

One of the surest hallmarks of a cultural death spiral is omnipresent anomie and the universal deadening of the capacity to experience shock. Everything in culture becomes repetitive and suffocatingly numb. I was reminded of this back in June when a friend sent me a video from Wi Spa, a Korean spa in Los Angeles that played host to a controversy when a Black female customer complained without success that customers, including children, were being exposed to the penis of a naked transsexual in a female changing area. While some left-wing sources are now claiming that the Black woman was a Christian conservative who fabricated the complaint, the truth of the matter remains unclear. In any case, the footage was, to me, not remarkable for the allegations (now becoming all too real and predictable regardless of what really happened at Wi Spa), nor the attitude of the Black woman, or even the robotic and dismissive attitude of the staff, but rather for the intervention of a White Beta male who played the role of the quintessential Social Justice Warrior. This man insisted to the Black complainant that females could have a penis, showed total disregard for the children involved in the complaint, and did his utmost to rhetorically strut and preen in the manner of some kind of moralistic human peacock; maintaining one eye on the Black female while employing the other to scan the watching crowd for admiring gazes. The spectacle, sickening for so very many reasons, was all the more perverse for this sideshow.

The Woke 'Hero' of Wi Spa

The reasons behind behavior like this are not mysterious. There is a strong element of self-interest and a flow of social incentives for 'woke' behavior. A lot of people engage in 'social justice' interventions, both online and "in the real world," because they hope for social, financial, and professional rewards. In the same way that very many people in the age of the smartphone now fear being recorded and made viral as a new racist "Karen," there are a great many people who *want to go viral* as an anti-racist social hero.

While punishment for racism is permanent and perpetual, however, the rewards of anti-racism are merely fleeting and superfluous. The System *expects everyone* to be anti-racist and open to sexual deviance, and so the greatest reward it bestows is not to share its riches or status, reserved only for the elites and a handful of celebrity anti-racists, but instead to offer the common compliant man only the quiet relief of not being seen as antithetical to the hegemonic values of multiculturalism. In this sense, we deal not so much with the carrot and the stick, as the idea that the “carrot” is nothing more than a temporary and conditional avoidance of the stick.

To put it another way, one is anti-racist and woke purely and simply in order to avoid being categorized by the System as racist and bigoted. Among yet others (the “vicar’s daughters-types” once described so vividly by Jonathan Bowden), there is an element of pathological altruism. In these cases, we confront the dim-witted and naive, the prototypes of Dostoevsky’s *The Idiot*, but without that novel’s protagonist’s charm and redeeming qualities. Combined, these various types of White social justice moralist (the career climber, the fashion follower, the socially anxious, and the painfully naive) are fatal to all right-thinking, and are a major accelerator of decline.

So much, then, for explaining why people behave this way. But what are the moral mechanics at work, and how does this behavior impact matters on a wider social level? During some recent reading of Eastern philosophy, I encountered an interesting concept that might deserve at least some attention — the Confucian idea of the “thieves of virtue” or fake moralists. Confucius (551–479 BC) is an interesting figure for the consideration of White moral social justice trends because he was a traditionalist of his era and because he had a particular interest in the search for moral values in a rapidly changing social context. As such, he made a valuable contribution to developing a distinction between what could be seen as merely popularly moral and what was genuinely moral and sincere.

Confucius and Social Virtue

It’s worth briefly explaining who this ancient Chinese philosopher was, before suggesting why he might have some ideas even remotely applicable to contemporary Whites. Confucius was known in his lifetime as Kong Fuzi, or Master Kong. He was a court scholar who occupied, through a relatively novel meritocratic process, a position not unlike modern civil servants. Confucius sought to integrate the new meritocratic developments of ancient China into old ideals and traditions, and this effort to synthesize the old and the new led to his quest to develop a new moral philosophy with direct social implications. Despite the introduction of meritocracy and the partial replacement of aristocracy, Confucius was opposed to egalitarianism and upheld a strong belief in hierarchy and an innate inequality between men. Deep nobility (*junzi*) and virtue (*de*) could, however, be found throughout the hierarchy. If a lowly peasant understood and fully embraced his role within it, for example, he was no less virtuous and valuable than the man at top of the social pyramid. Everyone in the folk community had an important role to play. In this sense, his philosophy is a kind of national socialism, which stressed the ultimate importance of the community over social class. The social pyramid itself was made cohesive and coherent through the Five Constant Relationships: Sovereign-Subject; Parent-Child; Husband-Wife; Elder Sibling-Younger Sibling; and Friend-Friend. It should be pointed out, if it isn’t already obvious, that there is no room for the stranger or the foreigner in this scheme of social obligation and ritual.

Social obligation was itself made manifest through demonstrations of *Li*, which could be roughly translated as 'justice,' but could be more accurately described as ritual propriety. One encountered *Li* in ancestor worship, at weddings, at funerals, when giving or receiving gifts, and in everyday gestures of politeness such as bowing and using the correct mode of dress. These outwards signs were intended to reflected inner virtue, but only truly did so when performed with sincerity. It was sincerity, along with faithfulness and self-reflection, that really pointed to the genuinely moral and virtuous man.

Thieves of Virtue

The opinions of Confucius on those who merely perform *Li* without possessing inner virtue are found in the Analects, a collection of fragments of his writings and sayings compiled by his disciples. The Analects together comprise a predominantly political treatise, but the collection is also made up of aphorisms and anecdotes. In section 17 of the Analects, Confucius refers to "village worthies (xiang yuan 鄉愿)" and compares their empty moralism to "assuming a severe expression while being weak inside" and breaking into a home and committing burglary. The "worthy" exterior of the village moralists is thus stolen or unmerited. They are in fact hypocrites who, while critiquing all that is "bad," are themselves utterly devoid of virtue.

If Confucius's critique of these "village worthies" was solely limited to their hypocrisy then there would be limited value in applying his critique to contemporary White social justice moralists. We know full well that the majority of White self-styled anti-racists and woke activists are hypocrites. We know that most wealthy White multiculturalists do their very best to have their children educated in predominantly White schools, and to raise their families in predominantly White neighborhoods. The vast majority of people outwardly saying they're fine with gay marriage and the widespread acceptance of transsexualism secretly hope their children don't turn out that way. In an era in which pro-diversity propaganda is peaking—with no mainstream dissent, the fact remains that Whites are continuing to quietly self-segregate as much as their resources will allow. We live in an age where everyone proclaims the benefits of diversity while doing their very best to avoid it. Hypocrisy is endemic, and it is obvious.

But Confucius goes deeper than hypocrisy in his criticism of the village worthies, the 'woke' types of his era, stressing their role in the development of a kind of moral-social cancer that is catastrophic to national culture. In fact, Confucius's most pointed critique isn't that the village worthies wear masks, but that there is nothing to mask. They lack all sense of identity, possess no ideology, and are nothing more than chameleons who take on whatever face is considered attractive or laudable by the elites they want to appeal to.[2] In this sense, when considering our contemporary White social justice moralists (the career climber, the fashion follower, the socially anxious, and the painfully naive), all can be subsumed under the title of "village worthies" who are "thieves of virtue." All of them are fundamentally empty persons without authentic identity. A similar contemporary pop culture reference point would be the NPC (Non-Playable Character) meme developed by gamers to describe those who, like the background figures in video games, possess no agency or capacity for independent thought. Winnie Sung, commenting on this element of the Analects, writes:

> The appearance-only hypocrite, such as Confucius' village worthies, puts us in a special predicament. For someone who does not wear a mask cannot be unmasked. … There is nothing that we can expose when it comes to the village worthies because there is nothing underneath.[3]

This is particularly egregious for Confucius because identity is a foundation of integrity. The person of integrity is someone who preserves a sense of what identifies the person as essentially the person they are. Or, to put it another way, you need to understand yourself and who you are before you can claim that "you" stand for anything, let alone something as lofty as moral values. Someone who denies their own heritage, ethnic origins, and identity cannot sincerely proclaim any moral values because these values are not rooted in their own identity and are therefore both artificial and adopted. Sung writes:

> Assuming that having identifications is necessary for having an identity, since the village worthies do not have their own identifications, we cannot say what kind of person they really are. They do not have anything that they actually identify with, and hence do not have what is truly theirs. We cannot in their case say that there is any break between their practices and their true identity. The village worthies lack integrity not in the sense where one's identity is corrupted or concealed but because they do not even have their own identifications.[4]

Popular Moralism as Social Cancer

Accompanying instinctive self-segregation, there is an almost contradictory rise in culturally deracinated Whites keen to outwardly disavow the White past and condemn the White present. While the animosities of non-White ethnic groups can be easily understood in the context of inter-ethnic competition and their construction of past suffering at the hands of Whites (e.g., the lachrymose view of Jewish history common among Jews), White complicity in this process remains one of the strongest barriers to mounting a successful challenge against multiculturalism and multiracialism in the West. For Confucius, one of the most galling aspects of this behavior would be the tendency among some Whites to proclaim their status as a "White anti-racist" dedicated to spreading their ideology among other Whites. Confucius would object to such a self-designation, pointing out that such people are already devoid of any sense of White identity or what it means to be White, and that their interventions are thus inherently lacking in integrity and are essentially meaningless. There is thus no real "White anti-racism" but instead a phenomenon wherein empty persons mimic foreign ideas.

Because it is unnatural to loathe one's own group and identity, when Whites adopt anti-White or anti-racist positions, they are simply reflecting the values of others, particularly oppositional elites. Unfortunately, such behavior can become endemic because "village worthies," "thieves of virtue," or NPCs have an endless capacity to mimic fashion. Sung comments:

> At a larger scale, Confucius thinks that the presence of people who have no identity of their own, and merely reflect others' values, is a threat to the moral system. Mencius quotes Confucius as saying: 'Confucius said, "I detest what is specious. I detest the foxtail for fear it should pass for seedlings. I detest flattery for fear it should pass for what is right. I detest glibness for fear it should pass for the truthful. … I detest purple for fear it should pass for vermilion. I detest the village worthy for fear he should pass for the virtuous." Just like the color purple (which closely resembles vermillion) easily confuses people and misleads people in their choice, the village worthies, who look just like the virtuous people according to our current conceptions and appear attractive to the audience, easily confuse their audience and mislead the audience to think that they have the more attractive character than the genuinely virtuous people. The village worthies will pretend to have moral qualities that appeal to their audience, and will not pretend to have moral qualities that do not appeal to their audience. Hence, the village worthies will never fail a moral test from the perspective of their audience. Although a small group of genuinely virtuous people might be able to detect the village worthies' hypocrisy, they will not be able to convince the village worthies' audience that these seemingly gracious and attractive people are not what they appear.

Social Justice versus Authentic Justice

A formidable obstacle to forming a challenge to the multicultural status quo is the idea that such a challenge is inherently immoral. This is an idea that began with ethnically alien intellectuals and activists who have an obvious self-interest in promoting it. Then, gradually, and with increasing frequency following World War II, the idea was seeded among leading White "village worthies" (politicians, academics, cultural figures) until it reached critical cultural saturation. Accompanying ideas were then also inserted into social fashion, including the notion that any defense of White ethnic interests is immoral. The result has been exactly as Confucius predicted — a wholesale threat to the true moral order. Today, only a dwindling number of representatives of *junzi* remain in the West, the "small group of genuinely virtuous people" capable of detecting the hypocrisy and false moralism of the age. This is the group which roots its integrity in its identity, and doesn't feel the need to conceal the fact that its values are based in ethnic self-interest. Like the *junzi* of Confucius's time, this small core of authentically moral people are unable to convince the masses that the village worthies—these "seemingly gracious and attractive people" with their allegedly impeccable morals—are not what they appear.

And yet our morality is evidently both genuine and of an especially high type. One of the most important aspects of *Li* is a sense of what we in the West call “equity.” This is the idea that we should not necessarily follow the letter of the law, but the spirit of it. We don’t automatically reach for the punishment for theft, but try at least to take into consideration why the theft took place when considering the sentence. Inherent in equity is a sense of the dualism of man — the idea the Man is never entirely good, nor entirely bad. A good judge, aware of his own failings as a human, will seek the most humane punishment or resolution to a legal case. In the Western tradition, equity begins in antiquity with the writings of Aristotle (*epieikeia*) and with Roman law (*aequitas*), and it is also a strong element (if not the strongest) in Christianity, which critiques Man as a sinner but rejects the rule of Mosaic law (despite the baffling claim of Matthew 5:17) and proclaims the possibility of Man’s capacity for Good and his ultimate redemption. Equity is also strongly evident in the ancient writings of the Chinese, and in the dualist religions of the Indian sub-Continent and the Far East, especially Buddhism. All such instances contrast with the Judaic/Islamic worldview, which lacks equity and sees law (Torah-Shariah) as an end in itself. It should be noted that the Judaic worldview, which makes categorical moral demands, is especially conducive to the development of “village worthies” and “thieves of virtue.”

White social justice moralists lack equity and deny their own dual natures. One would think, given their many lofty proclamations, that one is dealing with saints. And yet it is commonplace to discover that this or that anti-racist politician or activist is corrupt, a pervert, a child abuser, a slanderer, or some other form of human pond scum. These people, riddled with all kinds of neuroses and obsessions, cling to anti-racism like a life raft, finding in it at least one meagre chance of passing themselves off as “good people.”

Anti-racism, it might be said, is the moral band-aid of our age, covering a multitude of sins. Confucius, on the other hand, would see “racism,” or the seeking of one’s own ethnic interests, as moral to the extent that it proceeds from tradition, from identity, and from the integrity bestowed by both. For Confucius, a war of conquest contains an honesty that a professed moral crusade does not. He would have little patience for contemporary hand-wringing about past European conquests or enslaving Africans. How can one proclaim selflessness when proclaiming selflessness brings one social rewards that benefit the self? Confucius compared this delusion of morality to banging a drum in search of a fugitive— those most loudly bleating about moral matters will always find that true morality eludes them. The man who seeks after his community’s material interests, on the other hand, will be sated by securing them and will not entertain self-delusion. His desires are universal, predicable, and capable of satisfaction. The posturing moralist, or “thief of virtue,” on the other hand, is a true annihilator, since he will not rest until his fashionable worldview, in all its banality, is universally imposed. In this view, Genghis Khan is the moral superior to Moses, and infinitely less dangerous to social order.

Conclusion

Confucius’s perspective on community morality offers a nuanced and interesting perspective on some of the troubling issues confronting Western societies today, especially the total dominance of multiculturalism and Leftism in moral discourse. One of the major problems confronting movements for the defense of White interests is the culturally ubiquitous idea that such a defense is intrinsically immoral, and this idea has advanced to such a degree that several forms of defending White interests have been criminalized. Confucius’s concept of the “thieves of virtue” undermines the claims of this mass false morality and points out that fashion and conformity can smother authentic virtue and morals. We live in an age when most Whites lack identity, and thus integrity, and we have witnessed a kind of mass chameleon effect where the goals of foreign elites are mimicked and parroted for short-term personal relief or reward. This is a threat to the authentic moral system—a system which derives its morality from tradition and identity. It is moral and a demonstration of virtue and nobility to defend and expand upon one’s ethnic interests. The man who claims instead to be a world citizen, or to love everyone, is a liar. Such a man is a thief of virtue.

[1] Lau, D.C. trans. 2003 [1970]. *Mencius.* London: Penguin Books.

[2] Sung, W. (2020). Confucius’s village worthies : hypocrites as thieves of virtue. Alston, C., Carpenter, A. & Wiseman. Rachael (Eds.), *Portraits of Integrity: 26 Case Studies from History, Literature and Philosophy* Bloomsbury Academic.

[3] *Ibid*.

[4] *Ibid*.

Sleepwalking into a Non-White Future

theoccidentalobserver.net/2021/09/01/sleepwalking-into-a-non-white-future

Andrew Joyce, Ph.D. September 1, 2021

"About six-in-ten White adults of all ages say the declining share of White people in the population is neither good nor bad for society." Pew Research Center, August 23 2021

I was fascinated and frustrated by a recent series of polls conducted by the Pew Research Center on attitudes toward America's declining White population. While there are several interesting layers to Pew's findings, the key message is that a significant majority of White respondents indicated that they feel the declining share of White people in the population is neither good nor bad for society. In other words, they feel that nothing will fundamentally change for them or their children despite their slide into minority status. Pew point out that "the 2020 census showed the U.S. had a shrinking non-Hispanic White population … down 3% – or about 5.1 million people – from 2010 to 2020. The decline was widespread geographically, with 35 states seeing drops in their non-Hispanic White populations." Pew contextualize this both in terms of immigration and natural increase among non-White populations, but also in terms of a rise in interracial marriages and the growing number of multiracial or multiethnic babies. While Whites retain the largest share of the American population among single-ethnic groups, Pew are clear that they are on an inexorable downward trajectory. The "non-Hispanic White population in the U.S. that identifies with a single race" is expected to fall below 50% by 2045.

H.L. Mencken once described faith as “an illogical belief in the occurrence of the improbable.” Intended primarily as a barb against the religious, I couldn’t help but find it appropriate to the 61% of White adults who told Pew that the momentous changes outlined above will have absolutely no effect on American society and culture. This is to say nothing of the 15% of respondents who told Pew that such a transformation is “good for society” or “very good.” I wouldn’t be at all surprised if this last figure was dominated by Jews in Whiteface (see Kevin MacDonald’s comments on Jennifer Rubin’s unmitigated joy at White decline), but the general picture of this survey is undeniably of a White population sleepwalking into a future that has every indication of being very bad indeed.

Who are the sleepwalkers? Pew stress that “differences by age are especially pronounced.” Among respondents aged between 18 and 29, 29% say White demographic decline is good for society, compared with 13% who say it is bad. By contrast, “32% of Americans ages 65 and older say this demographic shift is bad for society and only 6% say it is good.” While there are some predictable differences between Republican and Democratic voters on whether the transformation of America will be good or bad, almost identical percentages of respondents from each party commented that it would bring about no meaningful social change and was neither good nor bad (61% of Republicans vs. 62% Democrats). Education does not appear to have had a dramatic effect on responses. Among those with postgraduate degrees, 14% replied that White demographic decline would be “somewhat bad” or “very bad,” while 18% responded that it would be “somewhat good” or “very good.” The largest percentage, in keeping with responses broken down by age and politics, was the 69% of postgrad degree holders who asserted that the transformation of America would be neither good nor bad.

“Neither Good nor Bad”

At the risk of over-analyzing a seemingly straightforward statement, I think it’s worth reflecting on the mental processes and cultural messaging that might produce the sleepwalking response highlighted by Pew. The results themselves, one might argue, could be interpreted in a “glass half full/glass half empty” kind of way, and there’s an element of truth to this argument. After all, more than 80% of White respondents to Pew refused to describe White demographic decline in America as a good thing. In the context of the demonization of White history and culture on a mass scale, and the intensification of social pressure against any form of White self-assertion, such a result could be seen as a Pyrrhic victory. Kevin MacDonald, along with several other writers at this site, have shown that there is systemic incentivization for accelerating the decline of White influence and demography, from diversity promotion in industry and business to discrimination against Whites in education and employment. The overwhelming message of modern multicultural society is that White majorities anywhere, and in any walk of life, are inherently bad, and that the easiest and most conclusive method of achieving a better, more vibrant, and more just society involves reducing White representation and flooding every historically White nation or institution with an ethnic panoply. Despite my own deeply pessimistic nature, I must confess to a level of astonishment that in the midst of such a hostile cultural context only 1 in 5 agreed that White demographic decline would be good.

But how to explain the hesitancy to describe it as bad? Isn't it one of the most human instincts to regret loss of any kind? Each and every day, human beings regret the loss of loved ones, of wealth, of status, of youthful looks, of health, and of cherished possessions. White demographic decline, despite all propaganda, is clearly a harbinger of loss, indeed, massive loss. In simple terms, it marks a break in a chain of successive possession. You inherit land or possessions from an ancestor, and you pass it to a descendent, becoming in the course of that process an ancestor yourself. The United States of America has been a White project of successive possession since the days of the earliest colonies, and that project will come to an end on the day and hour that Whites cease to be capable of determining the direction of the nation. I say "capable of determining" rather than simply "determining" because there are clearly already hostile influential elites directing the course of contemporary America in ways antithetical to White interests. But a White majority at least entails the promise of hope that this situation can be rectified. The loss of the White majority is a loss of hope in recapturing the machinery and assets of the original project. After that Rubicon has been crossed, the only option will be to commence a new project that must have, at its heart, the recapturing of majority status.

Losing demographic control of White nations will resemble losing control of a car, since the consequences of being displaced on one's own territory have been shown in the vast course of human history to be catastrophic, *invariably being accompanied by a rise in violence, political subjugation, social ostracism, and dehumanization.* Everything our "woke" critics wish to say about historical White imperialism or dominance are simply truisms of the human animal wherever it is found. What they now decry, they will soon prescribe. The dominant will dominate, and being a minority, especially when you are not historically adapted and tactically equipped for that position (unlike the Jews who are extremely well adapted to it), is a position of vulnerability to be avoided at all costs. Those who point to the protected status of minorities across contemporary Western nations forget that this is a side-effect of a particularly nasty White political hallucination that will evaporate as soon as Whites fall into minority status themselves. Whites who believe they will be granted, in an inter-ethnic quid pro quo, legal privileges, preferential paths to employment, and outsized representation in everything from TV ads to government have clearly not been reading between the lines of the hostile mass propaganda. They are living in a fool's paradise. Where sleepwalking Whites expect reciprocity, they will find only revenge.

In less materialistic terms, White demographic decline is also a harbinger of profound cultural loss. The signs are already here. When was the last time you saw a media depiction of a normal, ethnically homogenous White community or even just a normal White family? White demographic decline means Whites will see less of themselves, or nothing at all, in the products of the culture they inhabit. The surrounding culture will, at best, become unrelatable and meaningless, and, at worst, incredibly hostile or dangerous. If culture is the method by which a people speaks to itself about itself and its aspirations, then Whites can expect to become culturally muted, hearing only the browbeating messages of foreigners and losing all natural sense of direction as a consequence. White culture will either be forced to develop on the small-scale, in isolated pockets of ethnic homogeneity, or it will atrophy and stagnate. Faced with the demonization of historical White culture, in which it is regarded and presented as having the potential to inspire future White "wrongs," White culture will also be subject to ever more aggressive erasure by the new dominant powers.

Liars, Cowards, and Gamblers

Faced with such potential losses, how and why have so many sleepwalkers conjured up a neutral, non-committal response? The first possibility, of course, is that deep down they hold more pessimistic views but are afraid to express them. All commentary on White Flight suggests that Whites abandon any area as soon as they become a minority, or even shrinking majority, in it. So how can people have neutral feelings for a process of decline on a national scale when they can't even stomach it on Main Street? Is it possible that the results from Pew merely reflect apprehension and anxiety on the part of Whites to express their true feelings on diversity? While interesting, I don't derive any comfort from this possibility. If there is so strong a sense of social fear that even an anonymous poll prompts evasion and disavowals of one's own interests then the level of cowardice would be such that all is lost anyway.

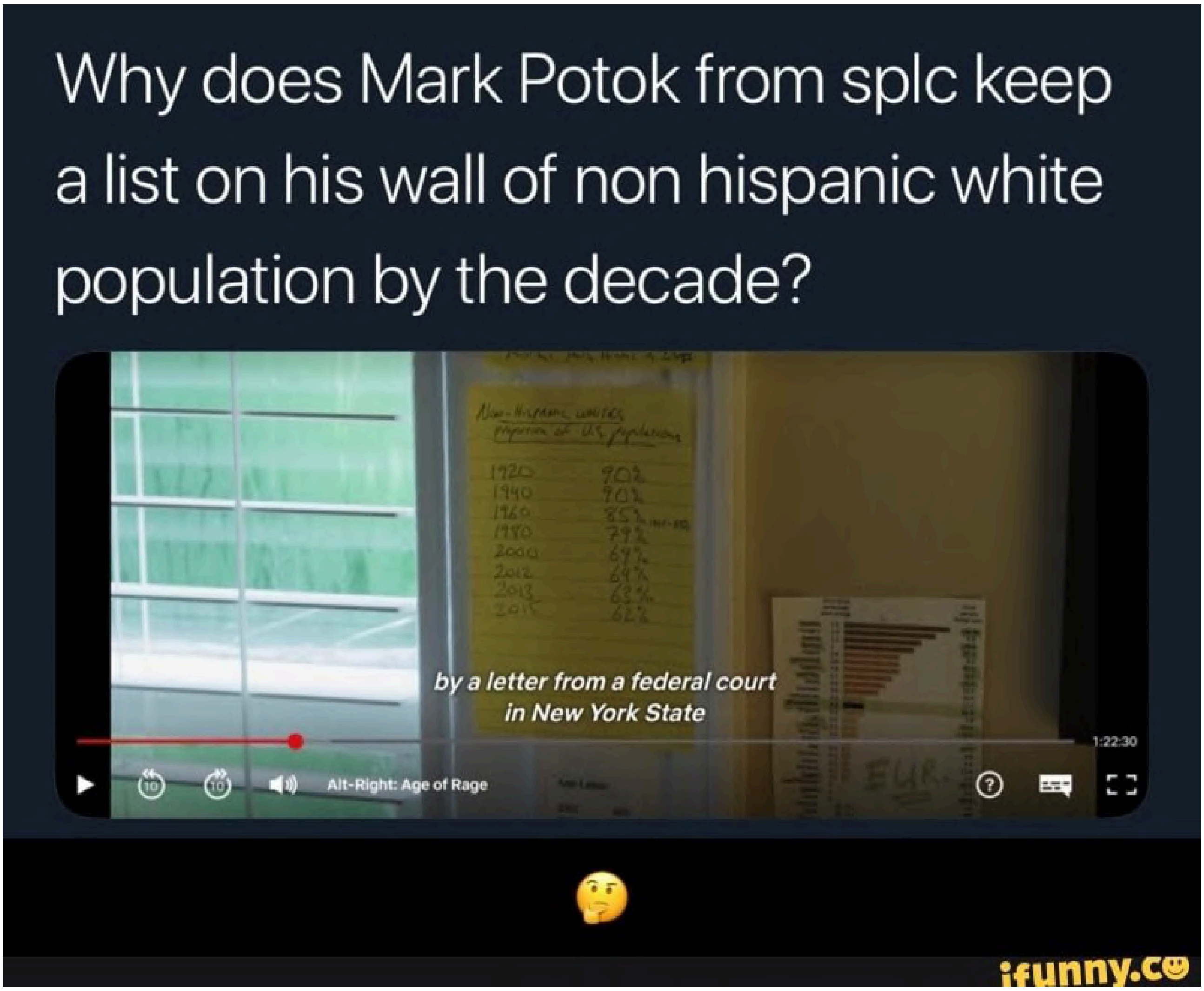
I believe, however, that the poll results are at least in some way accurate in reflecting the true, though confused, feelings of the White population. The overwhelming majority of answers are reflective of inertia — of an inability to decide. I believe that the majority of these answers arise from a place in the White mind that is only too aware that diversity isn't good, but also from a place that simply hasn't been culturally equipped to see a little further down the road. I believe most Whites have an instinctual apprehension that White decline will be bad for society, but that they are so bombarded with contrary messaging that they struggle to conceptualize in what ways that society will be bad. And, unlike White flight, if the entire nation tips non-White, where is there to go? White Flight will itself become redundant. Whites will be locked in with diversity. Is the only option then, from a psychological standpoint, to simply engage in denial and hope for the best? The Pew results suggest so.

Contemporary mass culture is also a psychological trap in the sense that the White multiculturalist becomes little more than a gambler. The man in a casino mindlessly inserting cash into a fruit machine does so in an entirely artificial environment. He feels comfortable even as he loses money. He loses sense of time, and he continues to insert cash and pull the lever because lights flash, wheels spin, and there is an occasional but dramatic clang of coins into a shiny steel pocket. These are his meagre rewards. He feels good when they happen, but eventually the rewards stop and he has nothing left to give. The thought that the system was against him all along, and that his losses were preordained and predictable may not even occur to him as he walks away semi-dazed and uncomfortable with himself. The White multiculturalist is aware, consciously or not, that if he makes certain affirming noises about diversity, then he will receive the social equivalent of the flashing lights, spinning wheels, and clanging coins. He'll attract many "likes," for example, or if he really hits the jackpot he might get a grant or a promotion. He continues to insert the required price of the machine—support for diversity, but he's ignorant, like the gambler, of the fact his environment is false and the system is designed for his bankruptcy. White demographic decline is the slowly emptying pocket of the gambler. Like all gamblers, the closer they get to the empty pocket, the more reckless and dramatic become the delusions of sudden winnings. For this reason, I expect that as White America's decline accelerates, we can expect a superficially contradictory state of affairs in which swathes of Whites really do convince themselves that it's for the best, and that society will be about to turn some magical Utopian corner. The gambler resists the thought that he was utterly stupid to ever have played the game. The multiculturalist will deny the suggestion that he contributes to his own downfall.

Fundamentally, this is what bothers me most about the Pew findings, and why I refuse the "glass half full" interpretation of them. Anyone suggesting that the dramatic changes in demography, power, and influence currently underway will be "neither good nor bad," is living in an artificial environment in the national casino. Anyone who cannot see the stark and imminent losses on the horizon is living in an eternal present, divorced from the past and unable to conceptualize the future. They have no idea that the hour is getting late.

"A Kind of Triumph"

Inertia among normal Whites is in stark contrast to the palpable increase in joy and excited anticipation of opposing factions (see Kevin MacDonald's latest piece examining the worst that Twitter has to offer). For the latter, there is no question of White decline being "neither bad nor good." White demographic decline is instead a massive victory. It's something so worthy of celebration, in fact, that they are counting down to it. Brookings Institute demographer William H. Frey, of unknown ethnic provenance, has opined in his 2018 *Diversity Explosion: How New Racial Demographics are Remaking America* that "these changes are a good-news story for America."[1] I find it endlessly fascinating that this prophet of good news gave his first major speech on the issue to, of all possible places, the American Jewish Committee at Houston's Beth Yeshurun synagogue.


Why does Mark Potok from splc keep a list on his wall of non hispanic white population by the decade?

by a letter from a federal court
in New York State

🤔

The remark that White America’s decline was a “good news story” reminded me of the British Jewish journalist Jonathan Freedland’s comments following the 2011 UK census. Freedland first pointed out that “the country is now less white and less Christian. In 2001, white people accounted for 91% of the total population. In the latest census, that figure is down five points to 86%.” For Freedland, 1948 was a pivotal year in British history because it “saw the arrival of the Windrush, the ship bearing the Caribbean migrants who would change the face of Britain.” He cajoled his readers into the belief that he is a jolly old Anglo-Saxon with clever references to “we” and “us,” arguing that “we should love the country we have become — informal, mixed, quirky — rather than the one we used to be.” Freedland then reported gleefully that “White Britons have become a minority in London, accounting for only 45% of the city’s population,” and ended his article with the astonishing remark that “the main story is surely that this country has undergone a radical transformation in this last decade and the ones before — and it has done so with relative peace and relative calm. No one will hand out any gold medals for that, but it’s a kind of triumph all the same.” Britain, like America, is undergoing its changes “with relative peace and relative calm” because it is also home to sleepwalkers, liars, cowards, and gamblers.

Conclusion

This is an unapologetically pessimistic essay, to the extent that its intention is not to demoralize but to assist with sharpening our vision of the problem at hand. This problem involves an artificial environment, a rigged system of temporary reward, and an ever-diminishing return for any Whites playing the dangerous game of diversity. In life you either gain or lose. There is no room for stasis. The idea that massive demographic change will be "neither good nor bad" is nothing more than an illogical belief in the occurrence of the improbable. The Pew findings indicate that any kind of White awakening to a full realization of the true nature of White decline will be a mammoth task.

[1] W. H. Frey, *Diversity Explosion: How New Racial Demographics are Remaking America* (Washington D.C.: Brookings Institute, 2018).

Review: The Perversion of Normality

theoccidentalobserver.net/2021/09/28/review-the-perversion-of-normality

Andrew Joyce, Ph.D.

September 28, 2021

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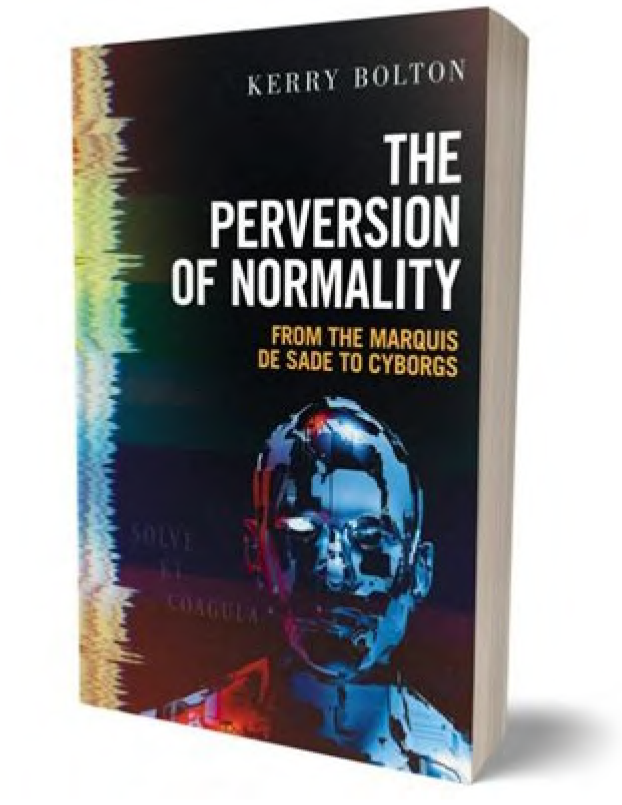
“This Jewish factor is significant and has been commented on by Jewish scholars. Yet when a Gentile scholar, Dr. Kevin MacDonald, an extensively experienced psychologist from California State University (Long Beach), examined Jewish involvement in Critical Theory and other subversive movements as a survival mechanism, he was vilified as an ‘anti-Semite’ and his conclusions and sources were brought into question with the standard and straw man arguments.”

Kerry Bolton
The Perversion of Normality: From the Marquis de Sade to Cyborgs
Arktos, 2021.

Since at least the 1960s, a war of increasingly global significance has been waged against human ‘primary ties’: the traditional family bond, faith, homeland, culture, and ethnicity. This aggression has been waged by a confluence of hostile groups including oligarchs and financiers, dysfunctional types who both promote and excel in filth and decay, and ethnic cliques motivated by extreme racial enmity. Connecting these various groups are a host of security agencies, NGOs, and technocrats, resulting in a bewildering swirl of attack points and subterfuge. If the Western peoples and their culture are locked in conflict, we are witnessing not a straightforward duel but a hyena attack. Faced with a large opponent, these hostile groups move simultaneously to both run the West to exhaustion and to tear chunks from its vital blood vessels. It is difficult indeed to find clarity in the middle of such a storm, which features degenerate perverts like the Marquis de Sade, the Rockefeller Foundation, Jewish intellectuals, the CIA, transgenderism, George Soros, and, most recently, the 'transhumanists.' Drawing on classics like Spengler's *Decline of the West* (recently republished by Arktos in two impressive hardback volumes), Kerry Bolton, perhaps the most prolific and controversial writer ever produced by New Zealand, has produced an admirable and exhaustive study on the perversion of normality in Western culture and society that offers some of the clearest analysis yet produced on how we came to arrive at this point of peak degeneracy. In the following review essay, I want to provide a summary of Bolton's findings, as well as some commentary on the content, purpose, and significance of the text.

One can perhaps sum up *The Perversion of Normality* best by describing it as a very lengthy (over 500 pages) and comprehensive exploration of the trajectory of Cultural Marxism in the West, complete with a preamble on degenerate Leftism and Freudianism, and without some of the usual apologetics for capitalism. The tone is scholarly, and the book is extremely well-referenced. The range of historical and contemporary material under discussion is very broad, indicating a life spent in deep research. Particularly impressive is the balance struck by the author. When embracing the topics under discussion, it's all too easy to lay undue emphasis on one factor over another, or to present a picture that isn't entirely convincing. In recent years, for example, I've noticed a tendency among some within White advocacy to argue that our problems are fundamentally caused by capitalist oligarchs, or by tendencies in liberalism, or by perverted leftists, and perhaps not so much by any ethnic agenda that may underpin any of these spheres. As indicated by the quote opening this essay, the narrative tapestry woven by Bolton has a strong ring of truth, and certain facts about the situation in which we currently find ourselves, no matter how uncomfortable or controversial, are addressed here in an unflinching manner. In Bolton's words,

> *The Perversion of Normality* examines an array of individuals, doctrines, and movements, most claiming to serve behind the banners of science, progress, and humanity. What seem to be divergent converge by what Dr Richard Spence, a genuine scholar, calls 'connecting the dots.' What emerges is a movement over the course of several hundred years, pushing forward an artificial construct in the name of 'humanity,' but for the benefit of a self-anointed elite of oligarchs and technocrats. In hellish pandemonium normality is toppled on its head, in the name of 'normality,' and the absurd, sick, and destructive become the new normal.


KERRY BOLTON
THE PERVERSION OF NORMALITY
FROM THE MARQUIS DE SADE TO CYBORGS
SOLVE ET COAGULA

Godfathers of Perversion

Bolton opens by taking aim at de Sade and Freud, identifying the latter as “one of the primary influences of the modern epoch. … Freudianism, combined with Marxism and heavily revised, has been a lethal formula for deconstructing the primary customs, ethos, traditions and faith of the West.” In fact, “the Freudo-Marxian world revolution has been more enduring and encompassing than Bolshevism, while ‘conservatives’ were worried about a ‘Moscow plot.’” In Bolton’s view, the clique responsible for bringing Freudo-Marxian thought to America is the Frankfurt Institute for Social Research. This will be old news, of course, to many of our readers, and especially those familiar with the work of Kevin MacDonald, but Bolton presents an array of mainstream historical sources which freshen up what remains a very radical and momentous discovery—that a very Jewish cast of characters were responsible for developing, spreading, and implementing many of the most destructive ideas of the twentieth and twenty-first centuries. At the heart of these ideas is the desire to fracture the host society/mass culture. Bolton:

> The focus of this Neo-Freudianism is on the individual detached from society. It is therefore a means of deconstructing and fracturing the social organism, which is why the Marxian theorists who created the Frankfurt Institute in 1923 found Freudianism to be such a useful ingredient in creating a new revolutionary synthesis. The organic bonds of family, state, faith, and ethos, disparaged as ‘primary ties’ in need of cutting, were portrayed as injurious to the individual well-being and as repressing the individual’s path to self-actualisation.

The author does an exceptional job of clarifying and explaining how the methodologies of those harboring ethnic grievances overlapped in utility with other interested parties. Bolton points out that Neo-Freudian interpretations of Man, particularly in relation to desire and gratification, were eagerly supported and adopted by capitalist elements. Bolton writes that

> the social sciences provided a doctrine for the rationalisation of instant ‘ego gratification’ that is the premise for expanding consumerism, and the fad of the new. Traditional—medieval—Western societies, with their religious foundation and repudiation of avarice as sinful, prohibited mercantile competition, advertising and marketing, without which modern capitalism could not function**.**

Bolton’s content on these various strands of aggressors, all of whom wish to cut the “primary ties” of the Western peoples, is exceptional, and does a great deal to demonstrate how something like CIA involvement with the Frankfurt School, and therefore the involvement and funding of non-Jews, doesn’t preclude a Jewish group evolutionary strategy. The simple fact is that, by the 1950s, many interested parties were interested in destroying much of Western society, as well as engaging in social engineering and control. Even among Whites, there has clearly been a strain of nihilistic and destructive perversion, the spiritual godfather of which is surely the Marquis de Sade. De Sade’s shadow is significant in Bolton’s treatment, reminding me of a similar place afforded to de Sade in the works of E. Michael Jones. Given de Sade’s writings on homosexuality and abortion, presented verbatim by Bolton and causing my blood to boil, it’s difficult to argue against the fact this monstrous pervert is one of the founders of our current age. For Bolton he represents a kind of demonic aberration of the Western soul, anticipating the dialectical materialism of Marx, the psychoanalysis of Freud, the sexology of Alfred Kinsey, the feminist birth control and abortion of Margaret Sanger, and the Critical Theory of Marcuse, Fromm, Adorno et al.

Following this introductory look at two of the central ghouls of the epoch, there are 27 chapters concerning aspects of the origins, history, funding, and implementation of Cultural Marxism, from the time of the Frankfurt School to the present day. These 27 chapters are then followed by further sections on population control, the United Nations, George Soros, “social deconstruction through ethnic diversity,” behavior modification, transhumanism, and posthumanism.

The bulk of the book concerns Cultural Marxism and, at over 350 pages, this section almost certainly guarantees new material for even the most serious student of the subject. Bolton defines Cultural Marxism as

> the ideological buttressing of anything that subverts traditional values and cultures, such as globalism; open borders; transgenderism; formlessness in arts; music; architecture; a hellish formlessness in general. The purpose is to deconstruct any vestiges of tradition in the name of ‘progress,’ the goal is to establish a nebulous

> mass humanity devoid of identity in regard to ethnos, land, and even gender, ironically called ‘identity politics.’ Dialectically, this push toward universal homogenisation is promoted in the name of being ‘different.’ … The Left and its globalist sponsors deconstruct in order to reconstruct.

Like Spengler, Bolton views capitalism and the Left as possessing the same essential outlook, since both see themselves as “part of the same historic process of internationalism.” In Bolton’s words,

> detachment and rootlessness allow for the unhampered movement of labour, so that people become economic units, as part of a global production process. This is why the Left are useless as opponents of globalisation: when the Left attack any restrictions on immigration as ‘racism,’ ‘xenophobia,’ and ‘Fascism,’ they are following the party-line of international capitalism. … As the philosopher-historian Oswald Spengler observed nearly a century ago, leftist movements operate in the interests of money (plutocracy); so-called ‘people’s revolts’ have served oligarchic interests since the Gracchus revolt in Rome. Bolshevism was funded by oligarchs. The situation remains.

The Left-Capitalist Nexus

The advance of Cultural Marxism is therefore primarily the responsibility of hostile Jewish intellectuals with ethnic grievances against the West and its peoples, of degenerate Whites who actually seek to frolic in a sea of filth, of avaricious capitalists who wish to see the elimination of all barriers to their potential accumulation of unprecedented riches, and of power-hungry governments seeking absolute social control. The primary weapon employed by all factions is the Freudo-Marxism Synthesis, which touted social engineering as a ‘therapy’ but possessed social control as its aim. This synthesis and its early promotion was of course Jewish in origin, and Bolton makes sure to hammer this point home. He repeatedly stresses that many of these figures are Jews, and that the Frankfurt School, its funders, and many other peripheral associations involved in early Cultural Marxism were “largely Jewish.” As such, several of Bolton’s chapters concerning early Cultural Marxism compliment material found in Kevin MacDonald’s *The Culture of Critique*. Referring to the works of Nathan Cofnas and others, Bolton has little patience for those suggesting that Cultural Marxism is little more than an empty ‘conspiracy theory,’ pointing out that while most treatments of Cultural Marxism are well-referenced and academically sound, most denunciations of the concept bear the hallmarks of conspiracy theory themselves, and rely on blunt condemnations of opponents as “racists” or “anti-Semites.”

One of the more interesting of Bolton’s 27 chapters on Cultural Marxism is “Funding for Social Sciences,” which documents the role of the Jewish financier Hermann Weil, and later his son Felix, in backing the Institute for Social Research. This Left-capitalist nexus drew a scathing comment from the German playwright Berthold Brecht, which could as easily be applied today to many of the vast, powerful corporations now preaching against homophobia and promoting ethnic dilution: “A rich old man dies, disturbed by the poverty of the world. In his will, he leaves a large sum to set up an institute which will do research on the source of this poverty. Which is of course himself.” The quote very nicely sums up the fact that huge amounts of money are being pumped into causes that are presented as “good” or “just,” but are in fact entirely designed to obscure the sources of exploitation and enhance social control. Even today, among the trustees of the major social science groups, such as the Social Science Research Council and the New School for Social Research, we find large numbers of major figures from international finance, frequently Jews. Bolton writes:

> Among the present directors of the Social Science Research Council is Michael Gellert [Jewish], who, as we have seen, is a trustee of the New School. Other interesting associations on the SSRC board include William H. Janeway [married to a Jew], a director of Warburg Pincus international investment firm; Peter Nager [Jewish], Principal of Skyview Ventures, a venture capitalist investment firm, and formerly a partner with the investment banking firm James D. Wolfensohn Inc., and Deutsche Bank; and José Sheinkman [Jewish], vice-president in the Financial Strategies of Goldman, Sachs & Co.

George Soros is perhaps the best example of Jewish international finance at work in contemporary society, and he receives a chapter of his own later in the book.

Bolton spends several chapters examining Cultural Marxist pseudo-scholarship and faux psychiatry. As well as a chapter looking at the concepts of social control and social engineering, there are individual treatments of behaviorism, on pathologizing morality, and the invention of psychiatric disorders to medicalize conservative political opinions or normal family relationships. The range of source material used here is impressive, and includes everything from Plato’s *The Republic* to actual instances of (almost exclusively Jewish) Freudo-Marxian psychobabble. Several chapters then follow that examine the overlap between the activist social scientists and the CIA, the history of which demonstrates separate streams of agitation, experimentation, and motivations. Bolton explains that “while the social scientists were often unaware of the CIA connections [and presumably the CIA was often unaware of the ethnic component of the activism of the social scientists], the extensive involvement of social scientists with Cold War projects was the result of a convergence of aims and ideologies in regard to the ‘control of human behavior.’”

Pathologizing the Normal, Targeting the Gentile

Much of this control was to be achieved by tackling what Erich Fromm called “the pathology of normalcy.” Bolton writes that the Frankfurt School advanced the idea that

> the way to mental health was to cut the individual from the ‘primary ties’ and set him adrift to pursue what in the parlance of the allied field of *humanistic psychology* becomes *self-actualisation*, regardless of where that leads, as in the self-actualised examples of the Marquis de Sade, Charles Manson, and Jim Jones; all paragons of liberalism. Should the individual become unhinged, the therapeutic state would be there to offer—or impose—the direction needed to reach the nirvana of ‘freedom’ and ‘happiness.’

While Bolton doesn’t make it clear in his book, presumably because it’s been so intensively covered by Kevin MacDonald, there was an obvious double-standard at play in the studies of “authoritarianism” conducted by the Frankfurt School which casts doubt on the idea that the cutting of *all* individuals from their ‘primary ties’ was the overarching goal of their work. In fact, it’s absolutely essential that such a claim be qualified with the fact that the only “primary ties” attacked by the Frankfurt School were those of White gentiles. Kevin MacDonald explains in *The Culture of Critique:*

> From the standpoint of the authors of *The Authoritarian Personality*, group consciousness in the majority is viewed as pathological because it tends necessarily to be opposed to Jews as a cohesive, unassimilated, and unassimilable minority group. Viewed from this perspective, the central agenda of *The Authoritarian Personality* is to pathologize gentile group strategies while nevertheless leaving open the possibility of Judaism as a minority group strategy. … Again, there is an implicit double standard: the complete abandonment of all in-group designations is the epitome of mental health for gentiles, whereas Jews are implicitly allowed to continue with a strong sense of in-group identity.

It goes without saying that one of the major strategies for selling this new interpretation of “mental health” among gentiles was the promotion of a hedonistic consumer society in which moral structures and inhibitions, particularly in the realm of sex, are removed. While marketed as involving unprecedented freedom and unlimited choice, what we have in fact witnessed is the emergence and expansion of what I’ve previously termed the “Culture of Sterility” in which permanence is scorned, real relationship bonds disintegrate, birth rates plummet, sex roles and identities dissolve, and in which people commodify each other as objects to be consumed and discarded in the same manner as any other contemporary product. Non-reproductive sexual behaviors, especially those of the homosexuals and gender benders, have been lauded by a corporate world only too eager to tap into their greater disposable incomes (lacking the “drain” of children) and lack of emotional attachment.

In *The Perversion of Normality*, Bolton points to the resurrection of de Sade by Wilhelm Reich, who added a “sexual reductionist” element to Freudo-Marxism. There are several chapters tracing the path of Reich’s ideas through to the present day, outlining in stark detail the devastating attack on the family witnessed in the West over the last 60 years.

Bolton stresses at the outset of his chapter on “Deconstructing the Primary Ties” that we again see a “convergence of aims between the Left and oligarchy” which both work for the “deconstruction of race, family, and gender, all of which must become ‘fluid’ ‘social constructs’ to expand globalisation.” Much of the material will be familiar to those well-versed in the work of Kevin MacDonald (editor’s insertion: and Andrew Joyce and other writers at *TOO*), and Bolton gives MacDonald due credit in a section titled “Jewish Factor” found within a chapter on “Dialectics of Critical Theory.”

The Birth of “Woke”

About halfway through the book, however, beginning with a chapter on the origins of the New Left, *The Perversion of Normality* moves into territory that will be more novel even for seasoned students of the subject matter. The tone of the book also gains somewhat in intensity, as it leaves more historical material and nears the critical juncture of our current situation. Opening this part of the book, Bolton takes aim at Magnus Hirschfeld (who I’ve discussed on a number of occasions), sexology (the Jewish origins of which I’ve covered here), and the work of Alfred Kinsey, a latter-day godfather of perversion who worked in tandem with Reich’s “Sex-Pol” in order to satisfy his own sick proclivities. Bolton then moves onto a sequence of critical events in the deconstruction of social and moral standards in the West, beginning with the removal of homosexuality from the category of aberrancy by the American Psychiatric Association (with the board of the APA later saying they made the decision based on the testimony of the Jewish psychiatrist Robert Spitzer). Bolton points out that “the Left took a long time to find that it had a ‘gay’ agenda,” and provides some correspondence between Marx and Engels in which both parties express their disgust at homosexuals, make fun of them, and ponder the prospect that certain elements would like to normalize such behavior by converting “this smut into theory.” Bolton points out that Marx would not have been amused by transgenderism, or any other deformations of original Marxist theory, and adds that by the early 1960s, the raison d’être of Critical Theory had become “the revision of Marxism and its synthesis with a revision of Freudianism to arrive at a new revolutionary theory.”

This new revolutionary theory can be found everywhere today in the form of ubiquitous “woke” politics, all of which results in the creation of isolated White consumers without tradition, without significant or meaningful social bonds, without group influence, and without any means of countering state or corporate power. The epitome of woke ideology is found in the now-celebrated and ubiquitous transsexual, who encapsulates the idea that

> You can be precisely what you want to be at any given time, or more probably what you are told you want to be by human relations ‘mediators’ and ‘facilitators,’ psychiatrists, counsellors; media, advertising, and entertainment industries. There can be no sense of permanence and duration, but rather a perpetual state of fluidity. In the name of ‘identity,’ any type of *organic identity* is destroyed until everyone

> becomes as nebulous as to slot into an amorphous mass ‘humanity’ according to the requirements of social engineering and social control.

Bolton moves on to a very interesting, and horrifying, discussion of the way in which some of Magnus Hirschfeld’s early propaganda techniques are now being used to indoctrinate children in contemporary New Zealand—through “Relationships and Sexuality Education (RSE).” The details mirror similar moves in other Western countries. Bolton:

> The reason why children are targeted so early is because that is when attitudes can be conditioned like Pavlov’s dogs, with rewards and punishments, at an age range that lacks developed critical faculties. Yet the RSE ‘guide’ states that children will be taught to exercise critical judgment. Nonsense. They will be told how to think. Children will not be able to critically judge the supposed ‘new evidence’ that is presented to them by RSE. … And how can the ‘evidence’ be weighed up anyway, if contrary studies are not included? Children are led along a course that conforms to liberal-globalist doctrines emanating from the UN and elsewhere, so that they are moulded into ‘world-citizens’ of the type required by globalisation.

Another useful contribution from Bolton is found in his chapter “Progressive Regression,” in which he examines the emasculation of the Western male and the role of feminism in contemporary culture and society. Bolton points out that the APA has now pathologized “traditional masculine ideology,” helping to create a general atmosphere of gender confusion that it then responds to by offering transgenderism as a supposedly healthy option to resolve. In Bolton’s words, the answer of the APA to mental health problems is “to accentuate the mobility of multiple identities, rather than encouraging a sense of permanence and rootedness in belonging to something tangible. All is in flux.”

The fifth and final section of the book is devoted to the issues of demographics and population control, and opens with a chapter on “The Myth of White Privilege.” It’s a very interesting chapter that highlights the fact that the common man of most Western nations benefitted little from Victorian colonialism or any other form of Western imperialism now trotted out by the “woke” as justification for demonizing the White race. Bolton stresses

> Under capitalism there is no common bond between the White industrialists/financiers and White proletarians: there was no kinship of race or even nationality, other than when the White proletariat was needed as cannon fodder for opening up overseas industrial expansion and markets; then a common ‘patriotism’ was invoked. Yet in the fantasy of the [woke activists], Whites ‘operate as a group to maintain certain advantages and to exclude other groups.’”

The book then moves to a section on “Social Deconstruction Through Ethnic Diversity,” which is complimented with a chapter devoted to the activities of George Soros. The text then comes to a close with a brief discussion of the efforts of several tech oligarchs to develop implantable brain-machine interfaces (BMIs) that, in Bolton’s view, will “enable instant mind-control, without long processes of indoctrination or brainwashing." This opens us to "a world that no longer acknowledges humans as organic beings, so bereft of organic consciousness that children can be laboratory-manufactured, and raised without the need for the 'restrictions' of the parental bond."

Concluding Remarks

Kerry Bolton's *The Perversion of Normality* is a comprehensive, well-written, and well-referenced exploration of the concerted and multifaceted attack on Western social, moral, and cultural mores. In terms of breath of subject matter discussed, I can think of no significant rival text, with my only proviso being that the book represents a kind of introductory guidebook for many of the topics and will therefore require supplementary reading (e.g., the writers at *TOO*) for a deep grasp of any of the matters under discussion. Some of the chapters were extremely short, which increased the pace of the book and reminded me more than a little of the style and structure of Alain de Benoist's *View from the Right*. That being said, this is an extremely detailed book that will hold novel revelations for everyone, and its references and bibliography are a treasure trove in their own right.

My biggest compliment for the book is simply that I admire its approach and, as someone who laments the passing or warping of such terms as "normal," Bolton's text is a welcome catalogue of the ideas, personalities, movements, and systems that have conspired to drag Western society into the dirt. Being a kind of narrative history, there are no solutions to our crisis offered here. It is descriptive rather than prescriptive. Bolton's approach, in common with that of many of us, is to document what has happened as clearly and professionally as possible in the hope that this knowledge alone will inspire future generations to crack the puzzle of how to reverse the pattern of decline. In my opinion, Bolton accomplishes his documentary task with great success and I warmly congratulate him on this work.

The Petty Successes of Multiculturalism

theoccidentalobserver.net/2021/10/06/the-petty-successes-of-multiculturalism

Andrew Joyce, Ph.D.

October 6, 2021

I very much enjoyed Tobias Langdon's thoughts on "The Leftist War on Identity, Nationality and Biology." Of particular interest were Langdon's comments on Emma Raducanu, a mixed-race (Chinese-Romanian) tennis player who won the US Open and who has been lauded and celebrated, in Britain and elsewhere, as the best of British multiculturalism, if not the best of a new, superior kind of mixed-race human. Tobias rightly pointed out that the basic problem is that Raducanu isn't British, and "it's precisely because she isn't British that lots of other people who aren't British either have been eager to pretend that she is British and to celebrate her victory." In the following essay, I want to adopt a slightly different approach to the celebration of Raducanu, exploring not only the hypocrisy and blindspots of multiculturalists, which are only too well known, but also the tensions within liberalism on this very subject. One of the most sober and sensible comments on the Raducanu episode, for example, was made by multiculturalist Sunder Katwala, of British Future, a "thinktank that promotes debate about immigration and integration." Katwala "warned people with liberal views on immigration against using her as a "gotcha" argument," and stressed that cases like Raducanu are "exceptional stories." I'd argue that they are also, in the final analysis, petty successes trotted out in carefully styled propaganda to mask a multitude of multicultural sins.

Bread and Circuses

As explored in a fascinating book by Patrick Brantlinger, the phrase ‘Bread and Circuses’ has long been associated with theories that have treated mass culture as either a symptom or a cause of social decadence. It’s also true, however, that ‘Bread and Circuses’ is perhaps the finest phrase for encapsulating the marketed appeal of multiculturalism. What better way to describe the fixation on cuisine and sports that sum up *in toto* the alleged “contributions” of ethnic diversity to European society? Exotic food and sporting spectacles are societal luxuries whose importance is directly correlated to the development of what Spengler called “the world-city,” in which men live in nothing but an “artificial footing.”[1] And the celebrations accompanying Emma Raducanu, insofar as they moved beyond her victory in a tennis match and suggested broader social importance, are nothing if not artificial. It’s perfectly clear that Raducanu’s win at the US Open will have no impact on the lives of average Britons, except perhaps to further brainwash them into believing that this tennis player, by some form of socio-political alchemy, embodies all that they should aspire to. *Meridian Magazine*, for example, argues that:

> [Raducanu’s] victory and meteoric rise into superstardom cannot, or rather should not, be viewed in isolation, as a sole, personal success but as a symbolic victory for British diversity in the face of the xenophobia that remains rooted in shadowy sections of British society. In fact, Raducanu’s victory may help transform British society for the better, in a way far beyond the control of her racket. Raducanu is emblematic of a global citizen.

Although Tobias Langdon has rightly pointed out that much of the celebration around Raducanu has come from ethnic minorities, it’s also very clear that many younger Whites, groomed from birth to be “global citizens” and now coming of age, are some of the most active and prominent purveyors of this garbage. The *Meridian Magazine* piece, for example, was written by a young English female college student, who further displays her thorough indoctrination by suggesting that

given both the cultural richness of Raducanu’s roots and her expertise on the court, *we are fortunate to hail her victory as a British one*. Not unlike 2021’s esteemed England football squad, which also champions British diversity with just three players from the squad (Pickford, Shaw, and Stones) having exclusively English roots, Raducanu’s case is serving as a reminder that *our diversity and multiculturalism is what strengthens us*. It allows us to take centre stage—or court—and draw upon a multitude of experiences that ultimately place us, both *as individuals and as a society, in an advantageous position*. And this, therefore, is a beacon of positivity against the darkness of xenophobia. [emphasis added]

Contradictions

This is a very short paragraph that manages to include a wealth of puzzling contradictions. The first sentence suggests that a nation should be proud of winners it merely adopts. Raducanu arrived in Britain aged two, which is very young and confirms a British contribution to her training [we also know, however, that Raducanu received training at the sports academy in Shenyang, her mother's home town], but claiming her success as a British one is not fundamentally different in a biological sense from the Arab oil states and their practice of hiring what have been termed "sports mercenaries." Kenyan runners and Bulgarian weightlifters, for example, have been granted citizenship in countries like Qatar to compete internationally in pursuit of medals and international victories that would otherwise elude these nations. While portrayed as cynical and crass, these Arab states are arguably more authentic in protecting their citizenship laws, given that these laws are incredibly rigid and are based on the concern "that foreigners might have an adverse influence on [the region's] dynastic political system and conservative culture based on deep-rooted tribal values that are already considered under threat." These states are happy to hand a passport to a handful of elite athletes, and for a specific purpose, but not to masses of "enriching" migrants. In other words, the oil states are happy to exploit the multicultural nationality game insofar as it relates to sports alone. They are not foolish enough to believe that a victory on a sports field will enrich their society or culture.

The West, on the other hand, celebrates its sporting mercenaries while indulging the idea that sports victories or exotic recipes are genuine reflections of a functioning and enriched society. This jarring contradiction is best exemplified in reactions to Nigel Farage's offer of congratulations to Raducanu. Farage was heavily criticized as a hypocrite because of past statements he had made to the effect that Romanian crime statistics in Britain were "eye-watering," and had added: "I was asked a question if a group of Romanian men moved in next to you, would you be concerned. If you lived in London, I think you would be."

For liberals and offended ethnic minorities Farage's two actions are contradictory, and yet they shouldn't be. It's perfectly possible to offer congratulations on an individual sporting victory without accepting that it dramatically alters known social conditions. The website *Police Professional*, for example, reports that

> The lifting of employment restrictions by the European Union (EU) has seen a massive spike in crime statistics in the UK. Arrests of suspected Romanian criminals more than doubled when the eastern European nationals were first allowed to work in Britain. Transitional controls were imposed by member states on Romania and its neighbour Bulgaria, considered the poor relations of the bloc, when they joined the EU in 2007. Their rights to work and claim benefits were restricted for their first seven years of membership until January 1, 2014. At the end of 2013, the number of Romanians arrested stood at 7,383. That figure rocketed to 17,398 in 2014 with 18,127 Romanians arrested in England and Wales last year — a rise of 145 per cent in just two years.

I'd say this is eye-watering and, as Farage argued, a cause for concern. The added elephant in the room is of course the difference between more economically successful and capable ethnic Romanian nationals and masses of more socially problematic Roma gypsies, who are responsible for most of the "Romanian" crime statistics. I've seen no evidence that Emma Raducanu's father is of Roma gypsy descent, and in fact she seems to have enjoyed an upper middle-class upbringing filled with a "hectic lifestyle of ballet, horse riding, swimming and go-karting." In short, Nigel Farage is not a hypocrite, and his two actions are not contradictory.

Georgina Lawton, writing for the *Guardian*, has argued that "Raducanu is living proof of the way a country that celebrates cultural difference can succeed." No, she isn't. She's living proof that a young woman of Euro-Asian parentage can do well academically and become extremely proficient at tennis. This wouldn't surprise even the most hardened racialist. The fact of the matter is that, in the context of "good news," Liberals and their allies want us to take an individual story and expand it to group level ("successful ethnic athlete = successful multiethnic culture"), while in the context of bad news they want us to take a group story and reduce it to individuals ("negative group crime statistics shouldn't be acknowledged because we're all individuals"). In other words, ethnicity can only be considered at group level if it leads to praise. This is the fundamental contradiction of multiculturalism, and it stands in stark contrast to the position of so-called "racists" who adopt a truly holistic view of race and the individual that is without any such contradictions — I can praise a Ugandan sprinter without believing 200,000 Ugandans will make life in my home nation considerably better.

The Discomfort of Success and the Question of "Contributions"

Another uncomfortable question raised by the Raducanu episode is the issue of immigrant "contributions" to the host society. Sunder Katwala, of British Future, worries that stories like that of Raducanu "give a popular image of the positive contribution of migration and integration, and that has a positive element, as long as it's not overplayed." Another representative of a British multiculturalist group is concerned that "valuing immigrants and refugees in the UK is sort of predicated on being successful and giving back a contribution rather than just being human." Both comments reveal a further contradiction of multiculturalism; that despite talk of oppression and discrimination, some ethnic minorities are significantly and stubbornly more successful than others. The school grades of Asians, for example, remain light years ahead of those of Africans, and the gap in statistics for expulsions and suspensions from schools is equally cavernous. These facts are a brutal rejoinder to claims of oppressive Whiteness, and they are the reason why all celebrations of successful immigrants occur against a much greater shadow of failure, welfare dependance, social degradation, and crime. Success it seems, can be a burden too much to bear for the unsuccessful. In this context, it is hardly surprising to find a quote like that above, where a shamed and uneasy multiculturalist appeals for immigrants to be celebrated simply, and ridiculously, for "being human."

Further, some immigrant "contributions" are questionable even on their own terms. Take, for example, Derek Taylor's 2013 "Thank you for your business": The Jewish Contribution to the British Economy, a quite shameless panegyric to the Jewish penchant for wealth accumulation. Tucked in among ridiculous tales of Jews inventing jigsaw puzzles [they didn't; the first jigsaw puzzle was invented by London mapmaker John Spilsbury in the 1760s], and postcards [they didn't; the first picture postcard is credited to Theodore Hook, an English Man of Letters], are very light references to their more solidly documented role in the development of British pornography and gambling. It was Richard 'Dirty Des' Desmond, the son of Latvian and Ukrainian Jews, who first introduced mass-produced pornography into Britain, and who 'pioneered' "the first pornographic channel available on satellite television in the UK." He also "ran a premium rate phone sex company until 1988 when he sold the business after British Telecom raised concerns about the content." That's quite a contribution. Equally impressive is the Jewish contribution to gambling everywhere, not least Britain and the United States. I was amused recently to read an essay on Jews and gambling that admitted that Jews were pre-eminent in the development of American gambling. The piece claimed "the Jewish appetite for [sports gambling] (and probably for wagering of all kinds) remains mysterious."[2] I've approached this sentence from multiple angles, but can't find the mystery in Jews engaging in risk to find profit without labor. Nothing, in fact, would seem more matter of fact. It's certainly matter of fact in Britain, where Liam O'Brien has pointed out that

> all of the 'Big Three' bookmakers have had a significant Jewish input. Coral was founded by Joe Coral from a Polish-Jewish background while Ladbrokes, originally a company catering for the upper classes only became a major company under the stewardship of Max Parker and his nephew Cyril Stein whose family were of Russian-Jewish origin. Stein was a major philanthropist for numerous Jewish and Israeli causes throughout his career. [This is a good example of using vice to facilitate large-scale transfer of wealth from Gentile to Jewish communities.] William Hill acquired a significant Jewish connection when it bought the more than 600 shops of Stanley Racing owned by Lord Steinburg.[3]

The tension at the heart of such immigrant "contributions" is explored admirably by the website jewishcontributions.com, which appears to have adopted, and I must say perfected, an approach I employed back in 2015-16 through a subtle and satirical Twitter account named "Skype Directory." At the heart of the approach is the contradiction of multiculturalism — that multiculturalism will celebrate the "contributions" it feels are worthy of celebration while hiding "contributions" it feels might be regarded negatively. What Skype Directory did, and what *Jewish Contributions* do, is to highlight the shadow behind the fanfare, or to do a kind of double-take at the other side of those things claimed as Jewish successes or achievements. When Jewish magazines, for example, claim that Jews brought America to the tipping point on gay marriage, the approach dictates that such a claim be highlighted and presented in its own right. The same can be said for the Jewish "contribution" to transgenderism, feminism, abortion, etc. While these may be celebrated liberal values, you can be sure that Jews would only welcome a spotlight on their role in certain very limited circumstances. If the "celebration" of their role became a little too loud, you can be sure that such applause would not be welcome. Joe Biden learned this back in 2013 when Jewish activists were offended when he praised Jewish power and influence:

> Joe Biden should know the ground rules by now. You can praise the contributions of individual Jews. It's totally permissible to wax eloquent on the accomplishments of Sigmund Freud, Jonas Salk, or Albert Einstein—perhaps even implying that humanity would never have come on these ideas and thus be infinitely poorer for it. … You can even praise the Jewish community's role in enacting public policy on which there is a broad consensus, such as the Civil Rights movement.
>
> But you can't imply that Jews have real power and have used it to push America in directions most Americans don't want to go or obviously conflict with the legitimate interests of other groups—particularly Whites. … [Biden]: "I bet you 85 percent of those changes, whether it's in Hollywood or social media are a consequence of Jewish leaders in the industry. The influence is immense, the influence is immense. And, I might add, it is all to the good."

And if Jews are in some way shamed or fearful regarding wider awareness of their "contribution," what is the true nature of that contribution after all?

The Success of Multiculturalism?

It's really quite strange that a tennis match has been used to demonstrate that diversity is our strength rather than, say, government data on crime and social cohesion. It's in the latter that we find a true, broad, and far-reaching multicultural contribution. In Britain, Black men are apparently 5.4 times more likely than White men to be arrested for drug offences, and young Black men were 10.5 times more likely than young White men to be arrested for robbery. That's quite a contribution. There's also a contribution to weapons-based violent crime:

> When compared to 2014, an increase in prosecutions was seen across all ethnic groups, apart from those categorised as White, which saw a decrease of 2% in prosecutions. In 2018, ethnic minority groups were overrepresented for prosecutions of possession of weapons offences, accounting for 30% of all prosecutions in this category. Of all prosecutions for possession of weapons offences, "possession of an article with a blade or point" made up 59% of prosecutions. The Metropolitan police force (London) area accounted for 66% of all Black defendants prosecuted for this offence, compared with 14% for White defendants.

Blacks, Pakistanis, Bangladeshis, and those of mixed-race have also been found to consume welfare payments in astonishing numbers relative to their share of the population. Another contribution! This is to say nothing of the growing agitation for the removal of historical monuments said to offend the sensibilities of these people. Ethnically motivated iconoclasm is unquestionably a contribution.

These things, we should remember, like Raducanu's tennis victory, "allow us to take centre stage—or court—and draw upon a multitude of experiences that ultimately place us, both *as individuals and as a society, in an advantageous position*." I don't know about you, but I'm having trouble seeing just how advantageous my position is. Maybe I just need to celebrate these people for being "simply human." Maybe I need to live in one of Spengler's "World-cities." Maybe I need to throw myself into being a "global citizen." Or maybe, just maybe, these multicultural "successes" are nothing but bread and circuses for the ignorant and the willfully corrupt.

[1] O. Spengler, *The Decline of the West: Volume II: Perspectives of World History* (London: Arktos, 2021), 125-6.

[2] E. Mendelsohn (ed), *Jews and the Sporting Life: Studies in Contemporary Jewry Vol. XXIII* (Oxford: Oxford University Press, 2008), 64.

[3] L. O'Brien, *What's the SP?* (eBook Partnership, 2014).

On Jews and Vampires

theoccidentalobserver.net/2021/11/19/on-jews-and-vampires

Andrew Joyce, Ph.D.

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During the Halloween festivities a few weeks ago it seemed to me a timely opportunity to indulge my interest in the darker, horror-tinged aspects of European folklore concerning Jews. I've been intrigued in recent years by a growing literature connecting vampire tales, both early modern and modern, with the history of the European-Jewish interaction.[1] Much of this literature argues that vampires are for the most part proxy figures for European anxieties about Jews, with the vampire figure, and allegories painting Jews as vampires, acting as dehumanizing mechanisms facilitating the alleged oppression of Jewish people. While I tend to agree that vampire allegories have been weaponized against Jews, especially between the years 1880 and 1945, this is hardly interesting in itself. All groups engage in dehumanizing strategies against opposing factions, and these strategies are found as much in the Talmud as they are anywhere else.[2] My interest then, is not in the fact that Europeans may have designed, or tinkered with, the image of the vampire in order to attack the Jews, but what exactly may be said about Jews in the depiction of the vampire, and why.

The Uses of the Mainstream

Despite itself, mainstream scholarship is quite useful in answering such questions. One of the primary features of my work at *The Occidental Observer* over the last nine years has been an attempt to show that our ideas are not disconnected from mainstream scholarship, and that plenty of truth can be found in mainstream texts. No clearer exposition of Jewish hoaxes and lies connected with the so-called Russian Pogroms, for example, can be found outside of John Doyle Klier's Oxford-published *Russians, Jews, and the Pogroms of 1881–1882*. Klier argued that contemporary Jewish accounts of the pogroms should be treated with "extreme caution," with many of the most popular and influential "flatly contradicted by the archival record."[3] I have also praised the work of medievalist and folklorist Gillian Bennett, who overturned many years of Jewish portrayals of the so-called Blood Libel as a kind of mass European psychosis by arguing for their rational origin in that "where accusations of ritual murder where made in this period … it is more probable that they were cause célèbres around which anti-Jewish feeling could crystallize, rather than the cause of anti-Semitism in the first place."[4] My theory that Jewish scholars engage in nepotism to exaggerate the importance of their co-ethnics in forming European culture is based on the work of Dutch Spinoza expert Hubertus G. Hubbeling who wrote that "there are some Jewish writers who emphasize very strongly the importance of Spinoza's contribution to the development of democratic ideas. … According to the opinion of the present writer Spinoza's importance is exaggerated here."[5] Also praised in the course of my work is Hannah Johnson, another talented academic who single-handedly demolished the influential but heavily compromised pro-Jewish work of historian Gavin Langmuir and argued that his theories of anti-Semitism offered nothing more than a "one dimensional model of conflict between an intolerant Christian community and its passive Jewish victims."[6]

I therefore find it extremely amusing when my work is characterized as anti-Semitic or bigoted, given that my four primary positions and discussion points (Jews have lied to themselves and others about significant aspects of their history; anti-Semitism has a rational basis; Jews behave in a nepotistic fashion in academia and other spheres of influence; and, Jewish historiography is little more than a one-sided story of blameless victimhood) are derived not from "neo-Nazi" pamphlets, but from leading scholars from some of the world's best universities. You could say I was "red-pilled" by the mainstream, which, we should remember, also once included Kevin MacDonald and his trilogy on the Jews until it was decided to ostracize MacDonald and his work in every way imaginable in order to reassert the lachrymose interpretation of Jewish historical karma.

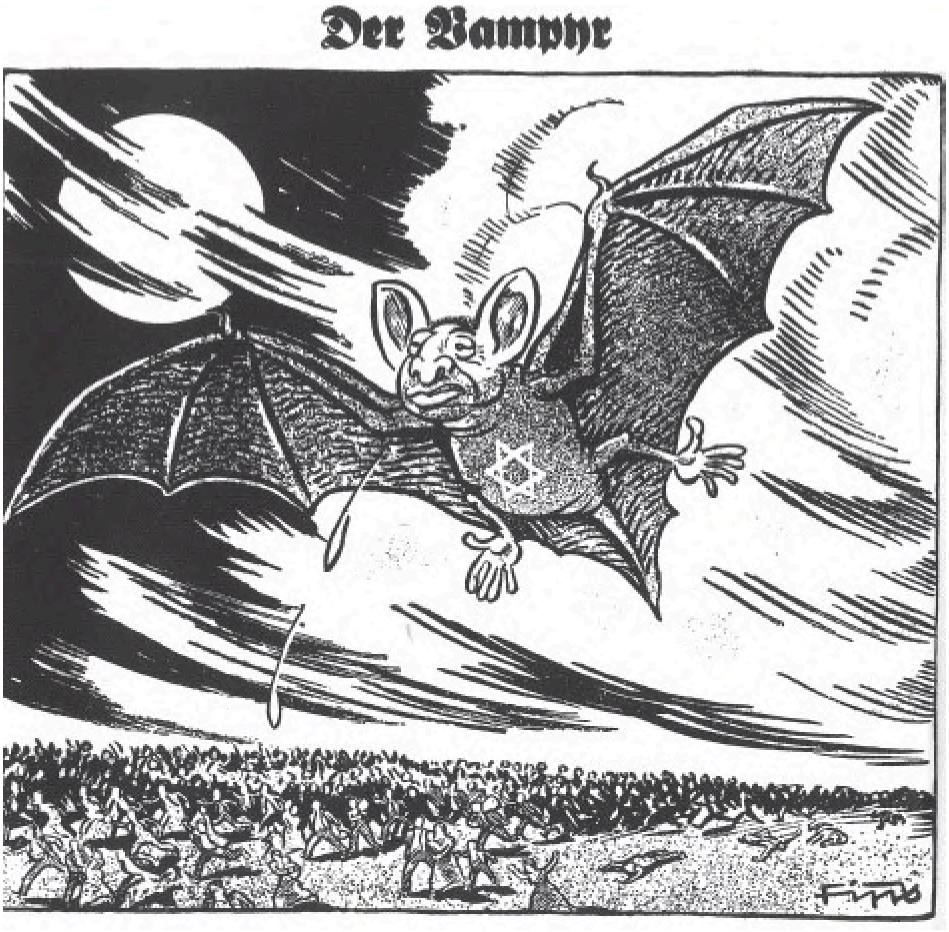
Unfortunately, mainstream scholarship appears mortally terrified of praise from our supposed "fringe," no matter how intensively we interact with its work, as evidenced in the recent Palgrave/Springer publication of *Jews in Medieval England: Teaching Representations of the Other.* In the book's introduction, a pair of editors refer to my essay on Langmuir, remarking with horror that they discovered "the work of Hannah Johnson, a contributor to this volume, quoted approvingly on an anti-Semitic white supremacist blog."[7] The terror here is surely rooted in the earth-shattering discovery that supposed "fringe" lunatics and bigots are extremely interested in facts, logic, and research, and they often sit at the very elbow of those who thought themselves so distant and superior. Given the intimate relationship between my work and mainstream scholarship, what use are accusations of anti-Semitism when, given my intensive use of large volumes of mainstream source material (and frequent praise of the same), the charge is dangerously likely to come back, like a boomerang, to these same accusers? At the risk of terrifying more academics, then, I will present here some of the more interesting findings and arguments in mainstream scholarship connecting Jews and vampire imagery over the last century or so.

How Anti-Semitic is *Dracula*?

One of the clearer explorations of alleged anti-Jewish allegories in Bram Stoker's *Dracula* can be found in the work of Sara Libby Robinson, especially her brief essay "Blood will tell: Antisemitism and vampires in British popular culture, 1875–1914." While I don't agree with all of Robinson's conclusions, there are some interesting parallels and relationships in imagery, and I find it interesting in any case to explore Jewish paranoia and sensitivities (Robinson is based at Brandeis and almost certainly Jewish) to certain types of image (that of the gold-seeking dwarf being another that Jews are prone to focus on). For Robinson, *Dracula* is not like older vampire tales from Eastern Europe because it is fundamentally about a dangerous immigrant arriving in the British Isles:

> At the time of publication in 1897, Count Dracula was only one in a long line of fictional vampires. However, Dracula differed from his earlier ancestors in some important ways. As described in Gordon Melton's encyclopedia of vampires in myth, literature, and film, from Polidori's *Lord Ruthven* in 1819, to Rymer's *Varney the Vampire* in the 1840s, to Le Fanu's *Carmilla* in 1872, whatever their menace, vampires had typically belonged to the social circles they preyed upon; no worse than a local, decadent aristocrat. Varney's origins in particular are explicitly British. Count Dracula, on the other hand, does not belong to the society he threatens. He is an outsider, specifically an immigrant from Eastern Europe just when large numbers of Eastern European Jews were arriving on England's shores. … The Jewish population [of Britain] more than doubled in the last quarter of the nineteenth century due to immigration from Eastern Europe. … [I]n taking jobs, money, food, and housing away from native Britons, Jews were not only viewed as competitors, but as parasites, metaphorical vampires who lived by draining away economic opportunities rather than blood.

Count Dracula himself is a kind of faux aristocrat—a member of a decaying race that can only survive by leeching on the vitality of new peoples. He is an elite of sorts, and has some of the trappings of wealth, but he remains fundamentally vile and befouls his surroundings wherever he goes, literally leaving a stench. For Robinson, Dracula is an amalgam of late twentieth-century British views of the Jews. On the one hand, Britons were confronted with an older generation of prominent Jewish oligarchs that had gradually intermarried with the British aristocracy. Like Dracula, these oligarchs sought to mimic their surroundings (Dracula is especially keen to mask his foreign accent, for example), but were essentially regarded as parasitic shape-shifters. In 1891, one newspaper, the *Labor Leader*, referred to the Rothschilds, a quintessential example of this Anglo-Jewish elite, as “leeches [that] have for years hung on with distended suckers to the body politic of Europe.” On the other hand, Britons were also confronted with a new generation of lower-class Jewish immigrants who brought with them the white slave trade,[8] grass-roots financial exploitation and criminality[9], mass-produced pornography[10] and moral degradation, and political terrorism (both Anarchist and Communist),[11] seen by many as literally befouling the areas they came to inhabit. Dracula, both fake aristocrat and stinking subversive, is argued by Robinson to have encapsulated both experiences.



An especially interesting argument advanced by Robinson, and which had escaped my attention when recently re-reading the novel, is Stoker’s portrayal of Dracula as having an obsession, or special relationship, with money. Robinson writes.

> Count Dracula is a faithful embodiment of the caricature of Jews as greedy and parasitic, placing money above all else. Despite his supernatural abilities, Dracula is an essentially commercial character. His first action of the book (while still disguised

> as a coachman) is to mark the sites of buried treasure. His next is to go over deeds of purchase and other business matters with Harker, in Transylvania representing Dracula's solicitors in Britain. While dining at Castle Dracula, Harker notes that "the table service is of gold," an ostentatious show of wealth similar to those which Jewish bankers and nouveaux riches were accused. When Harker explores the castle, he finds a room filled with "a great heap of gold … of all kinds, Roman, and British, and Austrian, and Hungarian, and Greek[,] and Turkish." Like the modern Jewish financier, Dracula does business and reaps profit from all over the world. The most significant scene, however, comes towards the end of the novel. In it, the heroes have cornered Dracula, and Harker lunges at him with a knife. Not stabbed, "The [knife's] point just cut the cloth of [Dracula's] coat, making a wide gap whence a bundle of bank-notes and a stream of gold fell out. … The next instant, with a sinuous dive he swept under Harker's arm … , and, grasping a handful of the money from the floor, dashed across the room." This demonstration of putting the preservation of one's money on par with the preservation of one's life shows that stereotypes regarding Jews and their money were alive and well in the late nineteenth century, and enacted in the fictional character of Dracula, making them seem truly monstrous.

Also interesting are Stoker's (alleged) insinuations about Jewish loyalties. Robinson points out that Jews have often been accused of seeking after their own tribal interests rather than the interests of the nation they inhabit. She comments,

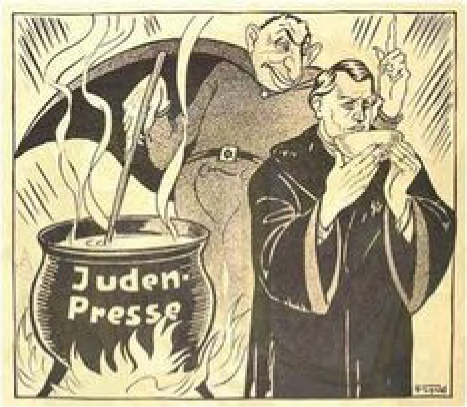
> This nightmare certainly comes true with Stoker's representation of Dracula as a symbol for supposed Jewish greed and self-interest. Dracula places his loyalty wherever it suits his convenience; speaking both German and English as easily as his native tongue. Dracula has the skills necessary to join forces with Germany, England's chief rival, if he so wishes. In fact, when fleeing Britain, Dracula enlists the aid of a German Jew named Hildesheim, "a Hebrew of rather the Adelphi Theater type, with a nose like a sheep" who must naturally be bribed in order to aid Stoker's heroes. Tellingly, the one overtly Jewish character in the novel is neither British nor on the side of the heroes, reinforcing the anti-Semitic charge that Jews cannot be counted upon to give help solely to aid the national interest, regardless of personal and pecuniary gain.

Like Dracula, Hildesheim's financial transactions move across Europe, with the money leaving its country of origin, and globalizing capital. Stoker writes that Hildesheim "had been paid for his work by an English pound-note, which had been duly cashed for gold at the Danube International Bank."

In terms of his physical attributes, Dracula has "a very strong … aquiline [nose], with [a] high bridge and peculiarly arched nostrils." In Robinson's view, Dracula's nose is "labeled constantly throughout the book as hooked or 'beaky' [and] is [thus] simultaneously stereotypically Jewish and criminal.” Robinson connects the Count’s “bushy eyebrows, pointed ears, sharp teeth, and ugly fingers” as well as his nose to negative physical attributes commonly ascribed to Jews, as well as to the ideas of the Italian founder of criminal anthropology Cesare Lombroso which posited that the criminal face often bore a nose “like the beak of a bird of prey.”

It’s been pointed out that one of Stoker’s major source materials for Transylvania was Major E.C. Johnson’s travelogue *On the Track of the Crescent*, with some descriptions and incidents being reproduced so closely as to provoke accusations of plagiarism. Equally interesting, however, are some of Johnson’s descriptions of the physical characteristics of Jews he encountered in his travels, including the following:

> Who can mistake them? The oval face; the ‘parroty’ beak, out of all proportion to the other features, the stooping gait and long flowing beard, the furtive glances from under shaggy eyebrows, now cringing, now vindictive. … [A]ll these show unmistakably the Hungarian branch of that race ‘against whom is every man’s hand,’ and who returns the compliment with compound interest.



In *Dracula*, Bram Stoker appears to have significantly increased the role of Christianity and Christian symbolism as methods of defeating vampires, another cause for Robinson to suspect anti-Semitic subtexts to the novel: “Christian iconography had not been emphasized in vampire fiction earlier in the century. Crucifixes and communion wafers, however, figure prominently in combating Dracula, at a time when a religious community that did not embrace Christianity—the Jews—was on the rise.”

While I find some of these links and allusions quite compelling, or at least entertaining to consider, Robinson stretches too far with her attempt to portray Stoker as a kind of proto-genocidal anti-Semitic eugenicist. The argument goes that Dracula’s opponents are scientifically-minded professionals (two doctors and a lawyer) who are determined to stop Dracula bringing about the degeneration of Britain through the breeding of “a new and ever-widening circle of semi-demons”—in Robinson’s view, a metaphor for miscegenation. From here, in my view, Robinson departs firmly into the deep recesses of Jewish paranoia in which all roads lead to a Spielbergian Auschwitz:

> Stoker's language is very suggestive. His heroes "sterilize" Dracula's coffins of native soil with communion wafers in order to prevent him from finding refuge during the day. Next, they travel back to Transylvania to destroy Dracula's castle, the source of the vampire infestation. They do to the Count what Social Darwinists advocated doing to hereditary criminals—sterilization through applied eugenics. All of the evil and danger suggested by fears about alien immigrants, as embodied by Dracula, are chased out of England and destroyed. In the words of one reviewer, Dracula is "exterminated."

The Breed and The Tribe

Robinson's theories on vampires as a kind of persecuted pseudo-Jewish population hunted to extinction by Christians or Fascists are echoed in the 2001 movie The Breed, directed by South African Jew Michael Oblowitz. In the film, vampires are a marginalized and persecuted race literally living in former Jewish ghettoes. Jeffrey Weinstock, in *The Vampire Film: Undead Cinema*, writes:

> The film in a variety of ways equates vampires with Jews. The vampires, living in a fascist state that has been working towards a vampire 'final solution,' are ghettoised in an encampment ironically named 'Serenity.' Subject to anti-vampire sentiments from the bulk of the vampirophobes who know of their existence, they are represented as poor immigrants. … Most tellingly, the innocent vampires are attacked by government troops while attempting to sneak out of the country. *The Breed* thus enacts a series of generic inversions that clearly correlated vampires with social outsiderdom and then, rather than expelling the other as a threat to social stability, foregrounds the injustice of bigotry.[12]

The approaches of Robinson and Oblowitz, and several other Jewish scholars whose work I've read on this matter, are more or less the same since they both involve a kind of empathy with the figure of the vampire. Yes, it's an uneasy empathy, and Jews are clearly fearful and uncomfortable with the prospect of being linked with the negative traits associated with the myths and fictions involving the creature. And yet it is also a strong affinity, one that accepts certain commonalities and even produces a kind of dual apologetic. This Jewish affinity for the vampire is surely one of the most remarkable and telling sociological quirks of the modern European-Jewish interaction.

Concluding Remarks

How anti-Jewish are vampire tales, and were any of them ever deliberately constructed that way? That's open for discussion. A more interesting question, perhaps, is why Jews so readily and heavily read themselves and their history into these fictional creatures. And why, also, do they see themselves in Tolkien's dwarves, in J.K. Rowling's goblins, and Tim Burton's Penguin from *Batman Returns*?

The rich, quasi-aristocratic, stinking, and beak-nosed Penguin

The answer may lie in an acknowledgment, on some level, that anti-Jewish complaints have some basis in fact, and when these complaints (or traits strongly associated with them) are manifested in fiction or other cultural products as sinister characters or plot devices, they are instantly recognized by Jews on a deep level. Because of this recognition, where the character may inspire horror and disgust among the majority of readers, the Jewish response involves a level of sympathy and a sense of shared fate. Such a divergence in perception illustrates, if nothing else, a deep and ongoing gulf in understanding between two peoples, one fearing a deadly nocturnal parasite and the other believing it the victim of mere bigotry.

[1] See, for example, Reed, Clare. “Vampires and Gentiles: Jews, Mormons and Embracing the Other.” In *The Modern Vampire and Human Identity*, pp. 128-145. Palgrave Macmillan, London, 2013; Gardenour, Brenda. “The Biology of Blood-Lust: Medieval Medicine, Theology, and the Vampire Jew.” *Film & History: An Interdisciplinary Journal of Film and Television Studies* 41, no. 2 (2011): 51-63; Zanger, Jules. “A sympathetic Vibration: Dracula and the Jews.” *English literature in transition, 1880-1920* 34, no. 1 (1991): 33-44; Dan, Peter. “How Vampires Became Jewish.” *Studia Hebraica* 9-10 (2009): 417-429; Harrison, Lori B. “Bloodsucking Bloom: Vampirism as a Representation of Jewishness in” Ulysses”.” *James Joyce Quarterly* 36, no. 4 (1999): 781-797; Bacon, Simon. “The Vampiric Diaspora: The Complications of Victimhood and Post-memory as Configured in the Jewish Migrant Vampire.” In *The Modern Vampire and Human Identity*, pp. 111-127. Palgrave

Macmillan, London, 2013; Davison, Carol. Anti-semitism and British gothic literature. Springer, 2004.

[2] See also the Jewish folk creation the ‘Golem,’ which serves oftentimes to fulfil revenge fantasies against Europeans.

[3] J. D. Klier, *Russians, Jews and the Pogroms of 1881-82*, 401

[4] G. Bennett, “William of Norwich and the Expulsion of the Jews”, *Folklore* 116:3, 311-314, 313.

[5] H.G. Hubbeling (ed) *Spinoza’s Methodology* (Royal Van Gorcum, Netherlands), 103.

[6] H. Johnson, *Blood Libel: The Ritual Murder Accusation at the Limit of Jewish History* (Detroit: University of Michigan Press, 2012), 61.

[7] Krummel & Pugh (eds) J*ews in Medieval England: Teaching Representations of the Other*. (Germany: Springer International Publishing, 2018), ix.

[8] Gartner, L. P. (1982). Anglo-Jewry and the Jewish International Traffic in Prostitution, 1885-1914. *AJS Review*, *7/8*, 129–178.

[9] Jaffe, A. J., and Saul D. Alinsky. “A comparison of Jewish and non-Jewish convicts.” *Jewish Social Studies* (1939): 359-366.

[10] Hearne, S. (2021). An Erotic Revolution? Pornography in the Russian Empire, 1905–1914. *Journal of the History of Sexuality*, *30*(2), 195-224.

[11] Knepper, P. (2008). The other invisible hand: Jews and anarchists in London before the First World War. *Jewish History*, *22*(3), 295-315.

[12] J. Weinstock, *The Vampire Film: Undead Cinema* (New York: Columbia University Press, 2012), 120

No Country for White Children

theoccidentalobserver.net/2021/12/10/no-country-for-white-children-2

Andrew Joyce, Ph.D.   December 10, 2021

I've recently enjoyed an exchange of emails with a very intelligent and articulate former White Nationalist who is now dedicated to anti-natalism, the philosophy expounded by the Jewish South African philosopher David Benatar. Summed up, anti-natalism argues that life entails suffering, sometimes terrible amounts of it, and therefore that non-existence is always better than living and dying. Benatar's 2006 Oxford-published book *Better Never to Have Been: The Harm of Coming into Existence* is the influential key text of this growing movement. In the course of the book, Benatar advances the idea that humans should accept that procreation is inherently immoral because it involves creating sentient beings who will suffer and die. The text is thus a moral injunction against having children, and Benatar's ideal scenario is one in which a barren mankind goes voluntarily extinct. In the course of the email exchange on these ideas, I raised a number of concerns with my correspondent about the logic, theory, and growth of anti-natalism, one of them being that, given the already problematic propensity among Whites to attach themselves to abstract moral concerns, and social fads based on guilt, there was likely to be a practical ethnic disparity in the adoption of anti-natalism at group level. In other words, I argued that anti-natalism, regardless of its philosophical merits or lack thereof (and quite apart from any consideration of Benatar's intentions or ethnic origins), could contribute to the Culture of Sterility already prevalent in the West by providing yet more philosophical-cultural support for the demographic decline of Whites everywhere.

The minutiae of our broader debate of Benatar's logic, and our shared rumination on existence and Being, isn't worth covering here but, as our exchange narrowed in focus, two issues emerged which have relevance for this website. The first was whether life on earth was really a prize worth winning for Whites. The second was whether it was good to bring White children into an increasingly hostile world. My correspondent remains firmly in the camp that argues that life is most definitely not worth it, while I argued against Benatar and made the more optimistic case. This was a novel position for me given my longstanding appreciation of the deep pessimism of Schopenhauer and my general tendency to the "Black Pill" side of things. In this instance, however, I argued that, when it came to life, the game was indeed worth the candle. In fact, I believe that we should not only play the game of life, regardless of suffering, but play to win. I cannot say that I have arrived at this position rationally or logically. I can only say that the drive to life is firmly implanted in me, something that Benatar has argued is simply a trick of Nature. And yet, trick or not, I am a product of this earth, and not something alien to it and subjected to its whims. I am here. I exist. And I believe my best existence can be achieved with those most like me and especially, following in the thought of Frank Salter's *On Genetic Interests*, those related to me. In a sense I am on a boat in rough seas—I need those who will reliably grab an oar alongside me, rather than throw me overboard.

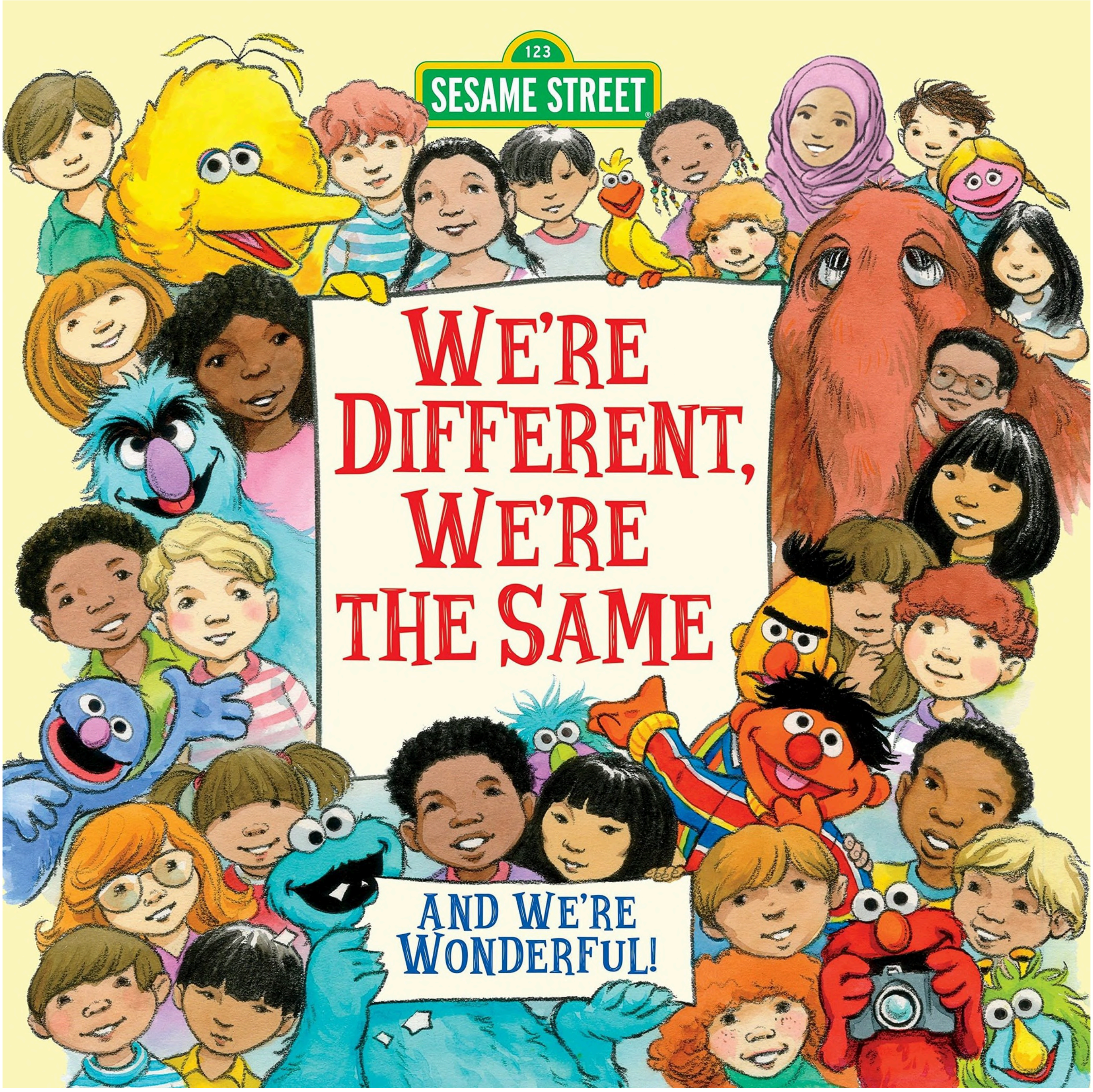
My own attitudes to anti-natalism aside, my correspondent is correct in highlighting the increasingly difficult, and almost impossible, position of White children. Despair in this regard is always within touching distance. Just this morning it was brought to my attention that the ADL has extended its considerable tentacles across the Atlantic, and will now be involved in a three-year project in England to provide "lessons and activities to schools and pupils to talk about difference and diversity, celebrate inclusion, and understand discrimination and its effects." The project is part of a deal with Chelsea Football Club, owned by Russian-Jewish oligarch Roman Abramovich, and will involve significant funding flowing from Chelsea to the ADL. In summary then, English fans are paying not only to see millionaires kick a ball for 90 minutes, but also for their children to be told they're bigots by a gang of American Jews. That's quite a deal. The interest of a body of New York Jews in English children is strange to say the least, especially when the ADL currently operates no such scheme in Israel where segregated education is still largely ongoing and, in the words of Israel's own state comptroller, "racism and discrimination" are still prevalent in Israeli schools.

'A Twig to be Straightened': Jewish 'Anti-Bias' Research on White Children

I first wrote about the ADL's strange and obsessive "interest" in White children in 2014, noting at that time their development of "Anti-Bias Lesson Plans and Resources for K-12 Educators." The ADL program fit neatly into the broader history of Freudian attempts to portray anti-Semitism as a virulent mental pathology that careful education strategies could 'inoculate' against. That this process of "inoculation" has targeted White children and no others is an open secret. Although the idea that anti-Jewish attitudes are a form of disease with roots in childhood goes back to Freud, it has been prominent in Jewish activism for over a century and remains current today. Take, for example, the closing remarks from Abraham Foxman's *Jews and Money: The Story of a Stereotype*, where parents and teachers are urged to "try to help the next generation grow up freer from the *infection* of intolerance. [emphasis added]" The goal, as Mr. Foxman himself once articulated, is to "make America as user-friendly to Jews as possible." Theodore Isaac Rubin's equally self-interested diatribe, *Anti-Semitism: A Disease of the Mind*, describes anti-Jewish feeling as a "contagious, malignant disease," and concludes by stating, "extremely active application of insight and education is necessary to check the disease. Checkmate and eradication is [sic] extremely difficult and probably only possible if *applied to the very young* before roots of the disease take hold. [emphasis added]" To Rubin, and his like-minded co-ethnics at the ADL, the solution to the problem of anti-Jewish feeling is one of "prophylaxis" and "approaches to children." The ADL-sponsored tome *Anti-Semitism in America* (1979), concluded that "It is apparent that the schools are the most appropriate and potentially effective agent to carry out the instructional strategy just outlined."[1]

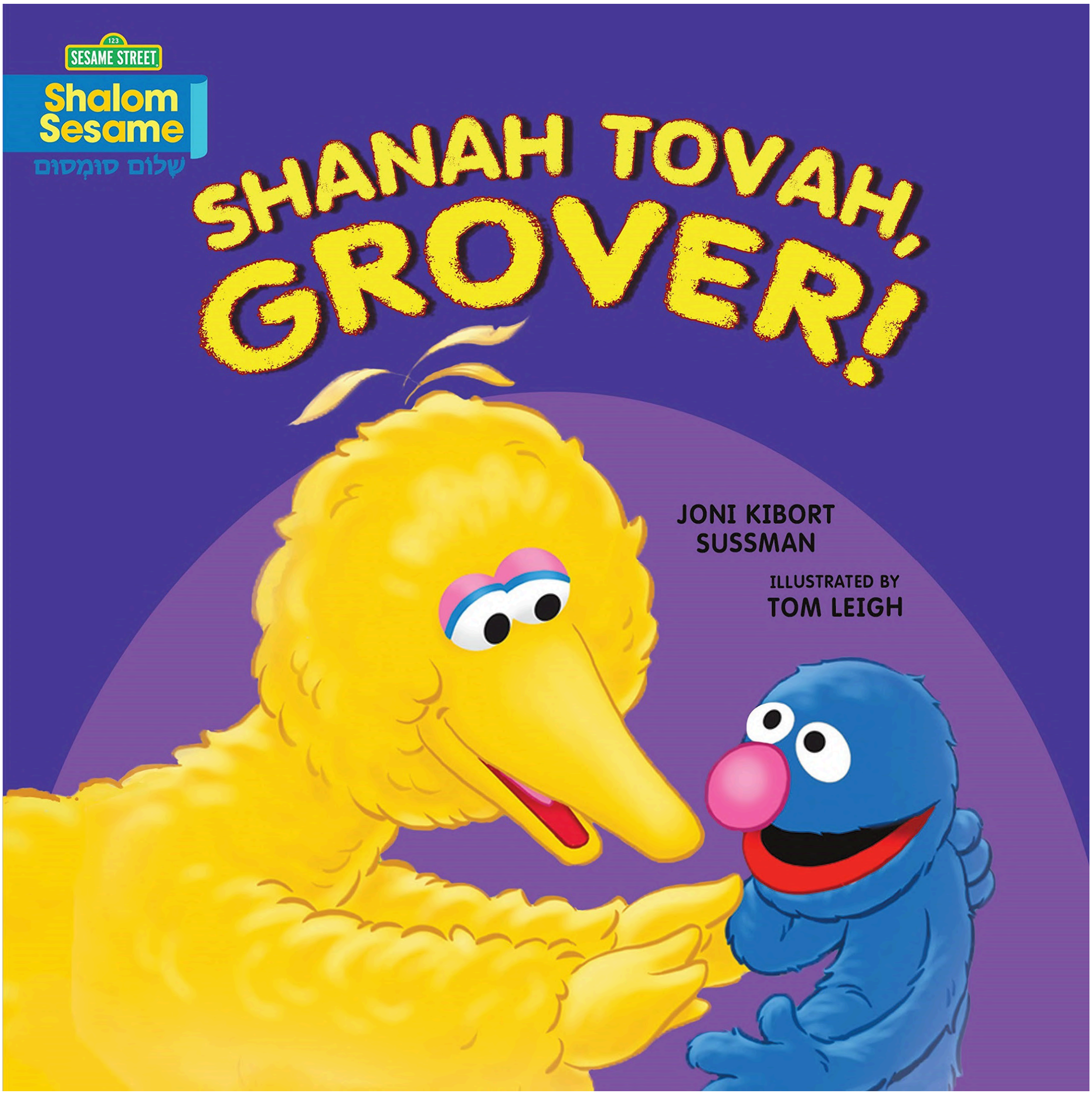
The 1979 ADL study was itself following in the footsteps of a series of social engineering experiments carried out on White children over several decades by scores of Jewish psychiatrists and sociologists. Research into the racial attitudes of White children in America began as early as 1929, in Bruno Lasker's *Race Attitudes in Children* (New York: H. Holt & Company). Lasker was a Hamburg-born Jew who moved first to England before arriving in the United States in 1914 where he established himself as a pro-immigration social worker. Lasker's work was furthered in the 1930s by Eugene and Ruth Horowitz[2], whose work was highly influential on probably the most high-profile "child racism" test of the twentieth century — the "doll tests" of Black psychiatrists Kenneth and Mamie Clark that helped end segregation via Brown v. Board of Education. The "doll tests" didn't just have a Jewish academic heritage; the research of the Clarks was funded by the Julius Rosenwald Fund, and the pair were closely connected to the Northside Center for Child Development which had a "mostly Jewish Board of Directors."[3]

Research into the putative racism of White children was furthered in the 1960s by Donald Mosher,[4] but it was in the 1970s that an intensification took place, partly as a result of its blending with discoveries of the importance of television in shaping attitudes, and other social behavior 'modification' techniques. In 1972, for example, Bradley Greenberg was allowed access to 300 White children from Michigan to see if consistently watching Blacks on television could improve their attitude to "diversity."[5] The development of *Sesame Street*, "a program that exposes young children to a variety of attractive black and Hispanic models,"[6] at the start of the decade owed much to the interventions and analyses of Jewish sociologists like Greenberg, as well as Gerry Bogatz,[7] Gerald Gorn,[8] Marvin Goldberg,[9] and Gordon Cantor.[10]



In a glowing walk down memory lane in Tablet, it's made explicit that "idealistic urban Jews were integral to *Sesame Street*'s origins. … Its genesis was a 1966 dinner at Joan Ganz Cooney's apartment, attended by Carnegie Corporation VP Lloyd Morrisett and NYC Channel 13's program manager Louis Freedman." As with many social experiments at the time, there was a blend of Jewish activism, government backing, and the financial support of Big Capital. In the case of *Sesame Street*,

> The Carnegie Corporation, the U.S. Department of Education, and the Ford Foundation donated most of the seed money for the launch of Children's Television Workshop (today called Sesame Workshop). Harvard Ed School professor Gerald Lesser, one of the few people conducting research on kids and TV at the time, became the chair of CTW's advisory board. He worked with the startup team and offered guidelines. … The show was racially and culturally diverse from the get-go.



These efforts to modify the behavior of White children via television were closely related to earlier Jewish efforts, in the 1950s and 1960s, to modify White racial attitudes. The most notable academics in the field of altering public opinion and White ingroup attitudes including Joseph Klapper, Bernard Berelson, Fritz Heider, Leo Bogart, Elihu Katz, Marie Jahoda, Joseph Gittler, Morris Rosenberg, Ernest Dichter, Walter Weiss, Nathan Glazer, Bernard J. Fine, Bruno Bettelheim, Wallace Mandell, Hertha Hertzog, Dororthy Blumenstock, Stanley Schachter, David Caplovitz, Walter Lippmann, Sol Ginsburg, Harry Alpert, Leon Festinger, Michael Gurevitch, Edward Shils, Eugene Gaier, Joseph Goldsen, Julius Schreiber, Daniel Levinson, Herbert Blumer, I. M. A. Myers, Irving Janis, Miriam Reimann, Edward Sapir, Solomon Asch, Gerald Wieder, Paul Lazarsfeld, and Morris Janowitz.

Someone once said that “when everyone thinks the same, conspiracy is unnecessary.” This is essentially the dynamic at work in this field of research, which was dominated by people from the same ethno-religious background, all of them bringing more or less the same anxieties, assumptions and enmities to their chosen field. The result was a very uniform approach among Jewish psychiatrists and sociologists to the "problem" of the White population, especially White children.

Following in the footsteps of many co-ethnics, in 1976 Irwin and Phylis Katz and their colleague Shirley Cohen moved away from the usefulness of television and into the testing of other "modification" techniques that specifically targeted White children. In one experiment, after gathering 80 White kindergarteners and fourth graders, attitudes to Blacks and the disabled were measured by, for example, confronting the youngsters with a Black man moving around a room in a wheelchair and observing their reactions.[11] Two years after this stunning leap forward for science, Phylis Katz returned to experimenting on White children with colleague Sue Rosenberg Zalk, in a project designed to achieve a "modification" of White children's attitudes to race.[12] Katz justified the focus on children because, in White adults, "attitudes are relatively intransigent and much more difficult to change." For Katz, to paraphrase the title of one of her essays, White children were a problematic and warped twig that emerged from a rotten tree and had to be "straightened."[13]

Today, the same trend is very much in evidence. One of the more influential texts in the field is Louise Derman-Sparks's 2011 *What If All the Kids Are White? Anti-bias Multicultural Education with Young Children and Families*. Derman-Sparks, who opened her speech to a multicultural conference in Berlin in 2010 with the statement that Germany's shift to multiculturalism "has been especially moving and inspiring to me … as a Jewish woman," adorns the cover of her book with the images of 14 White children gathered together above the distasteful title as if they're criminal mugshots. The expressed intention of the book is to "pique the interest of Whites to examine themselves," and it opens with reference to "many authors" who have published texts since the 1990s on how Whites perpetuate racism. The cited "many authors" includes Paul Kivel the Jewish author of *Uprooting Racism: How White People Can Work for Racial Justice* and founder of the (far from subtle) "Challenging Christian Hegemony Project." Other examples of these "many authors" include Paula Rothenberg and her 2004 *White Privilege: Essential Readings on the Other Side of Racism*, Shirley Steinberg and her 2000 *White Reign: Deploying Whiteness in America*, and Tim Wise and his 2004 *White Like Me*. Although not mentioned by Derman-Sparks, one of the most influential academic texts in this field in recent years is developmental psychologist Lawrence Hirschfeld's 1998 MIT-published *Race in the Making: Cognition, Culture, and the Child's Construction of Human Kinds*.

Derman-Sparks's text is one of those truly vulgar texts that maintains a cheery air even as it portrays the innocent as sinister. How else are we to react to the ethnic paranoia inherent in complaints that White children aged between 3 and 4 in one class were perceived as "avoiding dark colors in their artwork"[14] and thus demonstrated a deep-seated racism imbibed from their parents since infancy? The revelation that these White children preferred to draw paintings with bright, cheerful colors was apparently so devastating that a team of anti-bias "educators" was brought in. Derman-Sparks lauds the team for "brainstorming" techniques to adapt the children's behavior, including providing them with excesses of black and brown paper, providing them with black and brown toys, and creating "relaxation" spaces that were dark. When the children, who weren't much older than toddlers, complained that the dark spaces were scaring them, they were told that darkness "wasn't scary" and were made to simply endure it. The ideology behind this mental saturation in darkness was that "White children's learning to be "White" is part of the maintenance of systemic racism."[15] The goal therefore, in all cases, is to prevent White children from adopting their natural racial identity. Derman-Sparks stresses her ambition to create not just generations of Whites who tolerate multiculturalism, but who become active warriors for "social justice."

Getting the ADL Out of Schools

All of which is to say that Jewish activism in this area is intended to pervert the in-born natural affinity of White children for their own kind. Even Hirschfeld (1998) admits that

> race is one of the earliest-emerging social dimensions to which children attend and this pattern of development appears to be stable across diverse cultures. Furthermore racial thinking clearly develops into a theory-like knowledge structure, representing a coherent body of explanatory knowledge sustaining inferences about category members that go far beyond the range of direct experience.[16]

The aforementioned 'anti-bias training,' which has been developed over the course of the past century, is designed to overcome the natural instincts of White children and to deprive them of the knowledge structures, explanatory knowledge, and inferences that are essential to the protection of their interests. When these aspects of their development are done away with, and when they are instead brainwashed into becoming "social justice warriors" on behalf of foreign groups, White children are essentially turned upon themselves and their own people.

A promising sign in recent times, however, has been the backlash against the ADL's involvement in education, which is in turn part of a broader realization of the harmful nature of Critical Race Theory and its encroachment at all levels of the education system. In July, the Californians for Equal Rights Foundation initiated a "Get ADL Out of Schools" campaign after the ADL began state-wide measures that dictated that schools should "notify ADL when any incident of bias, bullying, discrimination or harassment occurs"—presumably so they could refer the offending youth to their "Center on Extremism" as soon as possible. The campaign is led in part by Stuart H. Hurlbert, Professor of Biology Emeritus, San Diego State University, who argues that "the Anti-Defamation League has inserted itself into American politics in a variety of ways over the decades primarily in the guise of a non-partisan, civil rights organization." As part of his gathering of information revealing the true nature of the ADL, Hurlbert very helpfully directs readers to Kevin MacDonald's work "Jewish Involvement in Shaping American Immigration Policy, 1881–1965: A Historical Review."

In August, California's Newport-Mesa Unified School District voted to continue its relationship with the ADL, but "with modifications." The school district was the victim of an ADL shakedown in March 2019, after it was revealed that some drunken students from Newport Harbor High School arranged cups in the shape of a swastika at an off-campus party. After the prank was made viral by a malcontent, the ADL swooped on the instance of "abhorrent anti-Semitic activity" and shamed the nervous school board into accepting a rapidly escalating series of contracts for anti-bias training for staff and students.

The minutes of the school boards meetings are publicly available, and contain the actual contracts with the ADL which run to the value of some $96,650 over a two-year period for anti-bias and pro-immigration training sessions. The shakedown started to come apart in August, when board members began to question the transparency and cost of their agreements with the ADL, as well as the content of ADL training courses. In response to parents objecting to the school district's relationship with the ADL on the grounds that it was "bringing critical race theory into the classroom," the school district "reviewed the proposed contract and recommended eliminating second-level anti-bias courses for school employees." Unfortunately, the most damaging aspect of ADL 'training'—their lessons for children—remain in place (at a cost of $27,800), prompting Anti-Defamation League Regional Director Peter Levi to gloat, "We have long believed education is the best antidote to hate and bias."

More and more objections are being raised, however. Back in June, in Alabama, the Mountain Brook School Board severed ties with the ADL after a parent-led protest against Critical Race Theory being pushed into schools via the ADL's "No Place for Hate" program. In a familiar pattern, Mountain Brook's involvement with the ADL began with a teenage prank involving swastikas. A Jewish parent, Elizabeth Goldstein, then claimed that Mountain Brook needed ADL training, providing as supporting evidence the *undoubtedly* truthful statement: "As a child, as a Jewish child growing up in Mountain Brook, [when I was in second grade] a girl told me she could not play with me because I killed Jesus."

The shakedown began, but on July 8 Mountain Brook Schools issued a statement in response to parent pressure, announcing that "Mountain Brook Schools will not be using "No Place for Hate" and will no longer be using the services of the Anti-Defamation League." The ADL, rather than gracefully bowing out of the affair, attacked Mountain Brook Schools in an open letter, accusing the city of "many issues of antisemitism and hatred over the past several years." Sinister motives were implied to lie behind the Board's

> intentional and unexplained distancing from ADL. … In response to a serious 2020 antisemitic incident involving its students … the Mountain Brook Diversity Committee invited ADL to give a presentation on our educational resources in July 2020. This meeting resulted in the Diversity Committee choosing to use ADL's No Place for Hate® education framework and A World of Difference Institute® programs for its goal of making MBS students globally responsible and conscious citizens by helping to foster a more welcoming and inclusive school community. … The treatment of ADL as a partner of the district and a resource to the community has been both disrespectful and lacking transparency and communication. We are leaving Mountain Brook Schools with no indication that the issues of antisemitism in the community are being addressed. Indeed, they feel worse. … Mountain Brook Schools' failure to consider implementing anti-bias education in schools could serve to allow antisemitism and other forms of hatred to fester in the school community.

The ADL could have just cut to the chase and said "A world where bigoted White children aren't put through our Brainwashing Seminar® and Anti-Identity Institute® (and all for the bargain price of less than $100,000!) is a world in which we're deeply terrified."

*****

We've come full circle. Is the ADL looking across the Atlantic because it's being rebuffed in America? I doubt it. The group is international in origin and intent. It is simply expanding its modus operandi in accordance with its ideology—an ideology in respect to "child racism" in the West that has been a century in the making. This ideology dictates that the "twigs" must be snapped off from the White tree and reshaped. This ideology hasn't required a conspiracy, only a tremendous similarity in thought and action over one hundred years. Defeating this pattern will require a similar uniformity of thought. White parents coming together to expel brainwashers is a great place to start.

[1] Quinley, Harold E. & Glock, Charles Y. *Anti-Semitism in America* (Michigan: The Free Press, 1979), 202.

[2] Horowitz, Eugene L., and Ruth E. Horowitz. "Development of Social Attitudes in Children." *Sociometry* 1, no. 3/4 (1938): 301–38.

[3] Markowitz, Gerald E. and Rosner, David, *Children, Race, and Power: Kenneth and Mamie Clark's Northside Center* (Charlottesville: University Press of Virginia, 1996).

[4] Mosher, Donald L., and Alvin Scodel. "Relationships between Ethnocentrism in Children and the Ethnocentrism and Authoritarian Rearing Practices of Their Mothers." *Child Development* 31, no. 2 (1960): 369–76.

[5] Greenberg, B. S. (1972) 'Children's Reactions to TV Blacks', *Journalism Quarterly*, 49(1), pp. 5–14.

[6] Katz, Phyllis A.; Zalk, Sue R. (1978). Modification of children's racial attitudes.. , 14(5), 447–461.

[7] Bogatz, G. A., & Ball, S. The second year of Sesame Street: A continuing evaluation. Princeton, N.J.: Educational Testing Service, 1971.

[8] Gorn, Gerald J., Marvin E. Goldberg, and Rabindra N. Kanungo. "The Role of Educational Television in Changing the Intergroup Attitudes of Children." *Child Development* 47, no. 1 (1976): 277–80.

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The Tragic Fate of Hershel Fink

theoccidentalobserver.net/2021/12/19/the-tragic-fate-of-hershel-fink

Andrew Joyce, Ph.D. December 19, 2021

ROYAL COURT
THE JERWOOD THEATRE AT THE ROYAL COURT
COME IN

"What Julius, and the horde of other Jewish literary scholars, are really asserting here is their antagonism towards anything but positive reflections of Jews in literature, which is not only arrogant and unreasonable, but also further indication of a pathological level of ethnocentrism. Their efforts have the dual function of staining the legacy of the English literary past, and shackling authors in the present, who would feel constrained to avoid having a negatively portrayed Jewish character in their works." *Review: Anthony Julius's Trials of the Diaspora, February 2013.*

In February 2013 I wrote the above paragraph and, like many paragraphs I've written in the years since then, I find myself drawn back to it time and time again. The most recent prompting occurred a week ago, when news emerged from London's Royal Court theater that an undoubtedly virulent form of anti-Semitism was once again abroad in the world of the arts. The controversy surrounds a new play by Al Smith, *Rare Earth Mettle*, which portrays the billionaire CEO of an electric car company who presents himself as a kind of messianic figure while covertly attempting to monopolize the planet's natural resources. The problem with the character rests exclusively on his name: Hershel Fink. By selecting this name, which certainly screams "Jew," and associating it with billionaires, monopoly, and international villainy, the play's writer had broken the unspoken rule alluded to in the paragraph from my 2013 book review. Mr Smith had dared to "have a negatively portrayed Jewish character" in his work.

Although Hershel Fink is not portrayed in any other way as having a Jewish heritage, the name alone was enough to provoke a huge backlash. The interim director of London's Jewish Museum protested that "This image is a stereotype as it shows a Jewish person in a malevolent way, so it's a racist depiction of a Jewish person – rich, controlling, in power … These are deeply hurtful stereotypes that have existed for centuries and is something that is very hurtful to the Jewish community today." Both Royal Court and Al Smith immediately pleaded ignorance, saying they didn't realize the name was Jewish. The Jewish comedian and writer David Baddiel took to Twitter to complain: "The Royal Court claims they didn't realize 'Hershel Fink' was a Jewish name. Hmmm. Somehow it just sounded so right for a world-conquering billionaire."

I can't quite believe that the name's Jewishness was completely missed by all concerned. My own opinion of the matter is that Smith was looking for an alien-sounding name that mimicked the syllables in "Elon Musk," and that, while he was aware that the name had a Jewish quality, Smith was completely oblivious as to the seriousness of his infraction of unstated but powerful cultural rules — especially those concerning criticism of the Jews. I believe that "Hershel Fink" *sounded* right to Smith, for a number of reasons including its alien quality and a perhaps barely conscious appreciation of the idea that this would be an *appropriate* name for a global oligarch and arch villain. Smith's schoolboy error, however, ensured that he would receive a brief and almost devastating instructional in Jewish cultural power. He got the message. "Hershel Fink" was disappeared down a memory hole, and the character was renamed Henry Finn, the last name being of Irish origin and meaning, curiously enough, "white" or "fair-haired." It seems our fictional Jewish world-grasper has been traded for an Aryan one.

That the play advanced so far in production, in this age when gatekeepers are everywhere, is remarkable in itself. Objections were apparently raised in early September, when "the name had been raised by a Jewish director in a workshop discussion held as part of the series "Directors: Working on New Plays." The leadership of the Royal Court has now professed itself "in conversations with this director as we hold ourselves accountable for why this was not taken further or passed on to the writer," as well as engaging in "an internal review" and working with members of the Jewish community to "understand how this harm was committed." In other words, they are grovelling for their failure to acknowledge and acquiesce to their appointed gatekeepers.

The Cultural Code

The episode raises a number of interesting questions and themes. The first concerns cultural codes. It's tempting for those "in the know" to laugh at the bovine naïveté of Smith and his colleagues, and there is a darkly comic element to the tragic fate of Hershel Fink — who will unfortunately never see an audience. But what this naïveté suggests is that many of those who wish to advance in the arts need to possess at least some knowledge of the cultural code, which in turn involves at least some appreciation of Jewish influence.

In other words, to be truly oblivious to, and in denial of, Jewish influence is potentially dangerous. The ignorant, like Mr Smith, will simply stumble into infractions of a code they are unaware of. The ideal scenario, for those overseeing the status quo, is for Jewish power to be acknowledged (an otherwise anti-Semitic position) but unstated (leading to compliance). We've seen multiple instances from the arts in the past where common knowledge of Jewish influence has been expressed publicly, with disastrous consequences for those speaking out.

One need only think of Marlon Brando, a lifetime flamboyant philo-Semite, who "broke down and wept" before several Jewish leaders in 1996 after he broke the code and commented publicly that "Hollywood was run by Jews." It was perfectly fine for Brando to know this, and to have it moderate his behavior and creative choices, but it became "anti-Semitic" in a very political sense the moment it moved from mere acknowledgment to public conversation. Brando was very close to Jews for most of his life, and knew their rules better than anyone, but he made the mistake of thinking he could be seen as one of them or be exempt from their injunctions. Perhaps even more important than Brando's basic comment on Jewish influence in Hollywood was the wider context of his statement, delivered during an interview on Larry King Live, where he addressed the very theme that Al Smith stumbled upon — the Jewish injunction against negative portrayals of themselves in art:

> We've seen the nigger, and the Greaseball. We've seen the Chink. We've seen the slit-eyed dangerous Jap. We have seen the wily Filipino. We've seen everything. But we never saw the kike because they knew perfectly well that that's where you draw the wagons around.

Everything Brando said is objectively true, doubtless learned by Brando over many years of close engagement with Jews, but it was an infraction against the cultural code to express it publicly. The very proof of Brando's claim that Jews run Hollywood was the overwhelming pressure subsequently brought to bear on him (some newspapers spoke of the "rage" of Jewish leaders) to recant his statement. The episode with Al Smith, meanwhile, is simply more proof that we'll never see "the kike" on screen or on stage because this is where the cultural overseers "draw the wagons."

No Jewish Villains

A second theme raised by the Al Smith controversy, then, is that of the censorship of the Jewish villain. In a 2011 article published by YnetNews, Amir Bogen asks: "Where have Jewish villains gone?" Bogen writes,

> Israelis have become outcasts abroad. We're called murderers, racists, even occupiers. Is that they way we are perceived by the world? And if so, where the hell have cinema's Jewish villains gone?

The question can, of course, be answered perfectly with another question: Who controls the cinema? Bogen remarks that “It seems that since Shakespeare’s Shylock (“The Merchant of Venice”) and Jew Süss (from Joseph Goebbels’ propaganda film), the Hebrew antagonists have disappeared from popular culture.” The case of Magneto, a villain from the X-Men film franchise, is highlighted as an example of Jewishness being written into a character in order to ameliorate rather than accentuate their evil qualities. Magneto was originally designed in the 1930s as an arch villain with no redeeming qualities until a 1981 edition of the X-Men comic unveiled the character’s past as a “Holocaust survivor,” thereafter making him “less aggressive, less racist, much more complex, and even neurotic and traumatized.” In terms of the recent film versions, Magneto is portrayed extremely negatively, but his Jewishness is played for sympathy only at strategic moments in the plot, and is abandoned in almost every other respect. Bogen highlights that

> Hollywood doesn’t allow Magneto an accent that would signify his [Jewish] origin or ethnicity. Both Michael Fassbender [German-Irish] and Ian McKellan [British] portray him with a British cadence, despite the established origin.

Bogen hints that the question of the absence of Jewish villains is ultimately bound up with censorship by ending the piece with the suggestion that “these questions should not be directed at Marvel, or the Justice League of America, but rather at the Anti-Defamation League.”

Writing in the aftermath of the Al Smith affair, journalist David Aaronovitch elaborated on the Jewish unease with cultural representations of Jewish villainy by asking what would in fact be acceptable to Jews:

> This is a problem. A Jew can’t be a banker (Rothschild), a financier (Shylock), an organiser of pickpockets (Fagin) or a dubious entrepreneur (Melmotte). It goes wider. The forged/plagiarised *Protocols of the Elders of Zion* famously put Jews in charge of everything, from trades unions to newspapers via pornography and (of course) banking. So almost anything associated with power, money and secret manipulation is out. … Infernal slyness and mendacity are no good either. Jewish “shapeshifting” is also a stereotype. Nor would an anti-patriotic, anti-national, cosmopolitan Jew be unworrying. Blofeld has to be German, no? Imagine Bond breaking into that underground cavern and coming across a cat-stroker in a kippah.

Aaronovitch, like Bogen, concludes that the only acceptable Jewish villains are those of an “amiable” type (e.g. cinematic representations of Bugsy Siegel and Meyer Lansky) that have been portrayed by non-Jewish actors like Robert de Niro. Even here, however, the Jewishness of these characters is watered down in the extreme by the time they reach cinema screens.

“Subliminal Anti-Semitism”

An interesting example of the portrayal of Jewish villains going awry is Nicolas Winding Refn's 2011 *Drive*. The film concerns the clash between a Hollywood stunt driver played by Ryan Gosling and two Jewish mobsters played by Albert Brooks (born Albert Lawrence Einstein) and Ron Perlman. Both Jewish mobsters are thus portrayed by ethnic Jews, and their Jewishness is referred to in a number of ways throughout the movie, including subtle references to crypsis. In one memorable instance Ron Perlman's character Nino comes upon Bernie Rose (played by Brooks) in his restaurant:

> NINO: What are you doing eating Chink food in my restaurant?
>
> BERNIE ROSE: What's a Jew doing running a Pizzeria?

The exchange is a further play on the fact "Nino" is in fact "Izzy," whose apparent play-acting as an Italian pizzeria-owner (a mere front operation for broader criminality) is a source of amusement to the more up-front Rose. Rose later explains to another character in the film: "I ever tell you how long Izzy and I been friends? Since we were six. Only Jews in a neighborhood of wops." We suspect therefore that Izzy became "Nino" in part as a survival strategy, in a perfect artistic representation of ideas put forth in the sixth chapter of Kevin MacDonald's *Separation and Its Discontents*.

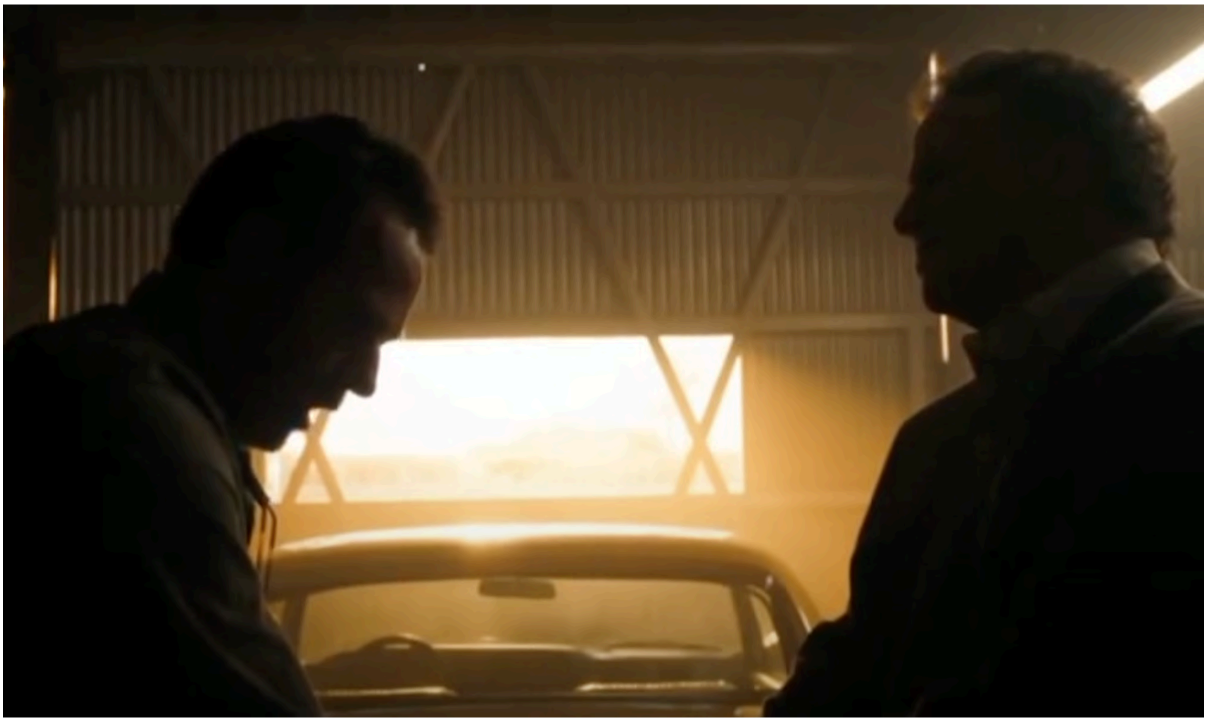
Although these are the only explicit references to the Jewishness of Rose and Izzy in the script, in 2011 a Jewish woman, Sarah Deming, brought a class action lawsuit against the film's makers, alleging that the movie was "subliminally" anti-Semitic. When the initial case was rejected, Deming "tried to get the judge removed from the case for allegedly being anti-Semitic himself." David Leaf, a lawyer in the case, explained the grievance:

> Real life Jewish gangsters, such as Mickey Cohen, Meyer Lansky and Bugsey Seigel, were portrayed in film as good fathers and sympathetic characters. … Not so with the cartoon one dimensional Jews in *Drive*, right down to the gold pinkie rings, gold watch, and thick gold chains, that only a "senior citizen Jew stereotype" department could have come up with. … When the gangsters embody most, if not all false negative Jewish stereotypes, that's racism. The whole Nino/Izzy slur, straight from Nazi propaganda, about the Jew never fitting in, but always trying to mask his identity. Or the false racist canard about Jews being a threat to the Christian child. Both incorporated here, neither necessary to be a gangster. I could go on for each of the Jew hating stereotypes that the Jews in the movie 'just so happen' to embody.

In the text of the lawsuit, particular attention is paid to the fact the Jewish characters were:

> Money hungry; lustful; evil; corrupting; controlling everything behind the scenes; a threat to the wife and child; loyalty to each other – to the detriment of the Gentiles; rude; pushy; gaudy; usurious, violent, etc.…

Other instances highlighted as “subliminally” anti-Semitic included the framing of certain shots, the most important of which is probably a scene in which Bernie Rose kills the stunt driver’s employer, Mr. Shannon, in the latter’s workshop. Rose slices open one of Shannon’s arms, severing arteries with one slash of an ornate antique razor. The movement itself is arguably reminiscent of kosher slaughter, but the primary complaint made by several Jews is that the backdrop to the scene is a workshop wall with beams that appear to form a Star of David.



In the text of the lawsuit we see it complained that:

> In the above scene, Rose says, “Don’t worry, don’t worry, that’s it, its done, there’s no pain, its over”, a cynical reference to the arguments in favor of Kosher slaughter. Cynical because Shannon is obviously suffering and conscious of his fate. Rose then washes the blade, and puts the blade in a gold case, all elements of Kosher Slaughter. As Rose closes the case, the Jewish ritual blade cuts across the reflection of the Church Steeple, a nonconscious message that Jews and Judaism are the enemy of Christians and Christianity.

I don’t believe that the film’s director or cinematographer intentionally crafted these scenes to foster “subliminal” anti-Semitism, nor do I even believe they unintentionally crafted a work of subliminal anti-Semitism. I do, however, believe the entire affair surrounding *Drive* illustrates a remarkable paranoia concerning negative representations of Jews in mass culture, that reaches back to the image of Judas in the New Testament, passes through that of Shakespeare’s Shylock, and is very much alive and well in the censorship and elimination/transformation of Hershel Fink. What the furor over *Drive* and Hershel Fink really illustrate is that the only acceptable Jewish villain in popular literature or cinema is a

Jewish gangster who isn't played by a Jew and who isn't money hungry, lustful, evil, corrupting, controlling, threatening to women or children, loyal only to his own kind, rude, pushy, gaudy, usurious, or violent. In short, there is no representation of genuine villainy acceptable to Jews.

The Semitic Discourse

A third theme raised by the Hershel Fink episode is the general unease of Jews when it comes to cultural knowledge about them in the wider population. They don't just want to censor negative depictions because it offends them, but because of what effect the depictions might have on the wider population. One of the more interesting works on anti-Semitism published in the last 30 years is Bryan Cheyette's Cambridge-published *Constructions of 'the Jew' in English Literature and Society: Racial Representations 1875–1945* (1993). Cheyette's central thesis is that, extrinsic to explicit references to Jews in British literature and theater, there existed what he called a "Semitic discourse." This discourse informed attitudes toward Jews even where individual knowledge or experience with Jews was weak or non-existent. In other words, even if the average Englishman had never personally met a Jew, there was enough of the discourse subtly present in his culture to inform him that Jews were, for example, not to be trusted in business or very strongly concerned with money. The concept of the Semitic discourse is fluid enough that it could encapsulate novels like *Dracula*, where the foreignness of the Count, his physical features, and several of his traits could themselves be viewed as conveying (negative) knowledge or ideas about Jews. Conversely, Cheyette also acknowledged that philo-Semitic elements permeated the Semitic discourse, and that Christian Zionists imbibed heavily from cultural streams that placed Jews in the role of the apple of God's eye. The Semitic discourse was thus a pool of ideas, in general circulation in the culture, that could be drawn upon at any time and by anyone.

Cheyette, who is Jewish, advanced his thesis primarily as an attack on English culture. One of his most scathing concluding arguments, for example, is that "A semitic discourse in liberal England can … be implicated in the Holocaust." That's quite a leap of logic. Aside from this malicious usage, however, I find myself in close agreement with much that Cheyette has to say on the subject. I agree, for example, that English culture possessed and disseminated certain streams of knowledge about Jews, and that it had done so from at least the time of Shakespeare. But I diverge from Cheyette on two points.

The first is that I believe the Semitic discourse was, for the most part, a good and useful thing. I think it's healthy for any people to develop methods of knowledge that inform interactions with out-groups. The second, related, point is that Cheyette is disingenuous in his failure to acknowledge that all peoples do in fact formulate cultural discourses about outsiders. We could very easily write a book or two on a Goyim Discourse in Jewish literature and film (from the Talmud to the present day), which informs Jews in subtle and not-so-subtle ways that Europeans, especially the rural kind, are dangerous, superstitious, stupid, irrational, and gullible. Bryan Cheyette himself admits, in an essay in the volume *Jewish Writers of the Twentieth Century* that one of Britain's foremost Jewish novelists, Howard Jacobson, wrote "anti-Gentile novels," specifically *Coming from Behind* (1983) and *Peeping Tom* (1984).[1] In terms of representation on film, no group has fared worse in the hands of Jewish Hollywood than the Southern Whites, as illustrated in John Cone's excellent *Patterns of Bias in Hollywood Movies* (2012).[2] The book's sixth chapter is almost exclusively concerned with a multitude of Jewish writers and directors who collectively produced endless films depicting rural White Americans, especially Southern men and women, as childish, inept, irrational, petty, and brutal.

Conclusion: Whither Hershel Fink?

The Goyim Discourse is currently everywhere, and the Semitic Discourse has all but vanished; sanitized out of existence through censorship, legal changes, and cultural control. The vanishing of Hershel Fink and his replacement with Henry Finn is perfect proof of this dynamic in action. The episode sheds light on the impossibility of representing Jewish villainy, and the return of the Jews to a state of legal and cultural protection not seen since the hofjuden of the early modern period. Ironically, Al Smith's play concerns a billionaire who poses as benevolent before destroying a number of South American economies in the malicious satisfaction of his endless greed. A worthy template would therefore be found less in Elon Musk than in the Zionist Paul Singer, once described by *The Independent* as "the vulture capitalist who devoured Peru." With plenty of real international villains like that, who needs fiction?

[1] S. Kerbel (ed) *Jewish Writers of the Twentieth Century* (New York: Fitzroy Dearborn, 2003), 14.

[2] See in particular Chapter 6: Regional Prejudice: Hollywood's Rape of the South.

A Critical Look at the Polish ‘Pogroms’ of 1914–1920

theoccidentalobserver.net/2022/01/03/a-critical-look-at-the-polish-pogroms-of-1914-1920

Andrew Joyce, Ph.D.

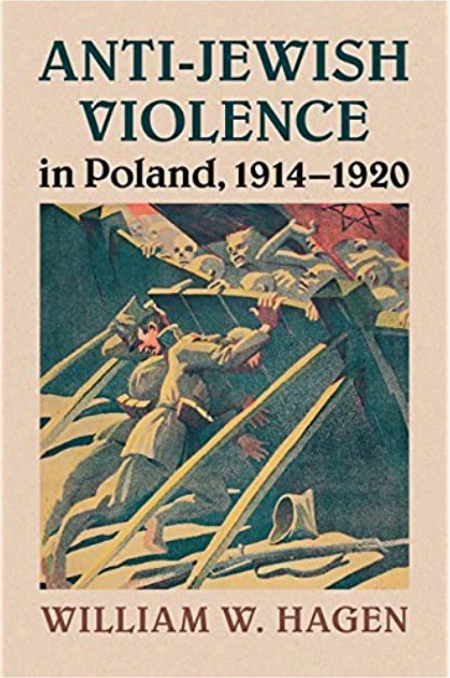
January 3, 2022

“Jewish reports tended toward exaggeration.” William Hagen, *Anti-Jewish Violence in Poland, 1914–1920*, 173.

“All the methods of malevolent propaganda are a menace from which Poland is a notable sufferer.” Major General Edgar Jadwin, U.S. Army, 1920

Anti-Jewish Violence in Poland, 1914–1920
William W. Hagan
Cambridge University Press, 2018

I recently had the good fortune to read William Hagen’s Cambridge-published *Anti-Jewish Violence in Poland, 1914–1920*, one of the most interesting books I’ve read on Jewish-European relations since John Doyle Klier’s Oxford-published work on the Tsarist pogroms. It’s always refreshing to see scholars of European heritage tackle this subject matter, which has been dominated for too long by Jewish academics offering a one-sided, lachrymose, and propaganda-laden approach. Now eighty years old, Hagen, like Klier before him, has started publishing his most incisive work on the Jews only in the deep twilight of his career. Also echoing Klier’s work on the pogroms, Hagen’s *Anti-Jewish Violence in Poland* offers an unflinching look at the causes of inter-ethnic friction, often using novel or previously ignored source material, as well as a balanced and careful approach to the true extent of any violence that occurred. The result is a text that doesn’t just attempt to get to the bottom of *what* exactly happened, but also *why* it happened. The following essay is a hybrid work involving a partial review of Hagen's work and some of my own thoughts and research on the subject.



Context

Hagen's text offers strong support for Kevin MacDonald's argument in *Separation and Its Discontents* that anti-Semitism is a reactive phenomenon very closely related to Jewish dominance in certain spheres of public life, especially the economy. In fact, in *Separation and Its Discontents* MacDonald cites on several occasions Hagen's only previous work on anti-Semitism, a 1996 prize-winning article published in the *Journal of Modern History*.[1] The focus on socio-economic factors in both works indicates that Hagen's understanding of anti-Semitism has been settled for some time.

Hagen's *Anti-Jewish Violence in Poland* opens by giving voice to some fascinating Polish contemporaries, opening up an avenue of discussion often closed off in lachrymose Jewish histories which overwhelmingly focus on the putative suffering of the Jews rather than the difficult experiences of those they lived among. One of the more interesting examples is Hagen's exploration of the works of Jan Słomka, Habsburg Polish mayor of Dzików and author of *From Serfdom to Self-Government: Memoirs of a Polish Village Mayor*. Słomka's memoirs offer insight in the origins of Polish antipathy towards the Jews, and depict Jews as "cynical exploiters of Christian villagers' weaknesses and ignorance." (11) Mimicking tactics employed under the Russian tavern system, Jewish merchants in Poland often used alcohol to drag peasants into debt and keep them there. Słomka explained how Jews

> would begin from harvest-time to buy up provisions from the farmers, mostly paying them with vodka: and these they would sell during the hunger period at huge profit.

> They would set things out on market days in sacks; and around these sacks would wander a hungry throng … buying grain in pots or quart measures. (13)

Słomka was a teetotaler and castigated his fellow Poles for the reckless drinking and lack of forethought that allowed them to fall into the hands of Jews who were systematically "bankrupting the emancipated peasantry and foreclosing on their minuscule farms." In his own town of Dzików, Słomka remarked that most of the land had at one time been in Jewish hands and had only been "bought back with a lot of toil." The Jews, according to Słomka, "have never wanted to till the soil, they have preferred to live by their wits, to profit by trading in the lands peasants have had to pay for [in compensation for receiving post-emancipation freeholds]." For the Jews, of course, it was a very successful strategy. In the 1860s, Słomka looked on as the prestigious houses ringing the central square of his chief market district, Tarnobrzeg, passed into Jewish hands.[2]

Hagen places Słomka's concerns in the context of a wider Polish discourse on a slow national dispossession carried out by Jews. Słomka is a particularly interesting writer because he focuses as much on Polish weaknesses as on Jewish strategic competence. Słomka, for example, was irate that rural Poles had neglected to develop a keen acumen in business that would enable them to at least compete with Jews on an ethnic level rather than simply acting as prone or passive victims of unanswered economic exploitation. Słomka was later full of praise when such an answer did materialize, in the form of cooperatives that emerged in the 1880s. Due in part to increased assistance from the priesthood and sympathetic aristocrats, the decade witnessed the creation of a significant number of these ethnically based marketing and retail consortiums that defeated the economic strategy of the Jews, often via boycott, and enabled the supply of "villagers with their purchased necessities at Jewish merchants' loss."[3] A side-effect of growing awareness among Poles that they were engaged in a multi-front ethnic competition with Jews prompted some to engage in petty violence and robbery, which Słomka condemned as unhelpful. Słomka believed that "the struggle against Jewish capital was a contest … of morality, self-control, and will power."[4]

Hagen demonstrates the uniformity of Polish thought on the Jews by comparing the relatively uneducated and rural Słomka's views with those of the more cosmopolitan academic Franciszek Bujak, author of the 1919 pamphlet "The Jewish Question in Poland." Like Słomka, Bujak argued that Polish anti-Semitism was largely a result of Jewish socio-economic dominance and the exploitation of the lower classes. In fact, Bujak argued that it was wrong to focus on Polish attitudes at all since

> we may speak with more truth about Jewish antipolinism than about Polish antisemitism, which is not an aggressive movement displaying itself in consequent deeds, but merely a psychic reaction against damages suffered by the Polish nation from their [Jews] part. (19)

Bujak posited that Jewish clannishness gave them certain advantages over the trusting Poles, and suggested that the resulting exploitation was worsened by the Jews' biblically based sense of superiority and adherence to a system of dual morality. When Jews did decide to leave the life of the ghetto-dwelling exploiter they invariably assimilated only "in an intruding way" into Polish society, where they "veered toward radicalism and revolution" as a result of their "inclination towards analysis and criticism."(19) For Bujak, as for Słomka, the solution to Jewish strategic success was for Poles to heighten their sense of ethnocentrism and ethnic co-operation and engage in a process of ethnic exclusion—a social, political, and economic boycott of the Jews. Bujak viewed the prospect of violence as entailing a moral and strategic failure on the part of the Poles.

The only significant dissent from this prevailing view appears in the writings of the linguist and Slavist Jan Baudouin de Courtenay. Baudouin thought that exclusionary efforts were doomed to failure given the deeply embedded nature of Jewish involvement in Polish life, which extended even to the psychological:

> I recognise the Jews' power, i.e., the power of Jewish tradition's influence on other human groups' mentality. For at the base of our thinking, our beliefs about fundamental matters, we encounter a Jewish source [the Old and New Testaments]. We are ourselves but 'modified' Jews. Principled 'mercilessness,' unforgivingness, readiness to exterminate, raised to ideological level — all this we imbibed from literary monuments [the Christian Bible] of Jewish descent. Thanks to the 'Judaization' of our thinking even those who rush forward into wholesale attacks on Jews call themselves servants of him born in Bethlehem and profess Jehova, God of Israel. (25)

Baudouin's proposed solutions couldn't have been more representative of extremes. On the one hand he suggested an attempt to smother Jews with love and tolerance in the hope they would become excellent allies of the Polish nation. On the other, he mused about the prospects of "extermination, expulsion, starvation." His ideas were, however, very much in the minority, and the position of the new Polish state was to tacitly permit the slow exclusion of the Jews from their prior positions of influence while condemning any and all instances of violence.

Violence and Exaggeration

Hagen has an excellent section looking at the slow build-up of verbal and physical provocation between the two populations. Unlike Jewish-authored texts on historical anti-Semitism, Hagen isn't shy when it comes to including information that shatters the myth of the Jews as the passive and innocent victims of irrational European hatred. One hears about Jews taunting Polish villagers with "the streets are yours, the houses ours" and "the keys to the churches will be *ours."* (38) With physical violence being an extremely dangerous strategy for a minority population, such taunts are emblematic of the much more common rhetorical, financial, and otherwise abstract character of historical Jewish aggression. Faced with this aggression, Europeans throughout history have often relied on the ease and simplicity of their numerical superiority in the form of varieties of "physical force" responses ranging from pranks and vandalism to boycotts, small-scale evictions, and mass expulsions. Quite where on this spectrum the events of 1914–20 fall is the primary concern of Hagen's text.

One of Hagen's central primary sources for his investigation of anti-Jewish violence in Poland between 1914 and 1920 is a rather dubious 1920 book, *Poland and Its Minority Races*, produced by Arthur Lehman Goodhart, a Jewish academic and lawyer. The origins of the book lay in a series of protests against "wholesale killing of Jews in Poland" organized by Jewish groups in several American cities in 1919. Although the Polish government denied any such atrocities had taken place, and despite the lack of clear objective evidence, American-Jewish agitation was sufficient for President Wilson to appoint a small commission "to ascertain the facts." A commission was also sent by Great Britain, in the context of similar protests in London, led by the senior diplomat Sir Horace Rumbold. The American commission was composed of Goodhart and Henry Morgenthau (infamous author of the Morgenthau Plan), and of two non-Jews, the U.S. army officer Edgar Jadwin and his colleague Homer H. Johnson. Although not mentioned in detail by Hagen, the ethnic difference between the Jews Goodhart and Morgenthau on the one hand, and the Anglo-Saxons Jadwin and Johnson on the other, resulted in two different reports (the former more or less affirming atrocity propaganda and the latter emphatically denying, or at least heavily qualifying, it) on the return of the group to the United States, with the National Polish Committee of America even publishing "The Jadwin and Johnson Report" as a separate document entirely.[5] Both the Goodhart text and the document produced by the National Polish Committee are available in complete form from archive.org and can be read in full here and here.

From the outset, Hagen is skeptical of contemporary Jewish accounts that alleged spontaneous mass shootings. He opens the book by making it clear the documentary record has "gaps or blindspots" and "doubtless exaggeration occurred … I have sought out multiple accounts so as to minimise bias."[6] He later argues that "resentment-laden animosity coloured many such [Jewish] reports, which tended, in an atmosphere heavy with collective paranoia and hysteria, to exaggerate Jewish losses."[7] He even cites one brief but telling remark from Henry Morgenthau himself, who, although promoting atrocity propaganda admitted once that "there is also no question but that some of the Jewish leaders [in Poland] had exaggerated."[8]

Patterns of Propaganda

In 1920 the National Polish Committee of America published a statement outlining the origins of atrocity propaganda against Poland:

> From the very first moment, when at the beginning of November 1918, Poland regained her independence, day after day, month after month, news of dreadful Jewish pogroms were spread over the whole world. … This news found the more credit because nobody contradicted it. And nobody could contradict it. The Polish Government could not, because there was no Polish Government. … And so the news of dreadful 'pogroms' penetrated everywhere, spread systematically via Berlin and Vienna, and by special bureaux in Stockholm and Copenhagen, which from day to day furnished Zionist organisations possessing sufficient means and influence to give it a world-wide publication. And the news was frightful. It told of thousands of Jews not only beaten and robbed, but murdered and burned alive. As these facts were confirmed by "eye-witnesses" it is no wonder they aroused general indignation. And when Mr. Israel Cohen, the Secretary of the London Zionist Organisation, after investigating the matter on the spot published in England papers and at a meeting at Queen's Hall in London that such atrocities had taken place in Poland in 130 towns, indignation meetings and funereal processions began all over the world.[9]

The Chicago Jewish weekly, *The Sentinel*, reported on July 23 1920 that:

> Polish people are crazy with Jew-hatred and are busily engaged in pogroms. … The outrages perpetrated by old Russia against the Jews are child-play in comparison with the appalling crimes perpetrated by the Polish government and the Polish people against the Jews. … The Polish representatives abroad know that even the Spanish Inquisition has not committed so many crimes against the Jews as Poland is committing now. … Poland, born in crime and sin, will go under in a sea of crime and sin.

Newspapers in America were also flooded with lurid tales penned by local Jews claiming to have first-hand knowledge of what was happening in Poland. One "eye-witness" claimed to have counted 2,300 corpses. A "Charles Golosman" had a letter published in the New York Globe on August 18 1920 in which he writes of "massacres of the Jews by the Polish military" and adds:

> A bloody pogrom was organised in my own native town, Bobruisk, with every home pillaged and the women ravaged in the open in broad daylight by the blood-thirsty Polish beasts. My own people may have become victims of some Polish assassin's hands.

This account of the media origins of the pogrom myth, and in fact everything discussed thus far, is remarkably consistent with Klier's findings regarding the Russian pogroms of the 1880s. As with agitation against Poland, in the 1880s the West was rocked by massive Jewish protests against "the mass killing of Jews" in the Russian empire, and (mirroring Goodhart's book) the production of books and pamphlets on Russia's putative ill treatment of the Jews. This followed, in Russia as in Poland, an increasingly assertive peasantry or lower class that began to act against Jewish economic exploitation through cooperatives or other non-violent methods. Atrocity propaganda may therefore be seen as an attempt to avenge or ameliorate a Jewish loss of influence in a given nation. In both cases, Western governments (Britain in the 1880s, America in 1919) sent official delegations to discover the truth of the situation. In both cases (unanimously in the case of Britain, and with divided opinion in the American group) the resulting reports cast great doubt on the Jewish narrative.

After many years of searching archives and reviewing contemporary reports produced by all sides, Klier concluded that Jewish accounts should be treated with “extreme caution,” that some were “flatly contradicted by the archival record,” and that some claims of pogroms are attached to cities where it is certain “there were no significant pogroms and no fatalities.” Klier noted that while the Jewish atrocity narrative dominated cultural discourse via the power of media, almost no government agency took it seriously once it had been investigated. The British government investigation, published as a “Blue Book,” presented, to use its own words, “an account of events at great variance with that offered by *The Times*.” The most notable aspect of the British Blue Book is the outright denial of mass rape, a prolific propaganda device. In January 1882, investigator Consul-General Stanley objected to all of the details contained within reports published by *The Times*, mentioning in particular the unfounded “accounts of the violation of women.” He further stated that his own investigations revealed that there had been no incidences of rape during the Berezovka pogrom, that violence was rare, and that much of the disturbance was restricted to property damage. In relation to property damage in Odessa, Stanley estimated it to be around 20,000 rubles, and rejected outright the Jewish claim that damage amounted to over one million rubles.

Vice-Consul Law, another independent investigator, reported that he had visited Kiev and Odessa, and could only conclude that “I should be disinclined to believe in any stories of women having been outraged in those towns.” Another investigator, Colonel Francis Maude, visited Warsaw and said that he could “not attach any importance” to atrocity reports emanating from that city. At Elizavetgrad, instead of whole streets being razed to the ground, it was discovered that a small hut had lost its roof. Accusations of murderous intent among the masses were simply unfounded and unsubstantiated by the evidence.

What Happened in Poland?

Although clear in its expression of skepticism, a crucial weakness of Hagen’s text is that it shows a willingness to attach some credence to flamboyant and discredited Jewish atrocity narratives about mass killings by mobs of Polish peasants or soldiers, and it doesn’t make full use of compelling counter-narratives such as that produced by Jadwin and Johnson, or by the National Polish Committee of America, a group that very studiously compiled and published a variety of independent reports into events in Poland. (Hagen does cite the NPC report twice in his book but otherwise demonstrates little evidence of having actually read it.) Nor does Hagen's text incorporate other valuable material, such as testimony from Colonel C.A. Gaskill, the U.S. Army's Relief Administration worker and technical adviser in Poland between 1919 and 1921. Gaskill and Jay P. Moffatt, Secretary of the American Legation in Warsaw, both testified that Jews had been engaged in sniper activity against Polish troops in several key locations and that Polish officers had actually issued orders against retaliating even when Polish casualties resulted from Jewish attacks.[10] I regard it as imperative that Hagen should have noted somewhere in his book that Jews were active in most of the relevant war zones as guerrilla combatants, particularly during the Polish-Soviet war of 1918–1921 in which many Polish Jews were Soviet partisans, and that Jadwin and Johnson concluded their own investigations by arguing that Poland was the victim of an international smear campaign orchestrated via the media:

> The coloring, the suppression, and the invention of news, the subornation of newspapers by many different methods, and the poisoning by secret influences of the instruments affecting public opinion, in short all the methods of malevolent propaganda are a menace from which Poland is a notable sufferer. This applies to propaganda both at home and from abroad.[11]

Although Morgenthau and Goodhart were quite happy to repeat lurid tales of mass shootings of civilians, Jadwin and Johnson offered a report that has an entirely different feel and, in their own words, offers "conclusions which differ from those of Mr. Morgenthau." In terms of details, most official accounts seem to agree that only around 348 Jews could be confirmed as having died from violence in relevant areas between 1914 and 1920, but this is clarified further in the official British report on the violence, written by Sir Horace Rumbold. Rumbold pointed out that even if we accepted this figure of 348, only 18 of these deaths would have occurred on actual Polish territory with the rest occurring in established war zones where civilian casualties among all ethnic and national groups were commonplace.[12] In these war zones, according to Jadwin, some shootings were the result of guerrilla tactics by Jewish civilians known to be sympathetic to the Bolsheviks. In one town, entering Polish soldiers were fired upon from a "certain meeting house in which Jews had congregated," resulting in the execution of five Jewish men.[13] Captain P. Wright, a member of the British investigating team summed up the circumstances of Jewish deaths as involving not Polish prejudice but "only the expression of a mutual animosity," and that these "excesses have been so small."[14]

A very modern parallel to the incorporation of these war zone deaths into atrocity propaganda would be declaring a gunshot fatality a "Covid death" so long as the corpse can produce a positive PCR test. In this case we have an "anti-Semitic murder by Poles" simply because a Jew dies violently anywhere near Poland and under any conditions, including active warfare. Goodhart even includes the testimony of one Jewish mother who reported the "anti-Semitic" death of her son to the American commission even though she admitted her son was a member of the Bolshevik militia:

> I tried to explain to her that there was a difference between the case of a man murdered in cold blood and the death of her son who had been shot while fighting for the Bolsheviks. She simply could not understand the difference and kept on repeating “He was such a fine boy.”[15]

Since both the British and American missions concluded that violence against Jews was never endorsed or encouraged by Polish authorities, and thus meant it could not technically be classed as a pogrom, it can be said that an international diplomatic crisis and mass propaganda campaign about “mass killings” in 130 towns involving in some cases mass graves of 2,300 corpses, was provoked by the violent deaths of just 18 Jews over a six-year period. Jadwin, moreover, argued that only five Jewish deaths could be confirmed to have resulted from mob violence “since the establishment of a stable government in the Republic.”[16] Captain Wright explicitly stated that “though pogroms in Krakow were reported, this was not the case,” and that any violence targeting Jews in Polish territory was “small and trivial.”[17]

Motivations

Of course, the campaign was about revenge more generally, and more so in terms of the loss of economic power and influence than the 18 (or 5) deaths. Rumbold himself concluded that violence and antagonism between the groups was probably inevitable given the economic situation of the Jews: “it is only natural that separatism should have manifested itself.” Rumbold noted the relatively recent awareness of the Poles that they could engage in their own ethnically-based economic strategies, and the non-productive nature of the Jewish population, was the real source of animosity: “Competition between the Poles and the Jewish population commenced. … The co-operative movement is becoming very strong and will undoubtedly form an important factor in the development of economic relations in Poland, so that indirectly it will be bound to affect the position of the small Jewish trader.”[18] Jadwin and Johnson were equally insistent that there were economic factors behind any inter-ethnic tension, and they were adamant that religious issues played a negligible role in the development of anti-Jewish attitudes:

> We are convinced that religious differences as such play therein a very slight role, and that the Polish nation is disposed to religious tolerance and self-control in religious disagreements. … The relation of the Jew to the eventual political disposition of these territories is still an irritating element. These same problems are to some extent inherent in every other country where the Jewish character and habits develop a racial solidarity, necessarily accompanied by an economic and social intermingling with the other elements of the population.[19]

There are some indications that the atrocity propaganda campaign against Poland was explicitly designed to protect Jewish interests by preventing contested territories from being granted to the Poles (then operating the peasant co-operatives against the Jews) in peace treaties. Goodhart, for example, mentions Jewish leaders in Bialystok who told him that “if Bialystok should be given to the Poles, the Jewish merchants would be ruined, because the Polish boycott would come into force.”[20] Smearing the Polish reputation internationally with accusations of mass murder and mass shootings could thus have been intended to sway the decision of the major international powers in deciding the allocation of disputed territory, potentially preventing Jews from being absorbed into a state where they would be forced to abandon non-productive ethnic economic strategies based on mass exploitation.

Finally, despite enormous economic and religious differences between Germany, Poland, Hungary, and Romania, during the 1930s, it should be noted that all of these countries developed policies in which Jews were excluded from public-sector employment, quotas were placed on Jewish representation in universities and the professions, and government-organized boycotts of Jewish businesses and artisans were staged. From Hagen’s 1996 paper:

> [Anti-Semitism was] a broad regional phenomenon rather than . . . [a] set of nationally bounded histories. In this view, modern anti-Semitic ideology and politics in both Germany and Poland figure as pathologies of middle-class formation or, in an alternative formulation, as accompaniments of embourgeoisement in a setting, unlike western and southern Europe, where a relatively large (or very large) and economically very significant urban Jewish population appeared to constitute an impediment to Christian advancement. In both countries, anti-Semitism served to justify assaults on Jewish-owned or Jewish-occupied business enterprises and medical, legal, and other professional practices, as well as bureaucratic positions, which were widely seen to block the path of upward mobility to non-Jewish aspirants to bourgeois respectability and security. In both countries, more or less sporadic anti-Semitic violence fomented by political organizations of the radical right, particularly in the 1930s, elicited considerable popular support or acceptance, reflecting widespread though normally mostly latent hostility to the Jews. . . . Similar policies were also being implemented in Hungary and Romania, the other major homelands of the central European Jews. (Hagen 1996, 360, 361)

Conclusion

The fabricated Polish pogroms of 1914-20 offer a remarkable glimpse into patterns established decades earlier in the Russian empire. The basic pattern appears to be that attempts on the part of a majority population to protect their interests as an ethnic group, especially economically, will result in the utilization of media influence to create a flamboyantly exaggerated atrocity narrative about that state or locality, often involving accusations of mass shootings and mass graves. Because of their entrenchment in popular consciousness via mass communications, these narratives are incredibly difficult to overturn, even with highly critical official government reports. The Russian pogrom myth is an excellent example given that it was repeated during the Polish hoax (The *Sentinel*: “The outrages perpetrated by old Russia against the Jews are child-play in comparison with the appalling crimes perpetrated by the Polish government and the Polish people against the Jews”). The reality, of course, was that the Russian and Polish ‘atrocities’ were equally baseless and fraudulent. And yet, look hard enough today, and you will certainly see some Jewish Twitter personality inevitably claim a distant relative mass murdered in the Russian pogroms. These are deeply engrained fictions that are internalized by Jews and go some way to generating fear, antipathy, and aggression towards majority White populations who are always said to have the same potential for mass violence.

Atrocity narratives remain an important strategic device, and the tactic is visible even on the small scale in events like Charlottesville. The actual events of Charlottesville are by any consideration, to borrow Captain Wright’s words, “small and trivial,” involving no more petty violence and vandalism than any other major protest of recent years (arguably much less), and one death of ambiguous cause. And yet hasn’t Charlottesville adopted the air of a “Kishinev” in the way it has been transformed, via propaganda, into a kind of pogrom, perpetrated by an angry White mob? Journalist David Greenberg reported on “the siege of a Charlottesville synagogue during the right-wing rampage there in 2017” during an article scaremongering about “America’s Forgotten Pogroms.” But for the presence of modern recording technology, one can easily imagine that tales would have emerged from Charlottesville of all manner of killings and assaults.

As a final note, I should say that we are all perfectly aware of the creeping attempts in all of Europe and the rest of the West to silence any questioning of that ultimate Jewish atrocity narrative. In our attempt to defend the Western position, we could do well to start with the approach of any good defense lawyer — to critique the credibility of the accuser. Looking at the Russian and Polish cases, do we see a record of truth or fabrication? Is there a case for believing such narratives, or asking further questions?

I’ll conclude with remarks made by Rupert Hughes in the New York Times Book Review, July 18 1920:

> Has everybody forgotten the procession in New York and in other cities where mourning was worn and dirges were sung for the slaughtered multitudes of the Polish pogroms? Has anyone apologized to Poland for accusing her of rivalling Turkey, in Armenia? I have not seen the apologies.

[1] Hagen, William W. “Before the ‘Final Solution’: Toward a Comparative Analysis of Political Anti-Semitism in Interwar Germany and Poland.” *The Journal of Modern History* 68, no. 2 (1996): 351–81. MacDonald cites this work on pages 53 and 55 of the paperback edition of *SAID*.

[2] Hagen (2018), 14.

[3] Ibid.

[4] Ibid, 18.

[5] *The Jews in Poland: Official Reports of the American and British Investigating Missions · Volume 1*, National Polish Committee of America, 1920, 11.

[6] Hagen (2018), xvii.

[7] Ibid, 124.

[8] Ibid, 359.

[9] *The Jews in Poland: Official Reports of the American and British Investigating Missions · Volume 1*, National Polish Committee of America, 1920, 55.

[10] *New York Times*, July 2, 1920.

[11] *The Jews in Poland: Official Reports of the American and British Investigating Missions · Volume 1*, National Polish Committee of America, 1920, 18.

[12] The Reports of the British Mission, included in *The Jews in Poland: Official Reports of the American and British Investigating Missions · Volume 1*, National Polish Committee of America, 1920, 19.

[13] The Jadwin and Johnson Report, *The Jews in Poland: Official Reports of the American and British Investigating Missions · Volume 1*, National Polish Committee of America, 1920, 15.

[14] Report of Captain P. Wright in *The Jews in Poland: Official Reports of the American and British Investigating Missions · Volume 1*, National Polish Committee of America, 1920, 33.

[15] Goodhart, 52.

[16]*The Jews in Poland: Official Reports of the American and British Investigating Missions · Volume 1*, National Polish Committee of America, 1920, 10.

[17] Ibid, 47.

[18] Ibid, 20.

[19] Ibid, 13 & 17.

[20] Goodhart (1920), 45.

Conservatism and The Illusion of Exclusion

theoccidentalobserver.net/2022/01/20/conservatism-and-the-illusion-of-exclusion

Andrew Joyce, Ph.D.

January 20, 2022

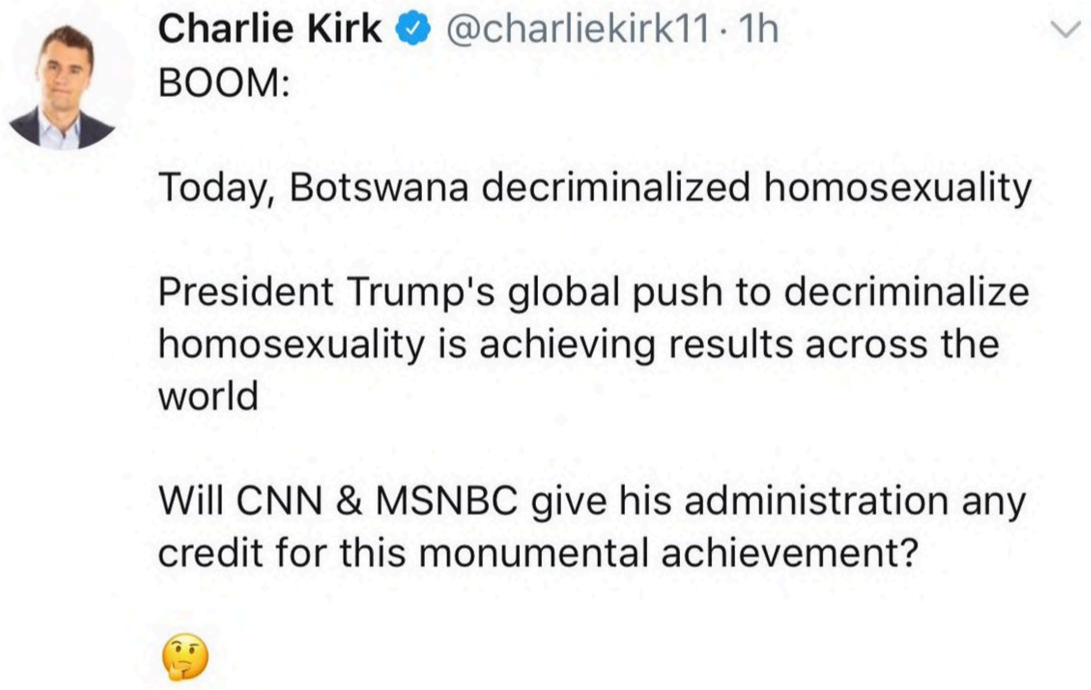
In 1950, while being driven from contested Korean territory by the overwhelming force of the invading Chinese, the U.S. Army's Major General Oliver Prince Smith Jr. told a journalist from *Time* magazine "We are not retreating. We are advancing in a different direction." Depending on your perspective, the quote, which has since become almost universally attributed to Smith's superior, General Douglas MacArthur, is either a masterpiece of positive thinking or a piss-poor method of deception or burying one's head in the sand. I've always viewed it in the latter sense, and it's a useful shorthand for the unending stream of failures by the mainstream Right. From immigration to gay marriage and the "war on Woke," the conservative bloc has an innate talent not only for giving ground in its various culture wars, but for somehow reinterpreting or dissembling concession as an advance in a different direction. At the heart of "the conservative problem" is the issue of inclusion versus exclusion, and the fact the conservative bloc, wherever in the West it is found, leads its voter base on the same merry dance to defeat by endlessly hinting at the promise of exclusionary politics while bringing only an expansion to the "inclusive" state. This overwhelmingly takes the form of attracting votes by promising exclusionary action on immigration; retreating from this promise; then playing sleight of hand by trumpeting an advance in the direction of an "inclusive" economy.

"Culture Wars"

Even a brief look at the cultural career of conservatism from around the 1960s reveals a kind of political Attention Deficit Disorder. I can't think of any single cause, with the possible exceptions of gun control and abortion (in America alone), that has held the attention of the conservative movement enough for consistent opposition or action. Just look at the current fixation on "woke" language and cancel culture. Historian Stephen Prothero wrote back in 2016 that "conservatives almost always lose, because they lash themselves to lost causes." Despite the ideological rectitude of opposing woke nonsense, it's essentially true that the issue is already a lost cause. The appropriate time to suffocate the rise of wokeness was years ago, when it was still in its infancy as a niche of left-wing academic nomenclature. In the same way, prior to the advent of woke, when conservatives offered tepid opposition to the eruption of transsexualism into public life, especially in the ridiculous use of pronouns and the question of restrooms and so on, they were at a loss to offer a meaningful challenge because of concessions already made on homosexuals years earlier. And on the homosexuals, conservatives were incapable of serious opposition because of concessions they'd already made around abortion, marriage, and the family, which had in turn created a childless, promiscuous sexual culture more tolerant of the sexually deviant. The conservative is someone who tries to prop up a domino that has many thousands of toppled ones behind it.

Endlessly distracted by new salvoes from the Left, conservatives always arrive too late to the fight, and they combine this with a particularly perverse kind of amnesia on prior defeats. The fundamental strategic difference between Left and Right is that the Left is aware that it is weaving a cultural tapestry, linking one threadlike advance to the next in an endless but coherent chain of social change, while the Right is engaged in political whack-a-mole, seeing everything it disagrees with as an isolated trend or event that can be defeated on its own terms or least milked for votes in the promise of such. The Right sees a series of independent “culture wars” when in fact, as the Left is aware, there is only one war for culture fought on numerous, related, and sequential battlefields. As Prothero points out, the results are conclusive: “In almost every arena where the contemporary culture wars have been fought, liberals now control the agenda.”

The link between gay marriage and the sudden rise of transsexualism to public prominence is an excellent example of the Right’s addiction to last-minute grandstanding on battles that have already been lost. It’s ironic, to say the least, that conservatives often appeal to the idea of a “slippery slope” when opposing a certain trend but are the first to forget they’re on a slope when it comes to the next challenge from the Left. When conservatives opposed gay marriage, part of their reasoning was that it was a slippery slope that would lead to further dilutions in identity, and that it would lead to a quest for “liberation” for the next putatively downtrodden sexual minority. They were right. Almost as soon as the “gay cakes” were finally baked and gay marriage was signed into law, trannies seemed to start walking into female restrooms around the country. And yet the slope was forgotten about as soon as gay marriage was written into law, and while a justified unease about transsexuals ensued there was no mention at all of how, in legislative or cultural terms, we’d arrived at that point. Quite the opposite in fact. Conservatives, consumed with political ADD, had no sooner given up on opposing gay marriage than they were literally championing Trump for advancing the ‘rights’ of homosexuals. Republicans hadn’t lost, they might say, but “advanced in another direction.”



Charlie Kirk @charliekirk11 · 1h
BOOM:

Today, Botswana decriminalized homosexuality

President Trump's global push to decriminalize homosexuality is achieving results across the world

Will CNN & MSNBC give his administration any credit for this monumental achievement?

🤔

The Left often portrays the conservative Right as Draconian or heavily Christian on sexual aspects of the culture wars, but this is hardly accurate. In reality, the conservative Right is extremely erratic and divided on the sexual aspect of the culture wars because, with its commitment to visions of the primacy (and privacy) of the individual and the consumer rather that the folk or the nation, it has no solid ideological basis on which in could develop a robust, adaptive notion of the family. The difference is that the individual will always be boiled down to a mere atom of a global community while the family, with its additional obligations, responsibilities and immediate sense of heritage, is the basic unit of a *nation*. Although the Republican National Committee still technically calls for a ban on gay marriage and transsexuals in the military, this is mere lip service to the idea of sexual normality given the prominence of LGBT platitudes in the Republican top tier. There is currently no conservative political party anywhere in Western Europe, North America, or Australia that proposes the rolling back of protected status for sexual minorities, or even the tightening of laws around divorce and reduction in state provision of welfare that would curb the fracturing of families and rein in the culture of promiscuity and sterility. Without such measures, which conservatism is inherently incapable of introducing and imposing, endlessly debating these issues really is lashing oneself to a lost cause. David Brooks described Trump as "a culture-war president with almost no policy arm attached," a description that is applicable to almost every conservative government.

Related to the ideological insistence on the individual is the conservative commitment to the fundamental principle of inclusion — a bias that taints all conservative political activity. In an interesting *Newsweek* piece titled "Why Conservatives Keep Losing the Culture Wars," Marcus Johnson writes:

> Winning the Civil War and World War II against deeply exclusionary societies created a cultural preference for inclusion in the U.S. This preference has become embedded

> in institutions and has become self perpetuating. It is this cultural preference for inclusion that prevents conservatives from winning the culture wars in this country. To win the culture wars, conservatives would have to fundamentally shift U.S. political culture away from inclusion toward exclusion. But this is extremely difficult to do in practice. It would require rejecting the cultural narratives that the U.S. has long told itself about its past conflicts and reorienting how its political institutions work.

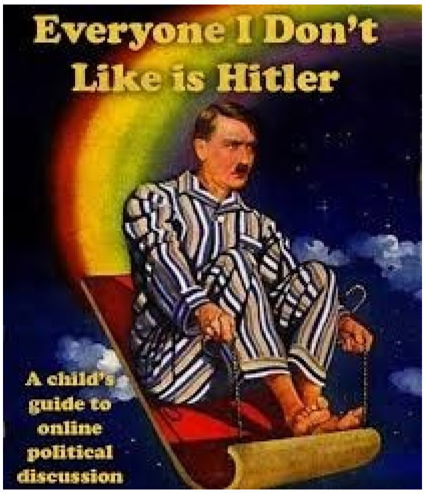
As stated above, conservatives are inherently incapable of doing the difficult but necessary work of introducing exclusionary policies, and their reluctance to even debate or discuss even the potential of such policies keeps the option of exclusion from the public eye; thus ensuring certain defeat in any culture war. It goes without saying that the inclusionary bias of conservatism isn't entirely autochthonous, even if it is extremely popular in the conservative elite, but has been heavily cultivated both within conservatism and, much more significantly, in the culture as a whole, by hostile, often Jewish, intellectuals and their colleagues operating in society and politics. These aggressive actors have been shaping "ways of seeing" for decades, and "the cultural narratives that the U.S. has long told itself," referred to by Marcus Johnson, are linked more to pluralist and multicultural propaganda than to the events of history as they actually happened.

Despite the overwhelming tendency to inclusionary politics, even among conservatives, there is clearly an appetite for exclusionary laws among sections of the White population, even if this hasn't been acted upon in recent decades by a compromised political establishment. Prior to World War II, most Western countries pursued exclusionary politics of some kind, from Britain's Aliens Act (1905) which targeted Jews, through to the White Australia policy (1901–1949) and the Immigration Act of 1924. It's interesting that two of the most popular and resonant proposals from Donald Trump's original platform were essentially exclusionary, which is probably why they came to naught. The proposal to build a wall along the US-Mexico border to try to stop illegal immigration was supported by 86% of Republicans, while the attempt to stop immigration from Muslim countries, Executive Order 13769, was supported by the majority (55%) of the American population. Such statistics suggest that conservative avoidance of exclusionary policies is an elite-driven phenomenon not only strategically flawed, but which actually runs counter to the intuitions of their natural voting base — White America.

"Everyone I don't like is Hitler"

Conservatism has drunk as heavily from the well of hostile "inclusive" propaganda as any other entity within contemporary politics, with the result that it can't comprehend the existence of any enemy that is not in some way "Nazi" or "fascist." Conservatives not only live in mortal terror of being branded "Nazis" but fully engage in the use of the 'Nazi' pejorative. Their disavowals, coupled with rampant accusations from the Left, create a rhetorical-ideological maze. A staid and tired conservative bloc fights the Left's almost recreational allegations of Fascism by asserting that it opposes the "real Fascists"—cancel culture types, 'woke' protestors, the Democrats, Antifa, pronoun enforcers etc.

The various enemies of majoritarian culture can't be viewed as opponents on their own terms (neo-Marxist, postmodernist, ethnically alien, Foucaultian, deconstructionist, etc.), which would require developing a full understanding of their myriad and complex behaviors and ideologies, but must be refracted through a single facile lens — that of World War II. Only then, with laughable visions of a latter-day D-Day landing against simplified purple-haired Hitlers, can conservatism conjure enough moral strength to wage a pathetic and doomed war against shadowy left-wing "fascisms" on cultural and legislative battlegrounds long since ceded to the enemy. Meanwhile, at the first accusation of racism, "nationalist" conservatives frantically defend and enunciate their doctrine as meaning there is nothing special about their nation beyond a set of abstract values rooted in individualism — values that are, in Steve King's words, "attainable by everyone … people of all races, religions, and creeds." Our contemporary political context is thus one in which the real Fascists are anti-Fascists who call the real anti-Fascists Fascists. The only thing we can sure about these days, it seems, is that everyone is a Nazi.


Everyone I Don't Like is Hitler
A child's guide to online political discussion

A fascinating example of this process in action is Brian Reynolds Myers's 2010 *The Cleanest Race: How North Koreans See Themselves and Why It Matters*. I bought the book some months ago because I was led to believe it was a sober exploration of morality-based racial ethnocentrism and, in the context of Kevin MacDonald's work on the formation of moral in-groups among Whites, I was keen to compare and contrast his findings with another ethnic group. Myers's thesis is that, rather than being the last bastion of Stalinism, North Korea is in fact home to a race-based nationalism and far-right politics derived from Japanese fascism. Myers argues that North Koreans believe that they constitute a childlike innocent race and, being innocent and pure, the Korean race is morally superior to everyone else. Supporting his thesis he offers some statistics on Korean aversion to intermarriage, and a wealth of propaganda from North Korea that seems to be race-specific and ethnocentric. The book was lavishly praised by the neoliberal and neoconservative establishment (Christopher Hitchens embraced it as "electrifying"), which found it much easier to mobilize against a modern Hitler than a modern Stalin, as well as finding a warm welcome with the Obama administration. Myers's text was even naively welcomed by some on the Dissident Right who saw the book as a kind of blueprint for an ethnostate. The problem, as I learned from both the text itself and criticism I subsequently consulted, was that the book featured a laundry list of exaggeration, omission, psychoanalysis, and ignorance of Korean culture, history, and politics, all of which combined to suppress the Communist footprint everywhere in North Korean politics in order to present the strange little nation of Kim Jong-un as an Oriental Nazi Germany. The book is a caricature.

A bigger concern for me than the bogus nature of much of *The Cleanest Race* was its lavish welcome. It should be considered an axiom that any thesis that enables the "Nazification" of an opposing movement, ideology, or nation will be warmly embraced by the conservative establishment. One of the recent trends on conservative Twitter is the hashtag #nuremberg2, which called for pro-vaccine politicians and medical officials to be put on trial and, presumably, executed. Regardless of one's position on the vaccine question, the Nuremberg framing is symptomatic of a psychological fixation. Conservatives will never win if they believe their only true enemies are "Nazis." Whether it's the fear of antisemitic "Islamofascism," North Korean "Nazism," purple-haired "woke Hitlers," or vaccine-toting Görings, it's clear that conservatism is psychologically stuck on the beaches of Normandy while the country passes without struggle into the hands of enemies conservatives are totally incapable of understanding.

"Christ is King"

American conservatism's commitment to a tactically disastrous emphasis on individualism is undoubtedly connected in some form to the peculiar trajectory and position of American Christianity, or rather, varieties of American Post-Protestantism. Demographically, conservatism remains overwhelmingly (85%) Christian. As scholars of religion have noted (e.g., Nathan Hatch's 1989 *The Democratization of American Christianity*), American Christianity is significantly different from the classic European form, being much more democratic as well as essentially Gnostic and millenarian (these features are also extremely prominent in the indigenous sects of the United States: Mormonism, Christian Science, Seventh-Day Adventism, Jehovah's Witnesses and Pentecostalism, leading several academics to speak of an underlying 'American religion'). American religion has long been preoccupied with the idea of a God who loves the individual, and the salvation of the American Christian, especially the Protestant, does not arrive communally via the congregation but via direct confrontation with a very personal Jesus.

A recent trend appearing on the t-shirts of young conservatives is the slogan "Christ is King." The phrase is rapidly lapsing away from any hint of piety and into the role of a platitude, and carries with it a sense of escapism from disturbing political realities into comforting visions of higher but invisible authority. It also, however, recalls the more vulgar "Cash is King," and both phrases meld into the pervasive and, in theological terms quite heretical, “Christian capitalism” that typifies the American conservative movement today. One of the more interesting texts published on this subject in recent years is Kevin Kruse’s 2015 *One Nation Under God: How Corporate America Invented Christian America*. The book explores the links between corporate executives, religious celebrities, and major politicians, all of whom, in contesting Roosevelt’s New Deal, were engaged in a range of organizations designed to spread a new gospel of inclusive prosperity and Christian capitalism. It was in the period 1930–1960 that “In God We Trust” was adopted as the official motto of the United States and printed on every dollar bill, and it was in the same period that “under God” was added to the Pledge of Allegiance. In the words of one reviewer of Kruse’s text, corporate America sought to

> mobilize religious leaders and sentiments for a movement opposing New Deal labor rights, social policies, regulation, and tax laws. Second, they intended to restore the reputation of American business after the ravages of the Great Depression by combining the sanctification of American capitalism with a new gospel of prosperity. And third, they promoted “Christian libertarianism” as a political agenda to transcend denominational and theological divisions, thus paving the way for the Christian Right of the late 1970s.[1]

Contrary to much Left-wing bleating, Christian libertarianism, along with the gospel of prosperity, is not the strength but the weak bedrock of modern conservatism. Since the birth of the Christian libertarian Right, it can claim involvement in only one significant conservative legislative success, maintaining the basic right of Americans to own firearms (though this success is more attributable to significant lobbying and other cultural factors). On the Christian Right’s other major concern, abortion, success has been elusive, fleeting, or localized. Much of this ambiguity is probably due to the conservative Right’s habit of trying to meet the Left on its own terms — the question of ‘rights.’ The conservative Right, faced with the “right to privacy,” does not assert a vision of the destiny of a people, an elevated ideal of womanhood, or even a basic religious fanaticism, but offers instead the rejoinder of the “rights of the unborn” that the Leftist establishment is fully prepared to parry. As with gay marriage and the war on woke, I believe there is a moral and ideological rectitude in opposing abortion. I believe there are unfortunate circumstances when it can be a medical necessity, but I personally object to it as an automatic and universal “right” purely on matters of taste, decency, and demographics, since the universalizing of abortion contributes to a deadening atmosphere of cultural sterility and is, like widespread tolerance of sexual deviance, an apathetic and depressing hallmark of a society in steep decline. Such arguments, however, are entirely absent from the current “pro-Life” debate, which relies solely on the twin pillars of Jesus and Thomas Paine.

The clinging to rights-based “inclusive” argumentation is the reason why the Christian conservative Right has been utterly incapable of offering resistance to the advance of legislative special status for sexual minorities. By arguing on “rights,” Christian conservatives bake themselves into the GloboHomo cake. Just as Christians flee from being called anti-abortion into the more inclusive-sounding “Pro-Life,” so they flee from being anti-gay or anti-transsexual into faltering assertions that they are simply “pro” the sanctity of marriage. And yet without a broader and more honest *exclusionary* focus, in which they dispense entirely with the arguments that simultaneously acknowledge and strengthen their opponents, their legislative goals will always remain elusive.

“Cash is King”

Conservatism is, perhaps more than any other contemporary political ideology, wedded to a personal and national savior that absorbs constant, fervid, and attentive devotion. This savior isn’t Jesus Christ, but Gross Domestic Product, and it’s worshipped by conservatives everywhere. In Britain, news has emerged that Boris Johnson’s Conservative Party is about to celebrate Brexit, the most significant British conservative victory in decades, by signing a trade deal with India that will allow thousands of Indians to work and settle in the country. An unnamed “government figure” told India’s *Economic Times* “The tech and digital space in India is still hugely protectionist and if we could open up even a slither of access it would put us ahead of the game.” The last major survey of Conservative voters showed that “immigration is the most pressing concern,” with the economy in second place. We find ourselves, therefore, in a scenario in which a conservative establishment will again avoid the exclusionary imperative of its voting base and will instead present itself as not retreating (on immigration) because they are “advancing in another direction” (for the economy).

There is not, nor has there ever been, a debate or referendum on whether a given population is willing to purchase a higher GDP by turning several of its major towns or cities into outposts of Mumbai and Bangalore. No people has ever been asked if such a trade would really “put us ahead of the game.” The cheap labor of the Indian migrants certainly won’t put the native tech workers of England ahead of the game. Nor will it put those who will find themselves waiting even longer for public services ahead of the game. It will, of course, put a small elite of businessmen of multiple ethnic backgrounds ahead of the game, and this, presumably, is what matters most to Conservative Inc. wherever in the West it coheres politically. International finance, in its ceaseless search for cheaper labor and the transformation of peoples into mere markets, is inseparable from inclusive politics. Radical socialism insists that money can be the great equalizer. International finance capital makes the same argument, but from above rather than from below. When cash has rendered the peoples of the world into blank slate consumers, each with the same potential to buy, then we have truly become its subjects and it has truly become our king.

Conservatism thrives on offering the “illusion of exclusion” to its voter base while simultaneously doing nothing about immigration so that it can squat in power and suck profit from decay at home and international trade abroad. No-one has encapsulated this phenomenon more succinctly than Sir Oswald Mosley:

> Every one of us in this hall was old enough to see before the war — every one of you know what happened — how the financial forces in the thirties went into these backward countries, into India within the Empire, into Hong Kong, into Japan, into China, and exploited these peoples, to produce cheap sweated goods which ruined the great industries of Britain and of Europe, which put Lancashire out of business in the cotton trade, Yorkshire out of business in the woollen trade, and these poor devils of coolies were exploited for a wage of a few shillings a week. For what purpose? To enable the City of London and Wall Street New York to make fatter profits! … Is that worthy of Britain? Is that to be the future of Europe? … It is childish nonsense to say that a British government rules Britain. It's nothing to do with British government or the British people. The government of the world is the financial government; the power of money; and of money alone.

Concluding Remarks

Conservatism has a knack for superficially reinventing itself when it senses it's getting perilously close to being found out. The litmus test for every astute observer should be an assessment of the extent and sincerity of the politics of exclusion espoused by any new manifestation of the conservative movement. I recently spent some time reading speeches from the 2021 "National Conservative" conference, which was organized by a couple of Zionists and is supposedly representative of a new departure in American conservatism and a new front in the culture wars. A single line from one of the speeches was enough for me to conclude my assessment: "We must strive to transcend racial particularism and stress universality and commonality as Americans." National Conservatism is, in the final estimation, an inclusive doctrine. Anyone who supports it will find themselves both "in retreat" and advancing in a direction they never intended.

Genuine efforts to redress the deep problems of contemporary society will always be marked by their willingness to at least countenance the option of exclusion. This is one of the reasons for the intense backlash against the work of Kevin MacDonald, who, in the concluding chapter of *Culture of Critique* suggested (pp.308–9) that

> Achieving parity between Jews and other ethnic groups would entail a high level of discrimination against individual Jews for admission to universities or access to employment opportunities and even entail a large taxation on Jews to counter the Jewish advantage in the possession of wealth, since at present Jews are vastly overrepresented among the wealthy and the successful in the United States.

This is an honest and necessary discussion of the potential of exclusionary politics, framed in the context of a persuasive argument that such measures might be required if an eventual overt ethnic conflict is to be avoided. Conservatism, inasmuch as it remains wedded to inclusive doctrines and unchecked individualism, is as much an arm of globalism as any segment of the Left it claims to do battle with. We should finish by returning to MacDonald:

> The present tendencies lead one to predict that unless the ideology of individualism is abandoned not only by the multicultural minorities but also by the European-derived peoples of Europe, North America, New Zealand, and Australia, the end result will be a substantial diminution of the genetic, political, and cultural influence of these peoples. It would be an unprecedented unilateral abdication of such power and certainly an evolutionist would expect no such abdication without at least a phase of resistance by a significant segment of the population. … The prediction is that segments of the European-derived peoples of the world will eventually realize that they have been ill-served and are being ill-served both by the ideology of multiculturalism and by the ideology of de-ethnicized individualism.

[1] Schäfer, A. R. (2018). Kevin M. Kruse. One Nation under God: How Corporate America Invented Christian America. *The American Historical Review*, 123 (4), 1340–1341.

Anatomy of the Hate Hoax

theoccidentalobserver.net/2022/01/30/anatomy-of-the-hate-hoax

Andrew Joyce, Ph.D. January 30, 2022

“Professor Abramovsky asserts that ‘no-one seriously questions the severity of the problem [of bias crime]. We do. The uncritical acceptance of a hate crime epidemic is unfortunate.”
Barrett Jacobs and J. Henry “The Social Construction of a Hate Crime Epidemic,” 1996.[1]

“Obviously the hate label is a blunt one. It’s one of the things that gives it power.”
Richard Cohen, SPLC, November 2018.

“Utterly fake.” This was my opinion when a colleague mentioned the recent assault on two Jews in London by a Black teenager. “What do you mean, fake? It was caught on camera,” he shot back. My colleague was correct, but had missed the finer point. The video footage shows two bearded Orthodox Jews locking up their shop for the night before a tall Black male walks towards them. The Black male then utters something, which seems to panic the Jews, before a fumbling and awkward physical encounter ensues. The violence, which is over in about four seconds, is minimal, even comical. Its ultimate cause or provocation, beyond the chaotic and impulsive qualities common to Black criminality, remains unknown. This random and primitive quality, however, hasn’t prevented the incident from being portrayed as systematic, or as involving a complexity not seen outside Asian books of war. It quickly became headline news, drawing condemnations of the scourge of “anti-Semitic” violence from both the British Prime Minister and the Home Secretary.

The fake framing of this banal and predictable instance of Black youth violence as “anti-Semitism” has fallen very swiftly into a pattern we are now familiar with: the state of “permanent hate emergency.” Back in August, the FBI reported that hate crimes in the US has reached their highest levels in 12 years. San Francisco police have just today announced that there has been a 567% increase in hate crimes against Asians and Pacific Islanders. Joe Biden has called on Congress to “urgently” pass harsher hate crime legislation. The UK reported “soaring” homophobic hate crimes during 2021. Canada announced last year that hate crimes against Asians rose 717%, while hate crimes of all kinds rose “sharply.” Ireland reports that hate crimes have risen 80%. France has alleged a 53% increase in Islamophobic hate crime, a 36% rise in homophobic hate crime, and a 75% increase in anti-Semitic hate crime. I could go on. The White world, it seems, is suddenly consumed with hate; a boiling cauldron of reactionary aggression. Or is it?

The real state of the hate crime epidemic? Utterly fake.

There are countless people in our culture today who would resent this hate denialism as Far Right propaganda or, in the terminology ushered in during the Trump presidency, as a “war on Truth.” And yet the state of “permanent hate emergency” that we are being subjected to by politicians and the media has been debunked for more than 25 years, in no less a journal than Northwestern University's *Journal of Criminal Law and Criminology*. In "The Social Construction of a Hate Crime Epidemic," published in 1996 by James Barrett Jacobs and Jessica Henry,[2] we see all the hallmarks of the present panic as well as a very clear analysis of how the panic is manufactured by organizations like the ADL, justified by (very often Jewish) academics, and maintained through media lies and political corruption.

Jacobs and Henry begin their article by pointing out that

> Politicians, journalists, interest groups, and some criminologists insist that the United States is experiencing an across-the-board hate crime "epidemic." The use of the epidemic metaphor is meant to dramatize a sharply accelerating hate crime rate. Assertions that a hate crime epidemic exists are almost always accompanied by recommendations for new "hate crime laws" that increase minimum and/or maximum punishment for offenders.

The fundamental nature of the "hate crime epidemic" is therefore that it is a politically motivated social construct intended to provoke freedom-reducing legal changes. Jacobs and Henry write that they intend

> to deconstruct the claim that the United States is experiencing a hate crime epidemic. Drawing on the "social construction of reality" perspective, we attempt to show how the "reality" of a hate crime epidemic has come to prevail. First, we examine the hate crime epidemic hypothesis and identify its proponents, including advocacy groups, the media, academics, and politicians. Second, we examine the hate crime data collection efforts of the Anti-Defamation League (ADL), the Southern Poverty Law Center's Klanwatch Project (Klanwatch) and the FBI; figures from these groups are widely used to confirm the existence of the hate crime epidemic. Third, we demonstrate the political and subjective nature of counting hate crimes. Fourth, we offer some contrarian observations on the status of hate crimes.

The Language of Disease

By the mid-1990s it had become common for commentators to "assert that the rates of all types of hate crimes taken individually and together have reached epidemic levels." Then, as now, prominent politicians and public figures employed metaphors designed to imply that "hate crimes" had suddenly exploded and were spiraling out of control. In many cases, the language was closely related to the growing fashion of referring to anti-Semitism as a contagious disease, and the most prominent of the "hate crime epidemic" propagandists were themselves Jewish. In 1994, for example, Steven Spielberg, still riding the crest of the *Schindler's List* wave, told the U.S. Senate Judiciary Committee that "hate crimes are an epidemic."[3] Describing "hate crimes" in such a way not only induces a sense of panic and crisis conducive to legal change, but also dehumanizes both the phenomenon of ethnic conflict, in whatever honest form it may take, and the “hater.” No-one questions the context or motives of a virus, and in the same way describing any form of ethnic conflict in terms of disease or virology is intended to inhibit any discussion of prior causality. People become so agitated by the thought of something negative spreading in a viral fashion that the emphasis is placed on eradication (criminalization and punishment) rather than analysis or understanding.

The entire concept of “hate” and “hate crime” can be seen as little more than a self-interested and dishonest attempt by minority groups to obtain resources from the majority group. Jacobs and Henry write that

> The leading proponents of a hate crime epidemic thesis are advocacy groups representing gays and lesbians, Jews, and blacks; advocates for women, Asian-Americans, and the disabled also have demanded explicit inclusion in hate crime legislation. By calling attention to the criminal victimization of their members, these advocates may hope to mobilize law enforcement resources on behalf of their members, and, more broadly, to make out a moral and political claim in furtherance of their groups’ agenda of social and political goals.

Strategic Victimhood

Rather than being rooted in reality, “hate epidemic” allegations are predominately tactical or, in the words of Jacobs and Henry, “functional.” They point in particular to the example of the ADL and the SPLC, and stress that the basic function of these groups is not to “fight hate” or any other nebulous goal, but rather to “eradicate all bias against those whom they represent.” In other words, when the ADL speaks about “fighting hate” or “building hope” or any other such nonsense, it is merely a cover for the basic goal of shaping the culture, the law, and politics in such a fashion that will ultimately benefit the constituents of that group: in the case of the ADL, Jews. Jacobs and Henry comment that “whatever the actual number of hate crimes, these groups’ assertion of a hate crime epidemic effectively gains them political support.” Hate epidemic propaganda does this by focusing public attention and resources on the manipulating minority group in question, and helps create social and behavioral changes that will ultimately benefit that minority group at the expense of the majority.

Gays, Jews, and Blacks are noted by Jacobs and Henry as employing a fundamentally identical strategy — that of irrationally pursuing a zero-sum scenario in which they accrue no negativity. Any instance of violence or murder affecting their group, regardless of context or motivation, is liable to be integrated into a narrative of mass persecution and rampant hate crime. I was baffled recently, for example, to read an article in The Guardian alleging that the homosexual British serial killer Dennis Nilsen had committed “homophobic” crimes because his victims were gays — this despite the fact Nilsen was himself a lifelong homosexual and that homosexuals are so radically overrepresented in necrophilic homicide[4] of the kind that Nilsen engaged in (see also the high-profile examples of Jeffrey Dahmer, John Wayne Gacy, and Stephen Port) that it could be described as a gay problem or an aspect of the homosexual mind. The narrative of a hate crime epidemic is dependent on total omission of context and the privileging of "victim" perspectives beyond all rational measure. Jacobs and Henry cite a case where a report by the National Gay and Lesbian Task Force includes frequent claims that, in terms of anti-gay violence, "we have an epidemic on our hands, one that is in need of a remedy." But in the same report the actual statistics revealed that violence against gays had decreased 12% in the six cities surveyed.

Media Hype

Because the "hate crime epidemic" strategy is so successful, it has been mimicked by almost every minority group. Jacobs and Henry point out that, although pioneered by Jews, other groups—Blacks, and gays, feminists and East Asian advocacy organizations—soon started complaining about a violent war on women and an explosion in anti-Asian hate. Jacobs and Henry point out that the success of such strategies is dependent on media hype that saturates the public conversation and prompts panicked calls for action from minorities as well as muted acquiescence from a morally sham–ed majority. Headlines cited by Jacobs and Henry include "A Cancer of Hatred Afflicts America," and "Rise in Hate Crimes Signals Alarming Resurgence of Bigotry." Often these are shameless misrepresentations of data contained within the body of the article in question, with Jacobs and Henry pointing out that one headline, "Bias Crimes Flare Up in City's Heat," was followed several paragraphs later by the sentence "the number of bias-related incidents in the city *dropped* in the first half of this year from the same period last year."

As noted by Jacobs and Henry, the media salivates at the slightest hint of bias-related crime in which the majority (White, heterosexual) culture can be implicated:

> The media seem almost enthusiastic in presuming the worst about the state of inter-group relationships in American society. For example, a Florida newspaper presented a horrifying attack on an African-American tourist as "a dramatic example of the growing problem of hate crime," but the writer provided no basis for the assertion that there is a "growing problem of hate." Sometimes the media may even be responsible for triggering hate crimes. When two African-American children in New York City reported that several whites had sprayed them with white shoe polish, the media gave the incident endless publicity. The week after the alleged attack, sixty-one bias incidents [attacks on Whites] were reported. When, weeks later, the New York Police Department effectively abandoned the investigation amid speculation that the original accusation was fabricated, the media hardly covered the story.

Academic Fraud

Particularly interesting is the exploration by Jacob and Henry of academic involvement in creating and perpetuating the state of "permanent hate emergency." They single out figures like Jack Levin, Joan Weiss (Executive Director for the National Institute Against Prejudice and Violence), and Abraham Abramovsky, for selectively applying "data that do not support 'the facts' they claim to establish." That these figures are Jewish should not be surprising, and their academic activity should be regarded as extensions of the ethnically self-interested activism of the ADL and similar organizations in perpetuating the hate crime hoax. Even today, Jews remain at the forefront of the production of pseudo-scholarly works claiming to explain "hate" and offering methods of countering it. These inevitably involve a reduction in the freedoms of the White heterosexual majority. One need only consider Robert Sternberg's 2020 *Perspectives on Hate*, Deborah Levine's 2019 *When Hate Groups March Down Main Street*, Keith Kahn-Harris's 2019 *Strange Hate*, Jonathan Greenblatt's 2022 *It Could Happen Here: Why America Is Tipping from Hate to the Unthinkable*, Melissa Abramowitz's 2016 *Hate Crimes in America*, Sally Kohn's 2018 *The Opposite of Hate*, and Jeffrey Israel's 2019 *Living with Hate in American Politics and Religion.* It's true we are facing an epidemic, not of hate but of Jewish hogwash.

Jacobs and Henry point out that academia overwhelmingly lends its support "to the social construction of hate crime as an epidemic." Academics engage in a semi-industrial level of production of texts involving the reproduction of statistics and reports gathered from organizations like the ADL that have a vested interest in perpetuating the hate hoax. These texts also tend heavily towards propagandistic tactics such as an emphasis on particularly emotive or salacious cases of violence, no matter how rare. Jacobs and Henry remark on the proportion of discussion often "devoted to detailed descriptions of particular horrific hate crimes." There is little to no attempt at obtaining a genuine and nuanced understanding of inter-ethnic conflict, with most academics in the field resorting to psychoanalysis, pop psychology, or accusations of "resentment" in the majority population. Jacobs and Henry comment that such explanations are

> not based on any empirical studies but on the authors' social speculation. The most significant problem with the authors' speculation is the absence of any data on the hate crime rate. In short, the authors may have created a theory in search of a problem.

Often there is a blatant dismissal in these texts of even the need for statistics. It seems to be enough that the academics themselves merely intuitively "know" that a hate crime epidemic is ongoing. Joan Weiss, for example, once remarked "the problem is so pervasive that, even without accurate data, we know that thousands upon thousands of incidents occur throughout the country every year." Weiss doesn't possess any data, but she's sure that many thousands of attacks have occurred. This, apparently, is bona fide social science. Abramovsky, in a 1992 peer-reviewed law journal article, wrote that "the most alarming statistic is that in 1990 the number of bias-related attacks on Asians almost doubled from the number reported in 1989." Jacobs and Henry point out that the 1990 total was 11 incidents, and ask "Is a total of eleven bias incidents against Asian-Americans truly 'alarming' in a city with a 1990 Asian-American population of 512,719, and with a total of 710,222 FBI index crimes?" Either Abramovsky is an especially sensitive fellow, or he's a bullshit artist of a particularly acute, and alarmingly common, kind.

Political Implications

Once public opinion has been sufficiently manipulated by ethnic interest groups, the media, and their allies in academia, the pathway is cleared for activism by political actors. This activism takes two forms. In the first instance, minority actors in politics (gays, Jews, Blacks etc.) pursue their own vested interests. In the second instance, those from the White heterosexual majority may support or even initiate measures that reduce the freedoms of their co-ethnic constituents due to social fashion ("fighting bigotry"), guilt (genuine belief in the hate epidemic), or material incentive (financial or electoral support from influential minorities). Jacobs and Henry write:

> Politicians have enthusiastically climbed aboard the hate crime epidemic bandwagon. Denouncing hate crime and passing sentencing enhancement laws provides elected officials with an opportunity to decry bigotry. Politicians can propose anti-hate legislation as a cheap, quick-fix solution that sends powerful symbolic messages to important groups of constituents. Recognizing the political and symbolic importance of legislation, politicians embrace anti-bias laws, routinely citing advocacy groups' statements and statistics.

Of these various motivations and approaches, it must be made clear that Jewish activism in the politics of "hate crime" is sufficiently prominent to merit special attention. Jewish politicians were involved in almost every attempt since 1945 to introduce hate speech legislation in the UK. Canadian hate legislation has its origins in the 1965 Special Committee on Hate Propaganda in Canada, known more popularly as the Cohen Committee because it was created and steered by the Jewish lawyer Maxwell Cohen. In America, specific hate crime legislation was first attempted in the 1980s by the Jewish New York Attorney General Robert Abrams, who developed and attempted to pass the Bias Related Violence and Intimidation Act, which would heighten the punishment scale by one degree for every crime if a "hate" component was found to be involved. Abrams's legislation was in part prompted by media-fuelled outrage over the 1987 case of Tawana Brawley, a 16-year-old Black teenager who alleged she had been raped, defecated on, and wrapped in a plastic bag by four White men. As with the "white shoe polish" incident, a jury later found that Brawley's story was a work of pure fiction. Jews, including the American Jewish Committee and lawyers attached to the SPLC, were prominent at every stage of the 1988 Hate Crimes Statistics Act. One of the most vocal proponents of hate crime legislation in America since the 1968 Civil Rights Act is Tennessee's Steve Cohen. In his own words:

> I support the hate crimes bill and I was a sponsor of the bill that has gone through Congress. I also was a sponsor of the hate crimes legislation in Tennessee that was passed as well, when I was a Senator. In addition, as a Senator in Tennessee, I passed a bill in 1989 which dealt specifically with symbols of hate, religious and racial intimidation. Right now, I am looking into a federal law that would be stronger than what we have.

Statistics

Jacobs and Henry have an excellent section describing how the ADL produces statistics that are, from an objective scholarly perspective, totally worthless. They remark that although the ADL annually announces its data on "hate" with much fanfare "one cannot rely on the ADL audit as an indicator of hate crime." The ADL's methodology is heavily criticized, and a number of examples are provided. It was found, for example, that any damage caused by another person to a Jewish building would be regarded as an anti-Semitic attack, even if the context was something like a child throwing a rock at another child and missing, striking a synagogue window. One ADL-recorded "hate crime" involved a business owner in Georgia accusing a Jewish woman who questioned the price increase of a service of "trying to Jew me down."

Jacobs and Henry point out that even though the ADL system of data collection is deeply flawed and agenda-driven, it has been emulated by other minority groups, especially homosexual lobby groups. After the passing of the 1988 Hate Crimes Statistics Act, the FBI was tasked with gathering hate crimes data. It's noteworthy that the FBI was put under early pressure after its original methodology resulted in 73% of its reporting departments stating that there had been *no hate crime incidences*. The same groups who had been demanding FBI involvement (ADL, SPLC, gay groups) suddenly started denouncing the FBI. Jacobs and Henry comment:

> The FBI statistics did not square with the much more alarmist reports put forward by advocacy groups for the same time period. For example, the FBI reported that 425 hate crimes nationwide were motivated by sexual-orientation bias. For the same period, the Gay and Lesbian Anti-Violence Project reported 592 bias incidents based on sexual orientation in New York City alone. Similarly, while the FBI for 1991 reported twelve "hate" murders based upon all federally-recognized prejudices,' Klanwatch reported twenty-seven murders motivated by bias. Ironically, this statistical divergence led some of the groups which campaigned most vigorously for the passage of the Hate Crime Statistics Act to denounce the whole federal data collection project. Klanwatch, among the most ardent campaigners for the passage

> of the federal law, dismissed the first FBI statistics as "inadequate and nearly worthless."

Jacobs and Henry, after finding that "hate" crimes average a representation of approximately 0.039% of all reported crimes, counter that it is in fact the ADL, SPLC, Klanwatch, and associated groups who are producing worthless statistics.

Conclusion

Jacobs and Henry conclude by stressing that while it is "possible to understand how and why the picture of a "hate crime epidemic" has come to dominate the American imagination, it is

doubtful that this picture depicts reality." It is an indictment of our culture that over a quarter of a century later, we are still in the midst of the "permanent state of hate emergency." Self-interested minority groups are still producing worthless statistics that are taken up and amplified by the media. Manipulated public opinion is fodder for activist politicians who use a handful of cases to gag us, shame us, reduce our freedoms and, ultimately, rule over us.

To return to the introduction of this essay, yes, the footage my colleague alluded to does show a Black teenager scuffling with a couple of Jews for a few seconds. But everything else? The cries of anti-Semitism? The calls for political action? The headlines and media panic? The whispers of new laws? A massive fraud. The gullible will eat it up, and find themselves backed ever further into a corner. The astute and the informed will look on, incredulous at the stupidity of their peers. I could have throttled my colleague, but for the fact that somewhere, in some godforsaken stain upon this earth, a lying cretin would have chalked it up as a hate crime.

[1] Jacobs, James B., and Jessica S. Henry. "The Social Construction of a Hate Crime Epidemic." *The Journal of Criminal Law and Criminology (1973-)* 86, no. 2 (1996): 366–91.

[2] Both academics might be Jewish. Jacobs is a Jewish name, but is also English. I can find no information suggesting that James B. Jacobs had Jewish ancestry. He married a non-Jewish English woman, and does not appear to have involved himself in any Jewish causes. He did, however, mingle in a heavily Jewish academic milieu, though this may have been due to the general Jewish prevalence in law and sociology. Jessica Henry has spoken at a very small number of Jewish events, and has delivered a presentation on Jewish Americans.

[3] J. Batsell, "Spielberg Speaks Out Against Hate" FBI Data Show Report on Rise in Arizona; *Arizona Republic*, 29, 1994.

[4] Rosman JP, Resnick PJ. Sexual attraction to corpses: a psychiatric review of necrophilia. Bull Am Acad Psychiatry Law. 1989;17(2):153-63.

Israel: A Refuge for Swindlers

theoccidentalobserver.net/2022/02/12/israel-a-refuge-for-swindlers

Andrew Joyce, Ph.D. February 12, 2022

Criminal proceeds recovered from a mass Israeli-run fraud ring by French police, 2020.

"Most of the Jews are thieves." Thus said the founding father of Israel, David Ben Gurion, when he heard about Jewish soldiers carrying Persian rugs from freshly looted Arab properties during the Arab-Israeli war. If he were around today, I don't think Ben Gurion would find any reason to radically change his opinion, and he probably wouldn't be surprised to find out that Israel has become a hub of international fraud. A recent hit for Netflix is the documentary The Tinder Swindler, which charts the outlandish career of Israeli con artist Shimon Hayut, the son of a rabbi, who manipulated a large number of predominantly Scandinavian women into collectively handing over more than $10 million. Hayut's modus operandi is that old favorite of Jewish white-collar criminals — the Ponzi scheme, though Hayut inflected it with a romantic twist. Using the alias Simon Leviev on the dating app Tinder, Hayut told his gullible victims that he was the son of Lev Leviev, CEO of one of the world's largest diamond traders. He would initially lavish the women with gifts and trips on private jets (funded by a previous victim), before introducing the idea that he was under threat from unspecified enemies, that his financial accounts had been inexplicably locked, and that he needed "loans" from the women that he would repay many times over when an “imminent deal” worth many millions was completed. The women were pressured into requesting, and then extending, bank loans in their own names, often until they were as much as $300,000 in debt. Once Hayut had extracted the maximum possible funds from a woman, he would begin using some of it to groom a new victim. Moving from woman to woman, and country to country, Hayut lived a lifestyle of private jets, international travel, caviar, and designer clothes until a Norwegian newspaper finally helped secure his arrest in Greece in 2019 for using a fake passport. He was then sent to Israel, where authorities released him after just five months. He remains a free man in Israel, and appears as wealthy as ever.

While the now-viral Netflix documentary is very interesting and well-made, it does a very poor job of contextualizing and framing Hayut’s behavior. Hayut’s career of fraud is presented solely in terms of the perils of online dating, and, ludicrously, as a kind of feminist revenge tale (despite the fact the women fell into Hayut’s clutches in part through their own thirst for a lavish lifestyle, and the final justice served on Hayut was ridiculously weak to say the least). Very little is made of the fact Hayut began his career in fraud as a teenager, sparking questions of cultural influence, and there is no comment at all on the peculiar manner in which Hayut seemed to target Scandinavian women in particular. But the more egregious oversight is surely that Hayut fits incredibly well into a pattern that is absurdly common — the ubiquity of Israeli con artists of international reach, and their habit of finding a very accommodative justice system in the State of Israel.

An Israeli Specialty

International fraud of all kinds is an Israeli specialty. Israel’s Money Laundering and Terror Financing Prohibition Authority receives frequent requests for information from financial intelligence units in at least 19 countries around the world. The main crimes that are the focal point of these requests are “money laundering, fraud, particularly investment scams, binary options and forex scams, bribery and corruption, forgery and illegal gambling.” If there is a way for someone to be parted from their money, you can be sure there is an Israeli working very hard to accomplish it.

In June 2021, an operation led by German police secured the arrest of ten Jews of various nationalities for operating fake investment sites that defrauded European investors of around $36 million. In a fraud scheme that Europol said was “organized mainly by Israeli nationals,” the criminals operated the fake investment sites Tradorax, Tradervc, Kayafx, Kontofx and Libramarkets. Tradorax used the platform supplied by Israel’s SpotOption, which was charged with fraud by the US Securities and Exchange Commission in April 2021. According to Europol, the Jewish network lured thousands of victims through advertising on social media and search engines. These victims were then encouraged to invest in high-risk options, CFDs or cryptocurrencies. However, according to German police, the money was never actually invested but simply taken by the Jews involved.

During raids in several countries, police seized electronic devices, real estate, jewelry, high-end vehicles and approximately $2.4 million in cash.

The case was reminiscent of the story of the Canadian-Israeli Cartu brothers. In May 2020, the Ontario Securities Commission brought civil charges against David, Jonathan, and Joshua Cartu for soliciting Canadians to trade binary options. The trio scammed residents of Ontario alone out of $1.4 million, but the total value of their globally-operated scheme was estimated at $233 million. The brothers live lavishly today in Israel, safe in the knowledge that "Israeli prosecutors have yet to indict a single binary options suspect on charges of fraud." The *Times of Israel* points out that the brothers' story is only part of a much wider scenario in which "hundreds of companies in Israel employed thousands of Israelis who allegedly fleeced billions out of victims worldwide."

PNP
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DETAINEE

8 Israelis arrested in the Philippines in 2018 for operating a multi-million dollar scam

Five months ago, 26 Israelis were arrested for running a cryptocurrency fraud scheme that targeted US investors. The suspects, known as the 'Wolves of Tel Aviv,' were said to be marketing products and investments, without providing returns, and keeping the victims' money. According to a police statement, "all of the 26 suspects of the alleged fraud are residents of Israel, and the victims all live abroad." The Israeli news station i24News commented that "Israel has been a major hub of online fraud in recent years." A month after the arrest of the 'Wolves of Tel Aviv,' a further eight Israelis were arrested, including Moshe Hogeg, who owns the Beitar Jerusalem soccer club. Israeli police said the group were detained on suspicion of "of cryptocurrency fraud of as much as hundreds of millions of U.S. dollars."

A Criminals’ Paradise

A poor history of complying with extradition requests together with generous tax breaks for millionaires has resulted in Israel, and Tel Aviv in particular, being perceived as a criminals’ paradise. Remarking on Israel’s “massive fraudulent online and scam industry” and its potential to “undermine Israel’s economic reputation and stoke anti-Semitism,” the *Times of Israel* pointed out that a 2008 piece of legislation had acted as a “a nudge and a wink to would-be tax evaders and money launderers worldwide to settle in Israel and launder their money here.” The law grants a 10-year tax exemption on income earned abroad to *olim hadashim* (new immigrants) as well as *toshavim hozrim vatikim* (returning residents who have lived abroad for at least 10 years) and other eligible new residents. It also gives a 10-year exemption on reporting earnings abroad to people in these categories. It’s a magnet for Jewish thieves.

Last week, plastic surgeon David Morrow and his wife Linda, dubbed “The Jewish Bonnie and Clyde,” faced the American justice system two years after it was discovered the pair had been operating one of the most extensive and sickening health care frauds in California history. In total, the Morrows are thought to have cost insurance companies between $25 million and $65 million for procedures that were medically unnecessary. According to the Jerusalem Post,

> They were active and highly respected members of the Orthodox Jewish communities in Beverly Hills, Los Angeles and Palm Springs and very generous contributors to Jewish causes. … They were arrested in California on charges of cheating health insurance companies of more than “tens of millions of dollars for cosmetic procedures that were not medically necessary,” according to the US Attorney’s Central District of California office of the Department of Justice. Add to that a guilty plea of conspiring to commit mail fraud and filing a false tax return, Dr. Morrow was in huge trouble. He was sentenced in absentia to 20 years in federal prison and had his medical license revoked. In her ruling, Judge Josephine L. Staton noted that Morrow’s “greed knew no bounds,” and that he showed an “utter disregard for patients’ well-being and safety.”

The pair were sentenced in absentia because they quickly liquidated their assets and moved to Israel where they could be among their co-ethnics and not have their wealth probed or questioned. According to locals in Israel, before the FBI finally orchestrated a rare extradition (for Linda — David is still fighting the case from an Israeli prison) “they were very active in the congregation, went to shiurim (classes) and synagogue functions.”

In 2017, the *Times of Israel* commented on the arrest of “35 individuals for allegedly running a network of scam boiler rooms.” The gang operated secret call centers inside residential apartments in the cities of Ashkelon, Ashdod, and Netanya, defrauding people in Europe and North America with a variety of different scams. One method was the CEO scam, where the fraudsters impersonated senior executives in a European company and persuaded employees to wire money to the Jews' Israeli bank accounts. Other employees called companies in Europe selling goods and services that never materialized. A government prosecutor worried that "The phenomenon has become a national scourge in both Israel and abroad. It is causing damage to the reputation of the state of Israel as well as to Jews in other countries." The *Times of Israel* remarked that many of those arrested were Jews from America and France, and that they were assisted by "thousands of Israelis."

The most prominent example, of course, is the so-called "sting of the century," in which over 1 billion euros was stolen via a tax scam between November 2008 and June 2009 from the French government. The theft was carried out by French Jews Arnaud Mimran, Marco Mouly, and Samy Souied from a Tel Aviv office. The trio were assisted by a significant number of co-ethnics, with the *Times of Israel* reporting that "six of the defendants were tried in absentia and are believed to be living in Israel." In a May 2016 interview with the *Times of Israel*, Laurent Combourieu, director of investigations for the the Autoritй des marchйs financiers (AMF), France's securities authority, said that there is overlap between the French-Israeli citizens who were involved in tax fraud carried out against the French government from Israel, and the perpetrators of the ongoing wave of online trading fraud targeting French speakers. In the past six years, according to the Paris prosecutor, French citizens had lost 4.5 billion euros to online trading and CEO scams, with many of these perpetrated from Israel.

That Israel is a hub for Jewish international criminality is further indicated by a random sampling of the bank accounts of new immigrants who had moved to Israel between 2008–2012, carried out by the Israeli state comptroller. It was found that "one in six were found to have irregular activity that caused the bank to flag them for suspected money laundering." In 2013, the OECD Global Forum on Transparency and Exchange of Information for Tax Purposes pressured Israel to cancel the exemption from filing tax returns by new immigrants and veteran returning residents, in an effort to remove what many saw as a clear incentive to international criminality. Israel agreed to change their legislation in May of that year, but almost nine years later it has yet to do so. In the International Narcotics Control Strategy Report (INCSR) issued by the U.S. State Department, Israel is discussed as a "a major money-laundering country." The report adds that

> Israel's 'right of return' citizenship laws mean that criminal figures find it easy to obtain an Israeli passport without meeting long residence requirements. It is not uncommon for criminal figures suspected of money laundering to hold passports in a home country, a third country for business, and Israel.

Some Considerations

Writing in *Mein Kampf*, Hitler argued during a discussion of Zionism that “What [Jews] really are aiming at is to establish a central organization for their international swindling and cheating. As a sovereign State, this cannot be controlled by any of the other States. Therefore it can serve as a refuge for swindlers who have been found out and at the same time a high-school for the training of other swindlers.” All things considered, this is obviously a very prescient comment that has an undeniable ring of truth in light of the facts presented above. Far from being an example of fortune-telling, however, the prediction rests on what would today be regarded as certain anti-Semitic assumptions based on stereotypical traits associated with Jews.

The first of these assumptions is that Jews have a special relationship with, or interest in, money. Assuming an ethnic group has a special relationship with, or interest in, money would obviously lead one to predict a number of things. The group might be, on average, wealthier than other groups. It might produce more billionaires. Its criminality might also be reflected less in violent offences than in those most directly correlated with the acquisition of wealth. By most metrics, Jews are indeed wealthier than other groups. In regards to crime, there is also a clear skewing towards wealth acquisition. In 1971 A. Menachem of the Berkeley School of Criminology published a study in *Issues in Criminology* titled “Criminality Among Jews: An Overview.”[1] In this study, Menachem argued that ‘the Jewish crime rate tends to be higher than that of non-Jews and other religious groups for white-collar offenses, that is, commercial or commercially related crimes, such as fraud, fraudulent bankruptcy, and embezzlement.”

In 1988, Yale University’s Stanton Wheeler published “White-Collar Crimes and Criminals” for the *Yale Law School Legal Scholarship Repository*. Among Wheeler’s findings were that while Protestants and Catholics were under-represented among white-collar criminals relative to their share of the population, Jews were over-represented to a very large degree (2 percent of the population, 15.2 percent of white-collar convictions). Wheeler states that “It would be a fair summary of our data to say that, demographically speaking, white-collar offenders are predominantly middle-aged white males with an over-representation of Jews.” While Stanton’s statistics are enlightening in themselves, a more detailed picture emerges in David Weisburd’s Yale-published *Crimes of the Middle Classes: White-Collar Offenders in the Federal Courts* (1991). Here Weisburd informs us that although Jews comprise only around 2 percent of the United States population, they contribute at least 9 percent of lower category white-collar crimes (bank embezzlement, tax fraud and bank fraud), at least 15 percent of moderate category white-collar crimes (mail fraud, false claims, and bribery), and at least 33 percent of high category white-collar crimes (antitrust and securities fraud). Weisburg’s updated data showed that overall, Jews were responsible for an astonishing 23.9 percent of financial crime in America.[2] Given the statistical data, not to mention the well-charted historical trajectory of Jewish financial behavior,[3] the argument that a Jewish predilection for financial misdeeds is a mere “canard” is unsustainable.

Desiring to acquire wealth, and actually acquiring it either legitimately or illegally, are obviously two different things. Jews are equipped for wealth acquisition, including criminal wealth acquisition, through the same background traits that facilitate their efficiency in social and political activism: ethnocentrism, intelligence, psychological intensity, and aggression.[4]

Ethnocentrism clearly plays a large role in international Jewish scams based in Israel. Many of these large-scale frauds are perpetrated by groups consisting of Americans, Bulgarians, Canadians, Romanians, Italians, and so on, whose only substantial common ground is their shared ethno-religious background. Criminal activity is inherently risky, so the level of trust among individuals from such varied national groups is all the more astonishing. Coupled with the almost exclusive targeting of outgroups (U.S. citizens, Canadians, Europeans, and others), the clannish quality of these Jewish groups drawn from the diaspora and based in Israel emphasizes the strength of Jewish ethnocentrism as a foundational base for Israeli international financial crime. In a further demonstration of Jewish ethnocentrism, or trust in one's co-ethnics, the flight of many international Israeli swindlers to Israel, or their "disappearance" in the state, suggests a level of comfort and expectation from other Jews. Jews who have defrauded outgroups really do expect the government and state of Israel to be their refuge, and very often, through lenient sentences or lack of investigation, they are proved correct in having that expectation.

Intelligence is also key to the success and perpetuation of Israeli-based international fraud. Many of the schemes discussed above are relatively complex, requiring high levels of understanding of international financial markets, banking practices, legal loopholes, differing national standards and legislation, web and software design, search engine optimization, and all of the skills associated with money laundering. As mentioned above, Israelis are responsible for some of the biggest thefts in the financial history of several nations, often involving government-level fraud. These frauds have been executed thanks to the input of large numbers of highly intelligent and multi-skilled Jews who dedicated themselves to the criminal acquisition of wealth.

This extreme dedication to wealth acquisition is obviously driven by significant psychological intensity. In many cases, the frauds required an extraordinary level of audacity, e.g., involving the impersonation of major CEOs or even government figures. In one such example, in 2019 an Israeli scam operation obtained around $90 million after impersonating French foreign minister Jean-Yves le Drian, calling African heads of state, ambassadors, clergy and business figures, and asking them to help France pay ransom for French citizens abducted by ISIL or other terrorist groups in Syria. The impersonator donned a custom-designed silicone mask of the French minister's head and spoke to his targets via Skype from an office decorated with the French flag and a portrait of French Prime Minister Emanuel Macron. The four ringleaders were eventually arrested in Netanya, which seems to be second only to Tel Aviv in the number of international scams it has hosted. The French were sufficiently incensed for an Israeli police officer to tell a local judge that ““This is a case with international diplomatic repercussions. This is not an ordinary case but one with great international sensitivities that has caused a diplomatic incident between our two countries.” The *Times of Israel* laments that “An Internet search for ‘scam’ and ‘Israel’ in French yields hundreds of articles, many of which are accompanied by anti-Semitic slurs in the comments section. … Despite the damage such fraudulent activities are doing to Israel’s reputation, Israeli law enforcement has made very few arrests and prosecuted even fewer suspects in the decade or more since the phenomenon first arose.”

Finally, Israeli international financial crime requires aggression. An interesting aspect of *The Tinder Swindler* involved the manner in which Shimon Hayut dropped the veil once he realized a particular woman had given him all the money she could or would. Threats and insults were immediate. The fundamental drive behind most of the discussed Jewish International scams is aggressive, involving forms of coercion and manipulation against a backdrop of callous disregard and disdain for the targeted outgroups. These aggressive aspects, of course, only highlight those instances in which some of the ill-gotten proceeds, as in the case of the Morrows for example, generously find their way to Jewish charitable causes — which brings us full circle to ethnocentrism.

The concern shown by the Israeli press, and some government officials, that such activity will lead to an increase in anti-Semitism is based for the most part on the implicit understanding that “anti-Semitic” assumptions about the traits associated with Jews (special interest in money, ethnocentrism, intelligence, psychological intensity, and aggression) have a basis in fact. Such concerns also imply the fear that wider knowledge or discussion of these large-scale frauds based in Israel will undo many decades of propaganda that has convinced outgroups that such assumptions are false or bigoted, and that Israel is a natural friend and ally to Western nations. The reality is that Israel is happy to welcome internationally looted funds into its economy, and cares little for the opinion of other nations. The nation’s founder wouldn’t be surprised.

[1] A. Menachem, “Criminality Among Jews: An Overview,” *Issues in Criminality*, Volume 6, Issue 2, (Summer 1971), 1-39.

[2] D. Weisburg, Crimes of the Middle Classes: White-Collar Offenders in the Federal Courts (Yale University Press, 1991), 72

[3] For example, across Europe, between 1881 and 1914, Jews were over-represented in bankruptcy, forgery, fraud and libel. See P. Knepper, *The Invention of International Crime: A Global Issue in the Making, 1881-1914*, (Palgrave MacMillan, 2010), 80. The trend, of course, went much further back in history.

[4] K. MacDonald, “Background Traits for Jewish Activism,” *The Occidental Quarterly: A Journal of Western Thought and Opinion* (Summer 2003): 1-37.

Jewish Subtexts in Ukraine

theoccidentalobserver.net/2022/03/01/jewish-subtexts-in-ukraine

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"If I put on glasses and look at myself like the whole rest of the world, I see myself as a monster, as a puppet master, as the master of Zelensky, someone making apocalyptic plans. I can start making this real." Ihor Kolomoisky, New York Times, November 2019.

In 2015, a fascinating study in Japan found that not only will rats "desert a sinking ship" in accordance with the ubiquitous maxim, but also engage in highly altruistic behavior toward trapped rats to help them escape. They assist one another and flee as a group. The study came to mind when I read a piece published by the Moscow Times on February 14, describing the simultaneous departure of "at least 20 chartered flights … from Kyiv on Sunday, more than at any other time in the last six years of flight observations." The private jets carried the majority of Ukraine's oligarchs, who were evidently privy to concrete indications of impending war at a time when a full-scale Russian invasion was mooted but far from being a matter of fact. The sole exception seems to be Petro Poroshenko, who has appeared in the streets of the capital clutching a rifle. Since their departure, the fleeing oligarchs have vanished from media discussions of what is happening in Ukraine. This is a curious fact given that the very meaning of the term oligarchy implies that these billionaires were extremely influential in the political direction adopted by their country until very recently. Years of speculation on the political influence and intentions of these oligarchs have now suddenly been replaced with simplistic, dueling visions that border on the nonsensical: one of an innocent democratic Ukraine fighting against Russian imperialism/quasi-Fascism; and the other of a Russian “special military operation” designed to “denazify” Ukraine. In the following essay I don’t want to critique or debunk either of these obviously flawed perspectives, but instead to return some of the focus to the oligarchs, and to two Jewish oligarchs in particular: Ihor Kolomoyskyi and Victor Pinchuk.

De-Nazifying Ukraine?

“We will strive for the demilitarization and de-Nazification of Ukraine, as well as bringing to justice those who committed numerous bloody crimes against civilians.” Thus said Putin in what amounts to his declaration of war on Ukraine on February 24. This line, perhaps more than any other in his long, historically-weighted address, has absorbed considerable media attention. The majority of this attention has been devoted to smug portrayals of Putin as deranged or hypocritical. How can Ukraine be a ‘Nazi’ country, goes the logic, when it has a Jewish President in Zelenskyy? To the historiographically literate, it’s obvious that, to Putin and many Russians that share his thinking, the Jewishness of this or that politician or oligarch is irrelevant to the alleged ‘Nazi’ threat facing Russia. Our western-centric background dictates that we view National Socialism and World War II primarily as an action against Jews, and therefore the rhetorical positioning of Nazism and Judaism has a singular, jarring effect. Those media commentators smugly pointing to the Jewishness of Zelenskyy are operating within this paradigm. In the Soviet Union, however, World War II/Fascism was more prominently interpreted as a reactionary capitalist, imperialist, anti-Slavic or anti-Russian affair. Although the slow creep of Holocaust memorials and associated education programs has now reached deep into Eastern Europe, World War II is still primarily remembered for its masses of Slavic, not Jewish, dead. The racial element of National Socialist ideology was acknowledged in early ‘Holocaust’ historiography in the East, but wasn’t foregrounded (even in East Germany) in the way we have become totally absorbed by in the West. When Putin therefore claims he is seeking the de-Nazification of Ukraine, he is speaking, with perfect logic, less of political parties with broad racialist or anti-Jewish ideologies than of a more specific imperialist, militaristic, and anti-Russian movement, and specifically to an incident during the Maidan riots in 2014 when Ukrainian nationalists **burned down a building in Odessa**, killing 31 Russians who opposed the uprising; this incident was featured in Putin’s post-invasion speech, where he vowed to bring the perpetrators to justice. But there can be no doubt that Putin’s main targets are the NATO-leaning, and Western-orientated politicians and those who have supported or ignored violence against Russian-speaking separatists since 2014.

Legitimate or not, Putin’s condemnation of Ukrainian nationalism has unfortunately kicked off the familiar game of ‘You’re the Real Fascists’ in the West. As if we didn’t have enough of “Antifa are the real Fascists” shenanigans muddying our social discourse, in recent days the Western liberal media has engaged in the production of massive numbers of articles reassuring nervous latte liberals that their support Ukraine is perfectly compatible with their woke political sensibilities. In some instances, this has led to some hilarious and extravagant U-turns, most notably in Facebook suddenly reversing its long-held ban on expressing support for Ukraine's Azov Battalion, a military unit known for its adoption of certain Far Right and National Socialist symbols. The logic, as expressed in The Guardian by the Jewish self-styled expert on Fascism Jason Stanley (see my previous discussion of his work), is that Putin can be identified as the 'real Nazi' because he denies the primacy of Jewish suffering. Stanley:

> The Russian leader's pretext for invasion recasts Ukraine's Jewish president as a Nazi and Russian Christians as true victims of the Holocaust. … The dominant version of antisemitism alive in parts of eastern Europe today is that Jews employ the Holocaust to seize the victimhood narrative from the "real" victims of the Nazis, who are Russian Christians (or other non-Jewish eastern Europeans). Those who embrace Russian Christian nationalist ideology will be especially susceptible to this strain of antisemitism. With this background, we can understand why Putin chose the actions he did, as well as the words he used to justify them. Ukraine has always been the primary target of those who seek to restore "Soviet power in fascist form". Echoing familiar fascist antisemitic tropes, in a 2021 article, former Russian president Dmitry Medvedev denounced Zelenskiy as disgusting, corrupt and faithless. The free democratic election of a Jewish president confirms in the fascist mind that the fascist bogeyman of liberal democracy as a tool for global Jewish domination is real. By claiming that the aim of the invasion is to "denazify" Ukraine, Putin appeals to the myths of contemporary eastern European antisemitism—that a global cabal of Jews were (and are) the real agents of violence against Russian Christians and the real victims of the Nazis were not the Jews, but rather this group. Russian Christians are targets of a conspiracy by a global elite, who, using the vocabulary of liberal democracy and human rights, attack the Christian faith and the Russian nation.

All of which is to say that Prof. Stanley could do with stepping outside and taking some deep, slow breaths of fresh air.

Ihor Kolomoyskyi

If Putin was in fact looking for a mega-rich, influential cabal-operating Ukrainian Jew guilty of perpetrating violence against Russians, he wouldn't have to look much further than Ihor Kolomoyskyi. It didn't surprise me when I read a couple of days ago that the Investigative Committee of the Russian Federation (Russia's FBI) has initiated more than 400 criminal cases targeting Ukrainian officials, military servicemen, and volunteer fighters, and that Kolomoyskyi was on the list.

Ihor Kolomoyskyi

Russia has been trying to get it hands on Kolomoyskyi since 2014. Kolomoyskyi, who owns Ukraine's biggest bank, plus airlines, huge stakes of Ukrainian media, and other companies, was accused in July 2014 of founding and funding Dnipro-1 Special Tasks Patrol Police Battalion. The unit was held responsible by Amnesty International in December of the same year for blocking food aid, and attempting to starve the Russian-speaking populations of the separatist "republics" of Donetsk and Luhansk. Operating under the mask of Ukrainian patriotism, Kolomoyskyi, who offered bounties of thousands of dollars for Russian separatists, was in fact trying to stem the separatist movement so that it wouldn't expand to the heartland of his business interests, his home city of Dnipropetrovsk. Together with fellow Jew Hennadiy Korban, who was later investigated for embezzlement and exiled to Israel, the pair "not only made political capital by saving [Dnipropetrovsk] from war, but used this emergence of Dnipropetrovsk as a 'pro-Ukrainian' city to protect [Kolomoyskyi's] business interests."

Kolomoyskyi's Ukrainian "patriotism" and anti-Russian attitudes had already been significantly inflamed by the 2014 seizure of his assets in Crimea by the new Russian authorities. In 2016, *RT* reported that the authorities would sell the assets in order to compensate residents of Crimea who had been exploited by Kolomoyskyi's PrivatBank:

> Twenty businesses formerly owned by Ukrainian oligarch Igor Kolomoisky will be sold by the Crimean authorities. The region's government is seeking to compensate people who lost money in Ukrainian banks, mostly Kolomoisky's PrivatBank. Crimea's Deputy Speaker Konstantin Bakharev says the oligarch's assets will be sold by year-end for 2 billion rubles (about $30 million). "The money will be transferred to the depositor protection fund for compensation payments to residents of the Crimea, whose deposits in the Ukrainian banks exceeded 700,000 rubles ($10,500)," he said.

When then-President Petro Poroshenko nationalized Kolomoyskyi's PrivatBank (which was also operated by fellow Jew Gennadiy (Zvi Hirsch) Bogolyubov) in 2016, Kolomoyskyi threw his influence behind fellow Jew and popular actor Volodymyr Zelenskyy, now a hero and darling of the Western media. Zelenskyy's campaign, strangely enough, began with his appearance on Kolomoyskyi's media channel as the star of the television series *Servant of the People*, where he played the role of the president of Ukraine. In the series, Zelenskyy's character was a high-school history teacher in his 30s who won the presidential election after a viral video showed him ranting against government corruption in Ukraine. In retrospect, the show was a masterwork of social engineering and life imitating art. Reuters later reported:

> One of Ukraine's most popular TV channels 1+1, owned by oligarch Ihor Kolomoisky, has given Zelenskiy a powerful platform in recent months during his meteoric rise to the brink of the presidency. On Saturday, a day before Zelenskiy won the first round of the presidential contest and set up a run-off with the incumbent Petro Poroshenko, 1+1 filled its schedule with back-to-back shows by the comedian and actor.

There was initially some unease that the whole thing might be too obvious. "There are legitimate reasons to worry about the future of Ukrainian Jewry," said Vladislav Davidzon, the editor-in-chief of the magazine *Odessa Review*. "Having a Jewish president, who is also backed by a picaresque Jewish oligarch might cause any failings to be directed at the Jewish community." He needn't have worried. Zelenskyy sky-rocketed to prominence, and one of his earliest measures was to nominate fellow Jew Volodymyr Groysman as Prime Minister and target Poroshenko, setting in motion a sequence of events that would result in the reversal of the nationalization of PrivatBank and the return of the bank to Kolomoyskyi. Although posturing as an anti-corruption populist, Zelenskyy's links to Kolomoyskyi have continued to dog him, and in October 2021 it was revealed via the Pandora Papers that Zelenskyy, who constantly denied that he was a "puppet" of the Jewish oligarch, and his associates had received $40 million into offshore accounts from funds linked to Kolomoyskyi.

Kolomoyskyi and his creation

Most of this money has been bled from the Ukrainian people. Kolomoyskyi, who acted as President of the United Jewish Community of Ukraine, generously shared his wealth with Jews worldwide, and founded the European Jewish Union with Vadim Rabinovich, has been investigated for years by both the FBI and America's Justice Department, in particular for pursuing a "vast scheme to steal millions of dollars from Ukraine's largest bank and move the money into the U.S. to buy steel mills and skyscrapers." In a special investigation, the *Pittsburgh Post-Gazette* reported last week that Kolomoyskyi's efforts to launder stolen Ukrainian money in the United States, via his Jewish associates in South Florida Mordechai "Motti" Korf and Uriel Laber, left a wake of economic devastation:

> One of the richest men in Ukraine, the 59-year-old oligarch is accused of setting up shell companies, cleaning the money through U.S. properties and ultimately leaving a trail of boarded-up buildings, failed steel facilities, and millions in unpaid property taxes, court records show. While money was transferred into the country for one of the oligarch's companies, his operators shut down Warren Steel in Ohio in 2016, owing millions in property taxes, utility bills and supplies. For weeks, workers were left without medical coverage because the insurance premium wasn't paid, records and interviews show. "A lot of people left here very angry," said Nancy Waselich, a former IT manager for the factory. "People bled for this place." Though no one so far has been criminally charged, prosecutors have filed legal actions to seize properties that they allege were bought with money stolen from the Ukraine bank, where Mr. Kolomoisky was a major shareholder.

Fedin Shandor, a professor at Uzhgorod University and adviser to the government on tourist development, has described Kolomoyskyi as "a leech who sucks our blood here and puts it in Switzerland." This "leech" has also made a game for years of poking Vladimir Putin, stating publicly in 2014 that Putin was "a schizophrenic shorty. He is completely inadequate. He has completely lost his mind. His messianic drive to recreate the Russian empire of 1913 or the USSR of 1991 could plunge the world into catastrophe."

Victor Pinchuk

Less outwardly ebullient than Kolomoyskyi is Victor Pinchuk, founder of both the pro-NATO Victor Pinchuk Foundation and the pro-EU Yalta European Strategy (the lobby group behind all those prominent polls showing massive Ukrainian support for NATO membership and a general tilt to the West). Pinchuk has been highly influential in driving Ukraine in a pro-NATO direction, including his funding of a free concert in 2008 headlined by Paul McCartney that was "shown on giant screens in five cities across the country" and designed to soothe growing splits between West and East Ukraine over Ukraine's application that year to begin a NATO Membership Action Plan (MAP). Pinchuk's vision of Ukraine is less explicitly orientated for the protection of business interests, and more towards turning Ukraine into a clone of Western liberal democracies. As well as funding Steven Spielberg to produce a feature-length Ukrainian Holocaust film, Pinchuk describes himself as active in "human rights projects with George Soros." In 2015, Pinchuk began the drive to further liberalize attitudes to homosexuals, and integrate Ukraine into "GloboHomo," by inviting Elton John to speak at Yalta European Strategy. The speech was in many respects a typical example of neoliberal propaganda. John remarked:

> What has [homosexuality] to do with a conference about the future of politics, security and the economy of the Ukraine? Because critical moments also exist in the lives of societies and nations. The choice of freedom over repression; democracy over totalitarianism; acceptance over hatred. Today there are more critical choices. … I suggest to you that your stance on human rights will also be a defining characteristic of the new Ukraine, and that there is no clearer touchstone on the issue of human rights than the respect and dignity afforded your LGBT citizens. … Being tolerant and inclusive is not only the morally right thing to do, for the new Ukraine; it is the smart thing to do. Basic fairness is an investment in human capital, and human capital is what drives business. … I suggest to you that accepting people regardless of age, race, gender, ethnicity, and sexual orientation is today the measure of an open, tolerant, and democratic society. I ask you to begin this dialogue. … The people in this room are among the most powerful in the Ukraine, and in some cases the most powerful anywhere in the world. You have the power to help bring about this new era.

Russia sanctioned Pinchuk in 2018, as part of a broader approach to anti-Russian figures in Ukraine. Especially noteworthy is Pinchuk's involvement with the Atlantic Council. A report in *The Intercept* points out that

> The Atlantic Council has also launched "UkraineAlert" which publishes daily pieces on deterring Russia. A recent article, "Survey: Western public backs stronger support for Ukraine against Russia," notes the survey in question was commissioned by the Victor Pinchuk Foundation and Yalta European Strategy, which Pinchuk founded; however, the article does not mention that the foundation is a large contributor to the Atlantic Council, donating $250,000–499,000 a year, or that Pinchuk himself — the second wealthiest man in Ukraine — sits on the international advisory board of the Atlantic Council.

Victor Pinchuk receives an award from Rabbi Yaakov Dov Bleich

De-Oligarchisation

In a 2017 article, EuroMaidanPress made it clear that "The most important goal for oligarchs is money and not Ukraine's national interests. … The sooner Ukraine pursues a long overdue policy of de-oligarchisation the better — although this will be impossible as long as Ukraine is led by an oligarch." It's clear that at least two of the oligarchs sucking on the blood of Ukraine have led them on a collision course with Putin's Russia.

All of this, of course, is not to say that Putin's Russia is much, or any, better. I still find it stunning that, when informed of Kolomoyskyi's comment that he was a "schizophrenic shorty," Putin didn't reply that he was a crook for stealing from Ukrainians, Crimeans, or Russians, but that he was a crook who had "scammed Russian [Jewish] oligarch Roman Abramovich for billions of dollars." In other words, much of what we are seeing here is not just grand geopolitics and clashing nationalisms, but a subtext of oligarchic feuds. In many respects, what we are seeing play out is a kind of perverse morbid rehash of the Middle Ages, when one king, funded and supported by "his Jews," would wage war on another funded by his own group of Jews. The end result is normally richer Jews and a lot of European dead.

It's increasingly clear that Putin's Jewish oligarchs are unhappy with having to bear the brunt of Western sanctions. The *Times of Israel* reported that two of the three Russian oligarchs sanctioned by the UK on February 22 were Jewish (and related) — Igor and Boris Rotenberg. Boris Rotenberg is co-owner of SGM Group, Russia's largest construction and infrastructure company. Igor Rotenberg dominates in drilling, infrastructure and real estate. The international Jewish community is also becoming increasingly active in trying to protect sanctioned oligarchs on both sides — primarily because oligarchs are often extremely generous to Jews, in effect facilitating the transfer of large volumes of money (often illegal and laundered) from gentiles to Jews. Anything that weakens the oligarchs will, in the longer term, weaken the Jews as a whole. A report in Haaretz on February 27 comments:

> Several billionaire Jewish philanthropists are the focus of concerned attention from Israeli and Jewish organizations who have benefited from their largesse. Topping that list is Roman Abramovich, the dual Russian-Israeli citizen who made a fortune through the privatization of Russia's oil companies and is now reportedly the second-wealthiest man in Israel. Representatives of several Israeli organizations and institutions, including the Yad Vashem Holocaust memorial and museum in Jerusalem, Sheba Medical Center in Tel Hashomer and Tel Aviv University, sent a letter asking U.S. Ambassador to Israel Tom Nides to refrain from sanctioning Abramovich for "his contribution to the Jewish people." The letter earlier this month reportedly included the signature of Israel's Ashkenazi chief rabbi, David Lau, asserting that sanctioning Abramovich — who, in addition to his philanthropic donations, has business investments in Israel — would harm Jewish causes.

The United States, for its part, hasn't been moved by these appeals, and in fact "sent Israel messages warning Jerusalem to make sure that Russian oligarchs sanctioned by the international community can't hide their money in Israeli banks." The article continues:

> Another group of Russian billionaires — some of whom hold Israeli citizenship — who donate generously to Jewish and Israeli causes have already been hit by sanctions put in place against Russian banks. Mikhail Fridman, a co-founder and trustee of the Genesis Philanthropy Group and the Russian Jewish Congress, is the co-founder of Alfa Bank, which is the largest private bank in Russia, and he continues to sit on its board. Forbes listed him as the 11th richest man in Russia in 2020. … The Genesis Philanthropy Group gives to a long list of causes in Israel and across the Jewish world, including Yad Vashem, the Birthright-Taglit organization that

> provides free, 10-day trips to Israel for Diaspora Jews, Hillel international and Friends of the IDF.

Conclusion

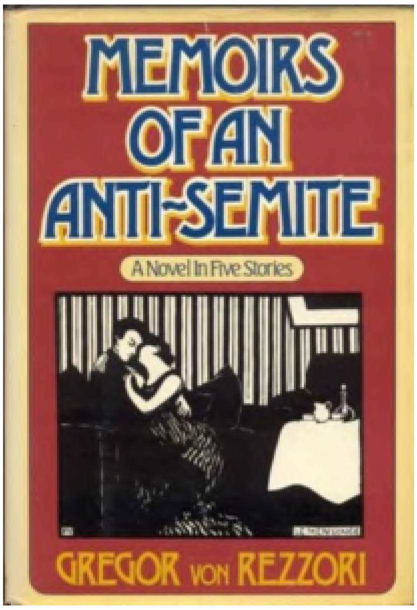
Can Putin be reined in by ‘his’ Jewish oligarchs if they start to feel a financial pinch? This remains to be seen, but early indications are that they certainly don’t fear him. *Haaretz* reported on February 28 that “Jewish billionaires Mikhail Fridman and Oleg Deripaska have become the first Russian oligarchs to publicly express unhappiness with President Vladimir Putin’s invasion of Ukraine.” I think this is extremely telling.

Eight years ago I wrote an essay on “Nationalists, Jews, and the Ukrainian Crisis,” during which I expressed some sympathy with historically-rooted Ukrainian nationalism but also accepted that the origins of the nation are contested and extremely complex. I think it is difficult, if not impossible, for “Westerners” to form valid opinions on the moral merits of each cause, since both (Ukrainian nationalist and Russian separatist) bear some validity — this is the harsh reality of multiethnic states where the population is divided on self-assertion and self-determination. Such a situation is only made all the more complex by the presence of yet another ethnic group that is extremely influential and may seek its own interests to the detriment of the peace and well-being of others. As such, while the Jews discussed here may not have “caused” or “orchestrated” the war in Ukraine, they clearly form an important, but completely ignored, subtext to it. I’m therefore neither in the pro-Ukraine or pro-Putin camp. I am, however, very firmly in favor of ending any conflict in which innocent Europeans are dying needlessly, and of a thorough “de-oligarchisation” of both parties in the current war.

Review: Memoirs of an Anti-Semite

theoccidentalobserver.net/2022/03/20/review-memoirs-of-an-anti-semite

Andrew Joyce, Ph.D. March 20, 2022



Memoirs of an Anti-Semite
Gregor von Rezzori
1981 (English translation)

A central concern of *The Occidental Observer* from its inception has been the way in which understandings of anti-Semitism in Western culture have been shaped by Jews, often through pseudoscience but also through culture. The early work of Kevin MacDonald on the Jews focused on the activities and motivations of Freud, and the Freudian-influenced Frankfurt School and its products like *The Authoritarian Personality* and *Studies in Prejudice*. MacDonald noted that the approach of Jewish-dominated intellectual movements like psychoanalysis and the critique-based sociology and psychology of the Frankfurt School offered a "philosophical-speculative approach to anti-Semitism" rather than empirical analysis.[1] The unscientific work of Freud and the Frankfurt School was, however, critical in moving discourse about anti-Semitism away from considerations of economic, social, and political competition and towards more nebulous philosophical speculation on the role of "suppressed nature," "projection," "hatred of the father," and "pathological" social conformity. Underpinning this re-engineering of discourse was a more dramatic shift — the shift from criticism of the Jews to criticism of Western civilization and its peoples. In my own attempt to add to, and expand upon, MacDonald's work, I have attempted to demonstrate the ways in which such pseudoscience spread from academia into the wider culture. It's now clear that there were firm links between the Frankfurt School and the early pioneers of what has been termed "mass communications." That these movements eventually absorbed and influenced enthusiastic Europeans is beyond question—demonstrated best perhaps in the "philosophical-speculative" approach to anti-

Semitism reaching its zenith in Jean-Paul Sartre's pretentious and incoherent Antisemite and Jew.

Until recently, I have struggled to find substantial expression of these ideas in literature, especially literature produced by Europeans. The most well-known example is probably Laura Zametkin's 1947 Gentleman's Agreement, which was almost immediately made into a film starring Gregory Peck and released alongside the similarly-themed Crossfire. There has of course been an abundance of Holocaust literature produced since the 1940s, but these are most often pieces of propaganda built on fantasies of violence. They are designed to introduce and reinforce visions of Jewish victimhood, and only to a secondary degree make any attempt to pathologize anti-Semitism as such. Carrying out such a direct pathologization in literary form really requires a first-person narrative from which to "expose" the anti-Semite as the deeply insecure psychopath the Frankfurt School alleged him or her to be, and such first-person literary narratives on this theme are rare.

The most raved about fictional first-person exploration of anti-Semitism, produced in the last twenty years, is probably Jonathan Littell's *Les Bienveillantes* (*The Kindly Ones*). Littell, a Jewish homosexual, published the book (styled as the remembered wartime odyssey of an SS solider) in 2006 to huge acclaim, winning the *Prix Goncourt* and having *Le Nouvel Observateur* declare it "a new *War and Peace*." It's now more than ten years since I read the 983-page book, but apart from an interesting section on the racial classification of the Mountain Jews of the Caucasus, I remember Littell's text as little more than a nasty and sadistic exercise in the writing of perverse Freudian fantasies — fantasies that offer more insight into Littell's own mind than into historical anti-Semitism. Littell's protagonist, Maximilien Aue, is far from an "ordinary German" in that he is an incestuous homosexual with barely concealed transsexual tendencies who at one point in the novel tries to have sexual intercourse with a tree. All of which goes to show that any piece of long-winded, Jewish, ultra-violent, homo-pornographic trash can be declared a "new *War and Peace*" so long as it sets about defaming 'the Nazis' in the most novel and grotesque manner imaginable. In one of the more sober reviews of the book, David Gates at the *New York Times* pointed out that *The Kindly Ones* fails to offer even slight insight into anti-Semitism because "Aue is simply too much of a freak, and his supposed childhood trauma too specialized and contrived, for us to take him seriously."

More subtle and interesting, but no less nasty and strange, is Gregor von Rezzori's 1979 *Memoirs of an Anti-Semite*, which more than any other work of fiction I've read in the last decade truly embodies the Frankfurt School's "philosophical-speculative" approach in literary form. I had no idea the book existed until a few weeks ago when, during a routine browse in a local used book store, the title on the spine grabbed my attention. The name of the author suggested a European view, which further piqued my interest. These early hopes were dashed when a later Google search for reviews (I have developed a terrible habit of reading reviews after purchasing a book, but before reading it) brought up the gushing praise of a Martin Levin who celebrated the novel's exploration of the narrator's "attraction-repulsion obsession with Jews." I realized that I'd found precisely what I'd been looking for — the dissemination of Freudian/Frankfurt School ideas in culture, encased in the form of European-authored literature.

Memoirs of an Anti-Semite

Gregor von Rezzori (1914–1998), was an Austro-Hungarian aristocrat whose family background straddled Italy, Austria, and Romania. His diverse family origins induced a lifelong cosmopolitanism, reflected not only in his successive citizenships of Austria-Hungary, Romania, and the Soviet Union (and even at one point in his position as a stateless person), and his second marriage to a Jewish woman, but also in his fluency in German, Romanian, Italian, Polish, Ukrainian, Yiddish, French, and English. From both his biography and fiction it's clear that national feeling was something fundamentally alien to von Rezzori, whose writing combines an aristocratic aloofness with a hopelessly bankrupt understanding of almost everything he discusses.

Memoirs of an Anti-Semite strikes me as possibly semi-autobiographical or as some kind of perverse self-flagellating fantasy. The novel's protagonist, for example, is also named Gregor, and during the book's five chapters he drifts, like the author, between Romania, Austria, Germany, and Italy. The pseudo-memoir follows the protagonist from childhood, through to the post-World War II period, in what amount to five snapshot-style, chronologically-arranged episodes that have Jews, or attitudes toward Jews, as the central theme.

In the novel's opening chapter, "*Skushno*" (Russian for boredom), we are introduced to the young Gregor in his early teens. He is presented as fundamentally lacking and inherently bad. He is expelled from school as an "unworthy" student, and is sent to a strict boarding school to resolve "imbalances" in his character. Even here, the schoolmasters reject young Gregor, informing his parents that

> the mix of neurotic sensitivity and a tendency to violence, alert perception and inability to learn, tender need for support and lack of adjustability, would only develop into something criminal.

Christopher Hitchens once wrote that the novel dealt with anti-Semitism in "the mild language of understatement." Christopher Lehmann-Haupt, reviewing for the *New York Times*, wrote of *Memoirs* that "all the complex causes of European anti-Semitism are anatomized in these pages." It's difficult to understand quite what novel these men were reading, given that within the first two pages of *Memoirs* we are basically slammed, with all the subtlety of a sledgehammer, with the idea that anti-Semitism is purely a problem of malevolent personal psychology. Gregor, we learn on the third page, is an abuser of animals, roaming the countryside with his dog seeking cats, "my special prey." He attempts to study for exams that will prevent him from becoming a complete academic failure, but realizes that "sheer wickedness rather than genuine slow-wittedness made me unwilling to fulfil my duties." Gregor is sent from Austria to a German-speaking enclave in Romania to live with elderly, childless relatives, Uncle Hubert and Aunt Sophie, in the hope that the change of scenery and household will bring him to his senses and change his character for the better.

Uncle Hubert and Aunt Sophie live in a small aristocratic estate on the outskirts of a small village with a substantial Jewish minority. The most notable building in the village is not, in fact, the home of Gregor's relatives but that of the village's Jewish doctor:

> Startling, crazy — turreted, merlons, and orioles — it had a sheet metal roof with edges serrated like doily and dragon-head gargoyles at each eave, and it was richly decked out with pennons, halberds, and little weather vanes. This was the "villa" of the physician Dr. Goldmann.

The village itself is almost lifeless apart from "straggling gangs of lice-ridden Jewish children." Uncle Herbert is introduced as a German nationalist, "an anti-Semite and a Wagnerian." Gregor is at first in awe of his uncle, poring over Hubert's old student and dueling-fraternity digests and developing a fascination for the uniforms they depicted. After mocking up one of the uniforms from pieces of clothing found around the estate, he draws the laughter of one of the housemaids. He explains to himself

> What I was trying to experience for myself, feel for myself — in this presumably highly comical imitation of a costume that was nothing so much as the fashionable expression of a sentiment — what I was after was the Germanhood of the corpsmen.

This, of course, is a petty caricature of nationalism, and one quite common to Frankfurt School analyses of White ethnocentrism. In renderings like these, national feeling is presented as irrational, or reduced, as in von Rezzori's fiction, as a simple and semi-comical matter of wanting to wear a uniform.

Gregor's insecurities are contrasted with the personality of the other major character of the first chapter — Wolf Goldmann, son of the above-mentioned physician. Gregor takes a walk in the village one day wearing his homemade uniform, and is quickly surrounded by mocking Jewish youths. At the head of the gang stands Goldmann who, in contrast to the furtiveness of Gregor, possesses a "look of downright smug self-assurance." Goldmann mocks Gregor, asking if it's Purim. When Gregor lashes out, he is set upon by the Jewish gang, with the attack called off at the behest of Goldmann. When Gregor bitterly blames his dog for not defending him, Goldmann retorts "Because he didn't wanna face odds of ten to one? He'd have to be as dumb as a goy—as you, maybe." Taking pity on Gregor, Goldmann invites him to his father's villa.

This marks the beginning of the chapter's main plot, which is more or less a tale of Jewish superiority and German insecurity. Gregor worries that his Wagnerian Uncle Hubert will not approve of his taking Wolf Goldmann as a friend, and he hesitates to invite him to the estate. Goldmann, meanwhile, tells Gregor that his father is well aware of the exclusionary tendencies of the Germans and explains to Gregor that German dueling fraternities excluded Jews because the Jews were "master swordsmen. … Dr. Goldmann himself had been featured as the best swordsman in his [Jewish fraternity]." Gregor tries to impress Wolf Goldmann with his slingshot and climbing trees, but Goldmann showed no interest in these activities and Gregor "began to feel childish in front of him. … His sophistication was so far ahead of my own. … He was already a budding intellectual." The only time I laughed during my reading of the book was at the point where young Goldmann takes Gregor on a tour of the villa, at one point revealing "his father had a priceless collection of documents on Jewish persecutions from the early Middle Ages to the most recent times." The addition of this detail seemed so gratuitous and somehow outlandish that laughter seemed the only appropriate response.

The plot accelerates somewhat when Gregor persuades Goldmann to play slingshot with him. A wayward pellet smashes a window in Uncle Hubert's prized Daimler. While Gregor is too scared to concede blame, young Goldmann confidently strides up to the house to tell Hubert what happened and to inform him that Dr. Goldmann will gladly pay for repair. Once inside, young Goldmann starts playing Aunt Sophie's piano, revealing an astonishing musical talent. Aunt Sophie immediately begins fawning over the young Jew, while Gregor quickly succumbs to "jealousy born of envy" and finds a new bond with his uncle: "We could read in the other's gaze physical disgust at the Jewish brat." As well as innately bad psychology then, we must now add insecurity, inadequacy, inferiority, and now plain jealousy to the novel's "exploration" of anti-Semitism. Subtle indeed.

Gregor begins spending more time with his uncle, hunting in the surrounding forests. This draws a typically sarcastic and superior response from Wolf Goldmann, who tells Gregor, "You goyim know more about animals than people" and alleges his uncle is in fact a rumored homosexual who probably has ulterior motives in taking the young man into the woods so often. Whether the rumor is true or not, the young Jew instantly achieves total psychological victory over Gregor, splitting him away from his only meaningful familial relationship. Gregor is isolated and bitter: "I cannot describe the profound repugnance I felt during the next few weeks, not only toward Wolf Goldmann but toward just about everyone."

The chapter reaches its finale when Gregor returns to pitting his dog against the neighborhood cats, in this case a feral colony encamped on the property of Dr Goldmann. While attempting to hold a cat for his dog to attack, Gregor's arm is badly wounded by the cat's biting and scratching. He is then taken to the Jewish physician, but Goldmann, who presumably had been told of the circumstances of Gregor's injury, refuses to treat him. Gregor is eventually treated in Czernowitz, but the refusal of Goldmann to treat the boy prompts calls for Uncle Hubert to fight him in a duel. Hubert refuses, provoking accusations of cowardice and expulsion from his fraternity at Tübingen. Hubert, a proud nationalist and very social person, dies abandoned by his friends. Goldmann, meanwhile, had his medical license revoked for his refusal to treat Gregor, and he abandons the village, the ostentatious “villa” falling into ruin. Gregor, presented to us as a vicious, jealous young anti-Semite, having essentially ruined both men, returns to Austria, never visiting the village again.

The second chapter, “Youth,” finds Gregor in his late teens, leading a bohemian existence in Bucharest as he seeks to fulfil his ambition of becoming “a world-famous painter”—like young Hitler in Vienna? Insecure around women, he attempts to meet with a gypsy prostitute at a sleazy hotel. He walks into the hotel and hands his money to the hotel owner:

> Above his head, from a nail in the keyboard, hung a small, light-blue tin box stamped with a Star of David — the box was a *kupat kerem kayemet*, for contributions to build the Promised Land of Israel. It was typical for such a seamy hotel of ill repute to be in Jewish hands.

Gregor goes to one of the rooms with the gypsy girl, but is interrupted every ten seconds by the hotel owner who insists that Gregor has given him false currency. Gregor keeps exchanging the offending notes for new ones from his wallet until the gypsy girl laughs at him and points out that is in fact the Jew who is passing his fake coins onto Gregor. Gregor lashes out with a verbal insult, at which point the Jew begins punching him. Gregor is beaten to the ground, before running down the stairs and out onto the street. As he runs, he has a fantasy that a pogrom will break out:

> Perhaps his Jewish brethren would form a mob and lynch me, and the Rumanians around the Calea Griviței would finally be fed up with the riffraff that sucked their blood, would rise up against them and murder them all, a pogrom would erupt throughout the land. … I felt good picturing it.

The question of inter-ethnic violence, and anti-Semitism more generally, is therefore once again reduced to caricature by von Rezzori, who roots something like a pogrom in the fantasies of the easily duped and sexually frustrated. The reality of Romanian anti-Semitism in the interwar period was in fact inextricably bound up with socio-economic competition. Between 1910 and 1927, the Jewish population of Romania expanded from 250,000 to 900,000, largely via territorial acquisitions,[2] with Jews thriving in a nation perceived by many to lack a middle class. During the interwar period, the country was home to almost ceaseless legislative attempts to curb Jewish influence, most often in the form of quotas, especially at universities. The real history of Romanian anti-Semitism was therefore linked to the undeniable Jewish rise to positions of demographic, social, cultural, and economic dominance, and not, as von Rezzori suggests, in the petty jealousies of the sexually insecure. This rather nasty little short story in *Memoirs*, like so much else in the novel, smugly signals at the gesture of insight without offering anything of the sort.

Gregor continues his self-pitying state, eventually becoming a soap and shampoo salesman. He struggles to sell anything, and quickly finds that “mostly Jewish shopkeepers cut sharply into my richly prejudiced self-esteem.” He eventually wins a contract with a Jewish widow in her 30s, and while bringing his wares in for display one afternoon he falls through the cellar trapdoor. The widow helps young Gregor to his feet and brings him some water before the pair fall into a romantic embrace. Yes, von Rezzori, who has already dazzled us with subtlety, now moves onto the next character trait of his “anti-Semitic” protagonist — his apparently ceaseless attraction to Jewish women. The writing in this regard is abysmal:

> I had finally understood that it was quite possible for me to love a Jewess, not in spite of the eternal Jewish tragedy, the age-old Jewish sadness showing in her face, but because of it: to see that face suddenly transformed by happiness — in fact, actually inundated with happiness — affected me deeply.

The chapter, quite possibly the worst of a bad bunch, concludes after many pages of inanity, with Gregor abruptly coming to a boil at witnessing his Jewish “Black Widow” putting on social affectations in a restaurant, slapping her across the face, ending the relationship and finding himself alone once more. The plotting and pacing of the episode are atrocious, with von Rezzori attempting to distract the reader by means of seemingly endless narrative deflections.

The novel’s third chapter, “Lowinger’s Rooming House,” follows Gregor as he moves into the lodgings of the chapter title. The Lowinger family are Hungarian Jews. The family is presented as patient and generous to their guests, particularly in their provision of meals. The patriarch is presented as highly intelligent and “peace-loving.” The boarders at the Bucharest rooming house are overwhelmingly male and rather rowdy, including a Russian sculptor, some political radicals, and a pair of Greco-Roman wrestlers. None of the residents are particularly well disposed to Jews, including their hosts, and during petty arguments there is frequent recourse to such outbursts as “those Jewish harpies,” and “that little Yid.” When one of the residents, Pepi Olschansky, a German journalist, challenges Mr. Lowinger to a game of chess and is beaten quite easily, he flees into petty superstition, telling Gregor “You know, I really believe they’re capable of certain kinds of witchcraft. … They’ve got their God in their blood. They can’t get rid of him.” The episode presumably serves von Rezzori’s purpose of adding another alleged quality to the anti-Semitic character — irrationality.

The dynamic of the chapter changes when a young Sephardic Jewish woman, Bianca Alvaro, comes to stay at the boarding house. An intellectual, she intrigues some of the male guests, and for a while also Gregor, but Gregor is eventually driven to disgust by what he perceives to be her social pretentiousness (the same fault he found with the widow). Gregor comes to regard her as nothing more than the same “snotty-nosed Jewish guttersnipe we were always in danger of running over when driving through the dusty village streets.” For all his inner protests, however, Gregor cannot seem to divest himself of an attraction to Jewish women, and when Alvaro asks Gregor to help her deal with the contents of a deceased relatives’ apartment, he agrees. He eventually makes a dramatic discovery about her relatives during his sorting of their effects, and believes that this will further develop his bond with Alvaro. He realizes that Alvaro “engendered a mixture of respect and fondness I’d never before experienced with anyone my own age.” The slowly budding relationship is then catastrophically ended through the interference of the vulgar Olschansky. The journalist, who had been plaguing Gregor for some time with questions about the nature of his relationship with Alvaro, finally succeeds in getting Gregor to (falsely) state that it is in fact sexual. The following morning Gregor finds an uncommunicative Alvaro hastily packing her things for departure from the rooming house. Suspecting Olschansky has said something, he goes to confront the journalist, only for Olschansky to freely admit to mentioning Gregor’s negative comments on Alvaro and also, it is strongly implied, that he sexually assaulted her. The chapter ends with Gregor’s departure from Romania several weeks later, and his arrival in Vienna in March 1938.

The penultimate chapter, “Troth,” which was once published as an independent short story (later expanded into the novel we have today), follows Gregor as he moves into his (anti-Semitic) grandmother’s apartment in Vienna against the backdrop of the Anschluss. He first recalls an earlier period spent living with his grandmother, when he first met and befriended Minka Raubitschek, the Jewish girl upstairs, whose parents have recently died of Spanish flu, leaving her plenty of money. In keeping with most presentations of Jews in the novel, Minka is utterly charming, with Gregor developing a romantic crush on her. The chapter is for the most part concerned with the first days of the Anschluss in 1938. Gregor is somewhat sympathetic to the new National Socialist authorities, including most of their views on Jews, even though he continues to spend his time with the Jewish Minka. Troth, although riddled with clichés, is by some distance the best chapter in the book, and its speculations on anti-Semitism are better than anything else found in the novel by several degrees. The anti-Semitism of Gregor’s grandmother is not the caricature we are by now used to, and her concerns about Jews range from crypsis (especially the changing of names), social criticism, negative influence in the arts, social pushiness, and economic dominance. Aside from brief glimpses of genuine interaction with anti-Jewish critique, however, the chapter is full of banalities and predictable, stock narratives. The “anti-Semitic” granny clashes with young SA men as they make Jewish intellectuals wash anti-National Socialist slogans from walls and sidewalks, telling them they’ve “gone too far.” Gregor uneasily tries to balance his friendships with Minka and her Jewish circle with an old friendship with a young man who is now an SS man. Minka makes it to America with her friends, and dies without further explanation. The entire chapter has a boilerplate feel.

The novel’s final chapter, “Pravda,” is a rambling third-person narrative, concerning no fixed time period, the purpose of which seems to be to offer some kind of reflection on the meaning of European guilt in relation to the Jews. The most prominent section of the chapter, which really acts as a shorthand for the intention of the entire novel, is essentially the argument that Gregor is a kind of proxy for Europeans of the early twentieth century. His putative sins are theirs, and theirs, his:

> It was no personal guilt but a sort of collective guilt, a guilt shared by everyone belonging to so-called Western Civilization, a guilt that was imminent in the epoch, in this civilization's present, particular state and shape. To be conscious of it, as if it were a personal guilt, was his dark privilege.

The primary message of *Memoirs of an Anti-Semite*, then, is for us to accept the "dark privilege" of collective guilt.

Conclusion

Elie Wiesel once remarked of *Memoirs* that Gregor von Rezzori "addresses the major problems of our time . . . with the disturbing and wonderful magic of a true storyteller." As with every statement uttered by Wiesel, you can be sure that the truth resides in the opposite direction. Not as graphic, strange, or perverse as *The Kindly Ones*, the novel is nevertheless just as nasty and facile. This is a novel that trades exclusively in caricature and cliché; weak in style and even weaker in content. The Jews one finds within its pages are invariably absurdly innocent, or at least, in the case of the sleazy hotel owner, straightforward in their dishonesty. The Europeans in *Memoirs* are, by contrast, a concoction of Freudian neuroses: attracted to Jews, jealous of Jews, fearful of Jews, and all for the pettiest of reasons. They are the literary representation of the sociological construct proffered by the Frankfurt School in bogus studies like *The Authoritarian Personality*.

Anti-Semitism, as a serious matter of ethnic competition and conflict, does not meaningly feature anywhere in von Rezzori's novel, and the "anti-Semite" is understood only as a born deviant. As both art and a contribution to discourse, *Memoirs* is an abject failure. Readers keen for a genuine and illuminating memoir that tackles one of the most crucial questions of the last few centuries would do much better to consult Aleksandr Solzhenitsyn's *Two Hundred Years Together*.

[1] K. MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (paperback edition), 157.

[2] A. Gerrits *The Myth of Jewish Communism: A Historical Interpretation* (Brussels: Peter Lang, 2009), 48.

Putin’s Holocaust Obsession

theoccidentalobserver.net/2022/04/03/putins-holocaust-obsession

Andrew Joyce, Ph.D.

April 3, 2022

WORLD HOLOCAUST FORUM2020
Remembering the Holocaust
Fighting Antisemitism
ישראל

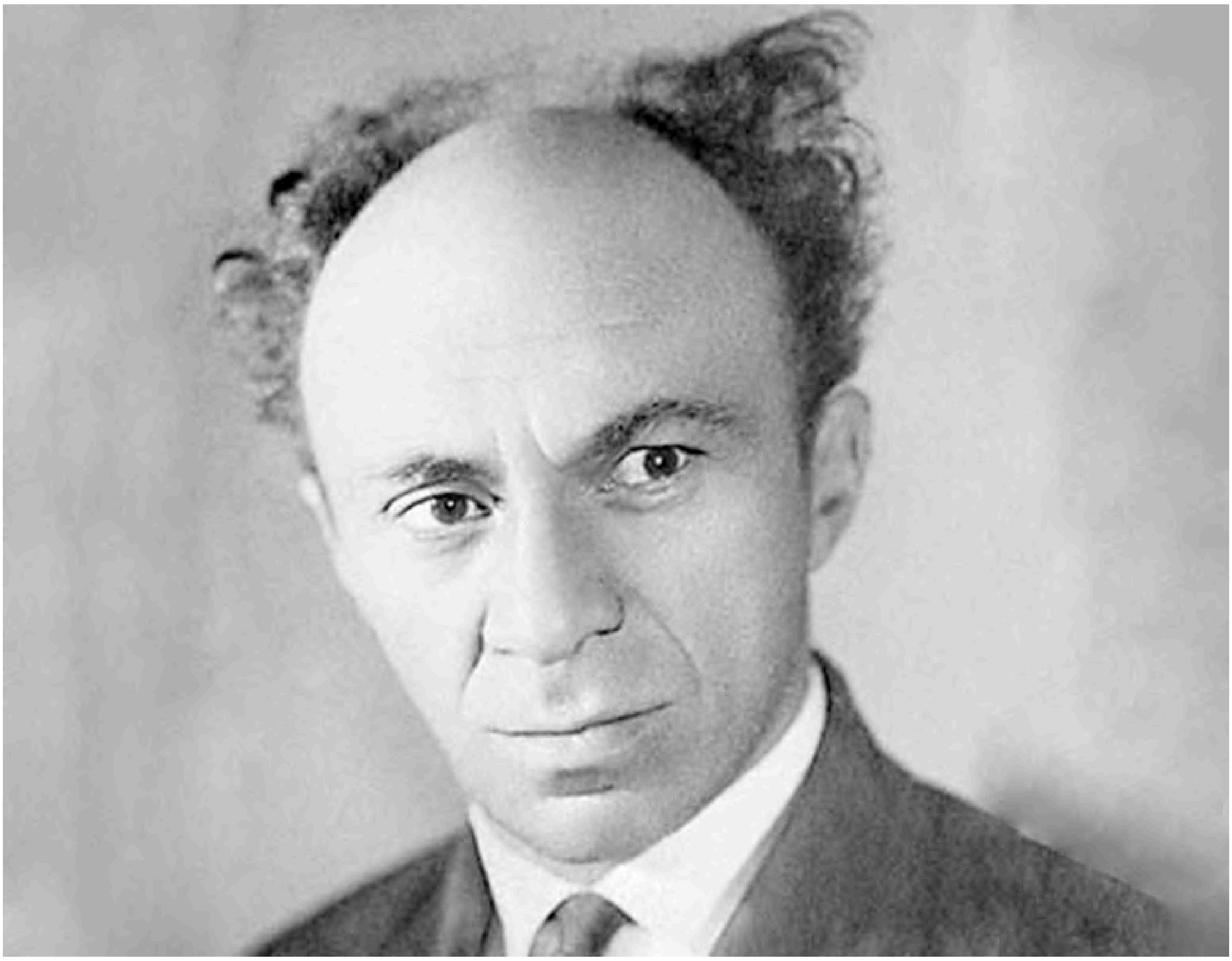
“The only international ally on the battlefields of history Russia has is Israel, due to the Holocaust.”[1]

As the Russia-Ukraine conflict rages on, it continues to act in the West as a kind of Rorschach test of general political attitudes. Broadly speaking, the Center and Left have adopted a strong pro-Ukrainian position, while elements of the hard or alternative Right have attempted to find common ground with Putin’s Russia, often using anti-Wokism and antipathy towards globalism and NATO as the preferred conduit for ideological solidarity. My own personal opinion is that it is difficult for Westerners to form valid opinions on the moral merits of each cause, since both causes (Ukrainian nationalist and Russian separatist) bear some validity. This is the harsh reality of multiethnic states where the population is divided on self-assertion and self-determination. Beyond one’s basic position on the right of one nation to wage war on another, most Western commentary on the conflict thus remains a Rorschach, divulging infinitely more about the politics of the commentator than the true nature of events on the ground. With this caveat, and since this website has dedicated much work to the question of Jews and their influence, the following essay offers not so much another ‘explanation’ of, or apologetic for, the ongoing war, but instead a spotlight on one of its stranger, but no less important, aspects: Vladimir Putin’s adoption, promotion, and use of the Holocaust narrative in pursuit of geopolitical goals.

The Rise and Fall of Russian Holocaust Propaganda

Russia was an integral part of the creation of the Holocaust industry from the very beginning. In the immediate aftermath of World War II, it was in Soviet interests to utterly delegitimize the governments and peoples of those Eastern European countries selected for absorption into the Communist mega-state. Accusing the peoples of Latvia, Poland, Lithuania, or Ukraine of being complicit in genocide or “crimes against humanity,” for example, was an easy way of both demoralizing them and suppressing anti-Soviet nationalism. The first Holocaust propagandists were of course Russian Jewish photojournalists like Samary Gurary, Mark Markov-Grinberg, Max Alpert, Semen Fridlyand, Mikhail Trakhman, and Georgy Zelma, who published posed and curated images that historian David Shneer has described as comprising a new “atrocity genre” of photojournalism. While their work proved incendiary in the Soviet Union, the Western response to Russian atrocity reports was initially muted and cautious, changing only thanks to the repeated efforts of Western Jewish journalists and the increasingly lurid nature of Soviet accounts. When the *Los Angeles Times* printed some Russian photos from Majdanek, for example, it warned its readers that the material it was publishing might be “propaganda.” In Britain, Jewish BBC journalist Alexander Werth later recalled that he was at first “continually frustrated by his editor’s unwillingness to run his stories of horror and atrocities.”[2]

Buoyed by the prolific activities of Soviet Jewish propagandist Ilya Ehrenburg, the Holocaust narrative was initially pushed internationally as part of a funding drive, with key figures like Solomon Mikhoels (Chairman of the Soviet Union’s official Jewish Anti-Fascist Committee) and journalist Vasily Grossman tasked with developing propaganda to raise money for the Soviet war effort. Grossman, author of the well-known novel *Life and Fate* (reviewed by Spencer J. Quinn) was the creator of some of the first outrageous stories from Treblinka, for example, including a report on a camp guard of superhuman strength who was said to have ripped apart babies with his bare hands. Mikhoels, meanwhile was specifically instructed to appeal to the national sentiments of Jews and was sent to the United States in 1943 to fundraise.



Solomon Mikhoels

After the war, the Soviet need for a Holocaust narrative disappeared overnight. While it was soon adopted in the West as a methodology for the advance of multiculturalism and White guilt, in the Soviet Union Jewish atrocity propaganda, as a discourse, was more or less eliminated. By 1948, Grossman, the author of lurid tales, was marginalized and his works were suppressed. In January 1948, Mikhoels was invited to Minsk to judge a play for the Stalin Prize and was killed in a country house under the supervision of the chief of the Soviet Belarusian state police. His body was crushed by a truck and left in a street, fulfilling Stalin's request that his death be attributed to a "car accident." In November 1948, the Jewish Anti-Fascist Committee was formally dissolved.

The Soviet Union's antipathy to the Holocaust narrative was directly related to the need to spread the message to new satellite states that the Russian nation had struggled and suffered like no other. International Jewry, at one time useful for funds and other forms of influence, could not be tolerated as a competitor. Stalin's mood towards Jews declined further after the creation of Israel in 1947. He was personally shocked by public displays of Jewish identity in Moscow, including mass gatherings for Jewish high holidays and fawning affection for Golda Meir. The "nation within a nation" had made itself too obvious. In January 1949 *Pravda* published its famous article condemning "rootless cosmopolitans," and by March the newspaper was purged of Jews. Jewish officers in the Red Army were then dismissed. Jewish activists were removed from the leadership of the communist party. Hundreds of Jewish writers were arrested, and, if they wrote under Russian pseudonyms, they suddenly found their real names appearing in parentheses. In August 1952, 13 Jews were tried, convicted, and executed for anti-Soviet espionage.

By the summer of 1949, the Holocaust narrative once again emerged as a matter of political contention, this time in Poland. The Soviet ambassador wrote to Moscow in July complaining that 37% of Polish Ministry of Public Security officers were Jewish in a country where Jews comprised less than 1% of the population. Jakub Berman, one of the Jewish leaders of the country and a former associate of Holocaust propagandist Solomon Mikhoels, hastily attempted to defuse the situation by offering a strange bargain — the assertion that six million people had died in "the Holocaust" but that this total involved three million Jews and three million non-Jews.[3] With this gambit, offering a shared reward from Jewish propaganda efforts, Berman bought himself some time and managed to avoid the more severe anti-Jewish purges associated with the "Doctor's Plot," Stalin's last attempt to curb Jewish influence in the Soviet Union. The Holocaust narrative, as a tale of special Jewish victimhood, then fell dormant in Russia for half a century.

Putin Revives "The Holocaust"

As indicated by his long speech announcing a "special military action" in Ukraine, Putin is a keen student of history and is highly sensitive to the way in which understandings of history, or rather *the politics of history*, influence culture, national identity, geopolitics, and even military goals. It's therefore not all that surprising that he should reach into the past in order to secure a more dominant grip over neighboring nations. Putin's intense utilization of the Holocaust narrative is of special interest because he has revived one of its original intentions: as a weapon against anti-Russian nationalism in what are now the former Soviet satellite states. Whether Putin is a "true believer" in the Holocaust story, or whether he is employing it purely for tactical reasons, is besides the point. The Holocaust narrative is critical to Putin's ideological war in Eastern Europe and to his ongoing ambition to forge stronger links with Israel. One of the results is that Putin has emerged as one of the foremost promoters of the Holocaust narrative globally.

Writing in *Putin's Russia and The Falsification of History* (2020), Anton Weiss-Wendt writes:

> Within an international setting, Putin referred to the Holocaust for the first time during the official visit of the Israeli Prime Minister Ariel Sharon to Russia in November 2003. Putin stressed the importance of building bridges to the Russian diaspora in Israel, and at one point proposed organising a Holocaust exhibition at the Victory Museum in Moscow. … Beginning in 2005, in the run-up to the sixtieth anniversary of the victory over Nazi Germany, formal references to the Holocaust proliferated. Since

> then, the Putin regime has firmly incorporated the Holocaust into its foreign policy, making it essentially an instrument of soft power. The Holocaust is now part of Russian history politics, coordinated at the highest government level.

If Putin is keen to revive the Holocaust narrative in Russia and to export it worldwide, we should be clear about which Holocaust narrative Putin prefers. Putin has adopted what we might call the “Berman model,” named after the Jakub Berman, described above, who tried to appease Stalin with his less ambitious death estimates shared equally among Jews and Soviets. In other words, Putin is interested in the Holocaust narrative only to the extent that it can be politically useful to the Russian state.

In April 2005, Putin visited Israel and said that “Jewish people, like people of our country, incurred massive losses during the Second World War.” He complained about former Soviet states erecting statues that glorified “anti-Semites,” “Nazis” and “the German Waffen SS.” It should be a point of common ground, argued Putin, that “Jews and Russians have the same [low] status” in nationalist, post-Soviet countries. The bottom line then, is that Jews and Russians should be seen as brothers in suffering. The more Putin can boost the alleged historical sufferings of the Jews, the more he can share in the resulting propaganda benefits, especially since one of the more potent side-effects of such a narrative is that the nationalisms of smaller, surrounding states can be disparaged, tarnished, and declared illegitimate. But *sharing* in these benefits, as we will see, is both crucial and contentious.

Memorials

There is a hurried and ill-conceived quality to Russian promotion of the Holocaust, perhaps best illustrated by the Kremlin’s comical donation of a Holocaust monument to Israel in 2005. By all accounts, the Russian government had commissioned the piece at short notice to Zurab Tsereteli, president of the Russian Academy of Arts. The speed of the commission is suggested by the fact Tsereteli appears to have reused models from an earlier statue now sitting in Moscow, resulting in Israelis puzzling over a monument supposedly depicting naked Jewish Holocaust victims, none of whom appear to be circumcised.

This hasty approach to Holocaust promotion doesn’t diminish its import. Russia has engaged in a “comprehensive Holocaust remembrance program.”[4] In 2012, Putin intensified his approaches to Jews internationally using the Holocaust narrative as a vehicle for dialogue. Weiss-Wendt comments that during a visit to Israel in June 2012,

> Putin raised [the Holocaust] nearly every time he met with the Israeli Prime Minister Benjamin Netanyahu. Both Russia and Israel are sensitive to a biased interpretation of history, he said. … Netanyahu was happy to oblige, having on various occasions

> over the years emphasised that Russia and Israel see eye to eye on issues of history.

И ЦЕНТР ТОЛЕРАНТНОСТИ

That same year, Putin established more formal relations with Russia's Chabad movement, with Weiss-Wendt suggesting that "the Kremlin may not know how much their affiliation with Chabad is worth, but it is courting them on account of their international connections nevertheless, in the belief of the strength of international Jewry." Also in the same year, Moscow witnessed the opening of the Jewish Museum and Tolerance Center. Putin was a major supporter of the project from the beginning, symbolically donating one month's salary toward the construction costs. The FSB, successor to the KGB, supplied the center with a number of historical documents, a move illustrative of a much broader relationship between the Russian government and the organized Jewish community in Russia, since the Federation of Jewish Communities of Russia has a special department dedicated to ongoing privileged co-operation with the ministry of defense and law-enforcement agencies.

Putin's "Berman model" remains a sticking point with Jews, however. While Russia's two most prominent rabbis "stressed the tolerance aspect" of the new museum, Putin made sure that Russian interests can continue to hitch a ride on Jewish atrocity propaganda. In a public speech Putin suggested that the museum be renamed the *Russian* Jewish Museum and Tolerance Center. "It's located in Russia, right? And we made it happen together." His comments were reminiscent of a 2012 incident in which Russian authorities replaced a memorial plaque in Rostov-on-Don that had claimed 27,000 Jews were killed in a nearby gorge (even Yad Vashem suggest such a figure is a gross exaggeration) with a plaque stating only that "Soviet citizens" had been killed in the area.

The Russian ADL

As well as investing in Holocaust memorials, the Kremlin has also worked to develop and promote its own version of the ADL. One of the central figures of the Federation of Jewish Communities of Russia is the Ukraine-born Jewish oligarch Boris Spiegel, founder and former chairman of World Without Nazism, and former president of the World Congress of Russian Jews. World Without Nazism is styled as an "international human rights NGO" and closely follows the ADL playbook. The organization's stated objectives include "consolidation of anti-fascist forces, mobilisation of world public opinion in annunciating the significance of the Nuremberg judgment, promoting "denazification" of countries of Eastern and Central Europe, opposing the glorification of Nazism, safeguarding minority rights, and countering Holocaust denial." Spiegel was a harsh critic of "extremism and neo-Nazism" in Ukraine, and World Without Nazism endorsed the Russian annexation of Crimea. Putin's own claims to be presently engaged in the "denazification" of Ukraine illustrate some of the influence of this kind of rhetoric, even if tactical rather than sincere.

Anton Weiss-Wendt describes an increasingly integrated Russian-Jewish effort to promote the Holocaust narrative, and Russian-friendly historical interpretations of it, globally:

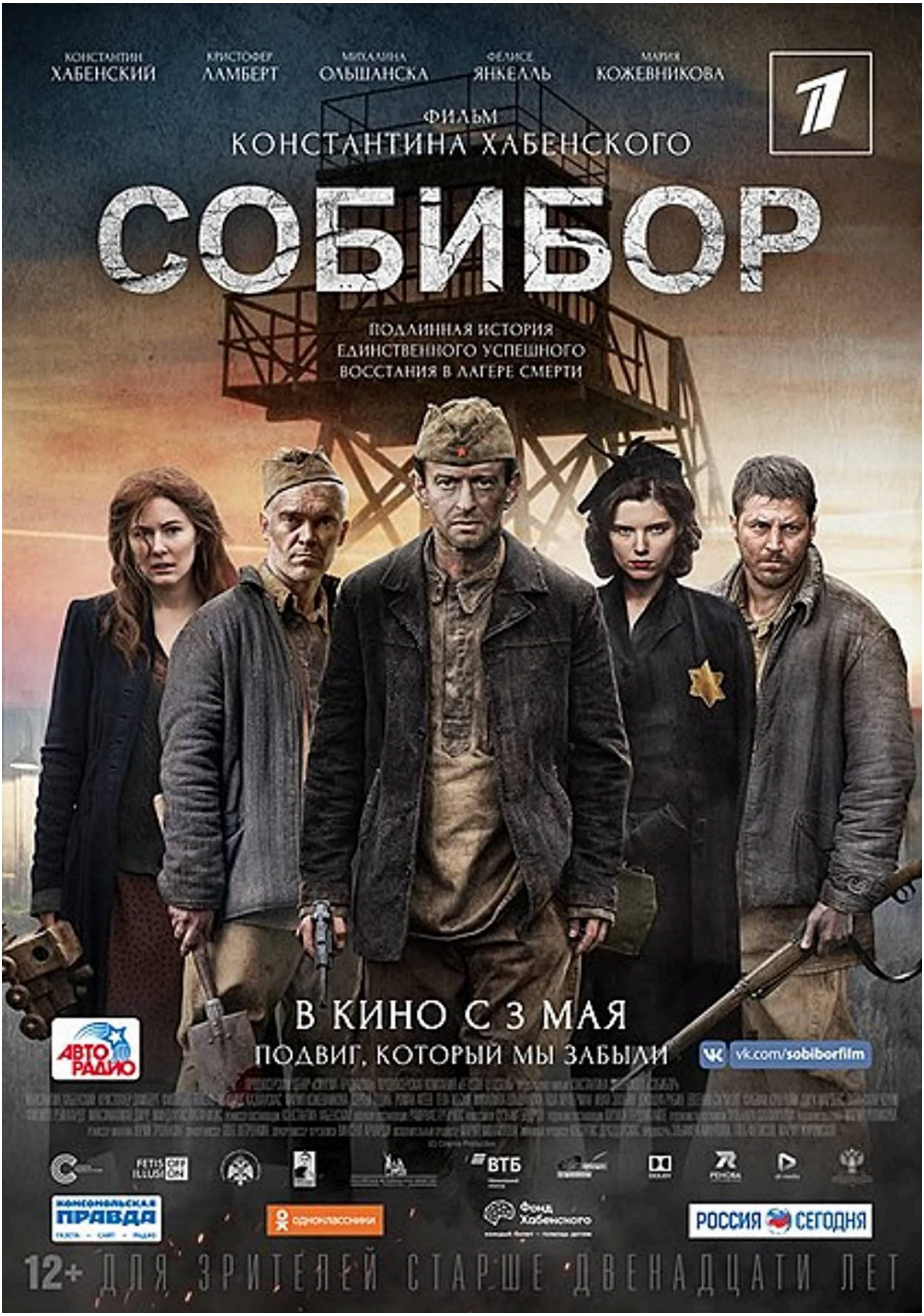
> Since 2009, Russian Jewish organizations have been increasingly incorporated into Moscow's designs. On January 27, 2009, the foreign ministry, in collaboration with the UN Committee on information, organized a panel, "Lessons of the Holocaust and Modernity," in New York. According to a Russian diplomat, the event featured "leading Russian and American nonprofit organizations," Moscow Human Rights Bureau, and the American branch of the World Congress of Russian Jews. In December 2009 in Berlin, the latter organization—in cooperation with unspecified Jewish and antifascist entities from Europe and CIS—held a conference with a modified title. "Lessons of the Second World War and the Holocaust." Next, the foreign ministry deployed big guns, the government proxy World Without Nazism. On February 10, 2011, at the UN headquarters, the World Congress of Russian Jews and World Without Nazism (both headed by Speigel) put together a roundtable, "World Without Nazism: The Global Goal of Mankind Today and the Sixty-Fifth Anniversary of the Nuremberg Trial." The roundtable proclaimed the Nuremberg judgment to be the ultimate truth, condemned the "glorification of Nazism," and decried an attempted falsification of history. To spread the truth about the Second World War, the roundtable participants proposed carrying out educational and "media propaganda" campaigns.

Spiegel has had other lasting influences in Russia. In Spring 2013 he introduced a draft in the Duma of what would eventually become the Law Against the Glorification of Fascism. The world *Holocaust* is used 53 times in the draft, and explicitly mentions "Holocaust denial" as a form of "propaganda of Nazism." Putin's insistence on the "Berman model" remained strong however. No mention of Jewish deaths occurs anywhere in the final, enacted legislation. Spiegel eventually outlasted his usefulness to Putin. He was imprisoned last year, and there are rumors that his Big Pharma business has been taken over by the FSB.

Despite its pursuit of a “Berman model” that is only halfway useful to Jews, Russia has increasingly presented itself as a “natural ally” of Jews against antisemitism and Holocaust denial. In January 2016, Putin met with leaders of the European Jewish Congress and told them they were Russia’s “natural ally” in “fighting antisemitism, safeguarding the memory of the Second World War, and consistently standing up against ‘glorification of Nazism’.” Putin was thanked for his remarks by Moshe Kantor, presently one of the only major Russian Jewish oligarchs to have escaped Western sanctions, who suggested that the situation of Russian Jews was the best in all of Europe. Putin, beaming with delight, suggested that any Jews wishing to leave Western Europe should “come here, to Russia. We are ready to accept them.”

Culture and Education

Russia has also invested in promoting the Holocaust narrative culturally, most notably in the 2018 release of the big budget motion picture *Sobibor*. The film, which trades graphically in the usual lurid tropes (one review describes it as including the death throes of hundreds of naked women in a gas chamber, a rape scene, immolation, savage beatings, floggings, stabbings, a bludgeoning to the head and firearm executions), was the brainchild of the Russian minister of culture Vladimir Medinsky, whose ministry financed its production. According to Times of Israel, *Sobibor* “made a huge splash in Russia thanks to a government-led commemoration campaign that culminated this year.” The Kremlin put a viewing of the film on the agenda of President Putin and Israeli Prime Minister Netanyahu’s Moscow summit in January 2018. In April, Valentina Matvienko, chair of the Duma’s Federation Council, organized a joint screening and discussion via videobridge with her counterpart at the Israeli Knesset. Special screenings of the film were arranged around the world, encouraging a Holocaust binge not seen since *Schindler’s List*.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Mikhail Ponomarev, of Russia’s Federation Council, has proposed a state policy on history that would be coordinated at the federal level. Among a package of legislation, he includes laws against “the revival of Nazism,” laws promoting organizations that monitor manifestations of neo-Nazism, calls for intensive lobbying of the Council of Europe for “a joint curriculum on the history of the Second World War and, specifically, the Holocaust,” and offers sponsorship to any scholarship “on Nazi mass crimes, especially the mass murder of Jews.” The Russian Historical Society was suggested as a useful vehicle for countering “anti-Russian” historical narratives such as the Holodomor famine in Ukraine, 1932–3. Russian multiculturalism, meanwhile, was to be enforced through the Ministry of Culture, with demands that all presentations of the history of Russia’s many ethnic groups would have to “aim at reducing interethnic tensions” and build nationwide solidarity.

Denazification

The primary rationale for promotion of the Holocaust narrative by the Russian state appears to be an attempt at negative soft power targeting former Soviet satellite states. While Ukraine is the most well-known target of current Russian “denazification” efforts, the incorporation of the Holocaust narrative into Russian foreign policy has resulted in very similar accusations and rhetorical attacks in recent years against Poland, Latvia, Lithuania, and Estonia. History politics, especially those linked to the Holocaust narrative, have become an integral part of Russia’s diplomatic and political technology.

In 2019, Putin lashed out at Poland after the European Parliament passed a resolution in September identifying the 1939 Molotov-Ribbentrop Pact as the immediate cause of World War II and accusing Russia of whitewashing Stalin’s crimes. Putin, by way of response, “blamed Poland for interwar antisemitism” and pointed to its destruction of Soviet monuments to the Red Army which has “liberated the European countries from Nazism.”[5] Backed into a corner in terms of its historical interpretation, *Russia in Global Affairs*, a Kremlin-linked foreign policy journal,

> divided the world into friends and foes. The only international ally on the battlefields of history Russia has is Israel, due to the Holocaust. … Russia should be reaching out to the ‘Jewish lobby’ in the United States, suggest Dmitry Efremenko, of the Academy of Sciences. Perhaps to Jews generally, adds Alexander Philippov, professor at the Higher School of Economics in St. Petersburg.[6]

The journal suggested that Russia should focus a soft power attack on Poland as the main adversary, based heavily on accusations of antisemitism, and seek allies “in the countries of South Europe with a historically strong left, such as Spain and Greece.”

Strange as it sounds, a Kremlin notion of Russians and Jews bound together by history and surrounded by Nazis has become entrenched in Moscow. In 2015, when Putin was ‘accidentally’ not invited to attend a ceremony at Auschwitz, he went to the Jewish Museum and Tolerance Center in Moscow instead. There, he

> spoke in one breath of antisemitism and Russophobia, nationalism and terrorism. Of the different ethnicities that fought within the Red Army ranks he mentioned just two — Russians and Jews. In the opposite camp he put Bandera followers in Ukraine and Baltic Nazis. … Putin craftily linked this 'lesson in history' to the 'coldblooded destruction of the peaceful population of Donbass.' … The point Putin is making is hard to miss: bound by the tragic experience, Jews should join Russians in pushing back violent nationalism of the Ukrainian and Baltic kind.[7]

Sergey Lavrov, Russia's foreign minister and now a household name thanks to the war in Ukraine, has spent much of the last ten years pushing the UN for resolutions designed to stop or condemn Baltic states from erecting statues to nationalists, some of whom fought in German divisions during World War II. In this effort he has worked closely with the World Jewish Congress and (Moshe Kantor's) European Jewish Congress. Both organizations were only too keen to add vocal support to Lavrov's General Assembly Resolution 67/154, which attempted to smear Latvia's annual march of former Waffen SS soldiers by "collectively implicating all Waffen SS members in war crimes and crimes against humanity." The United States voted against the resolution, and EU countries abstained. Much to the anger of the Kremlin, Ukraine voted with the United States and opposed the measure.

As well as introducing measures designed to vilify nationalist statues and commemorations, Russia has "never failed to air any new episode in history or politics playing out between Russia and its East European neighbors in connection with the Holocaust."[8] When a monument to the Soviet soldier was vandalized in Tallinn, Estonia, in May 2006, for example, Russia's foreign ministry complained to the Organization for Security and Co-operation in Europe that this "extremist incident" goes "against the grain of raising awareness about the tragedy of the Second World War and the Holocaust." Anton Weiss-Wendt concludes that "Russia's modus operandi is molding the Holocaust to fit any new twist in regional memory politics it regards as adversarial."

Conclusion

Much like an earlier essay I wrote on "Jewish subtexts in Ukraine," what is offered here is not an 'explanation' of the Russia-Ukraine war but a clarification of some of its stranger and muddier edges. Try as I might, I find it difficult to find much in either side, Ukrainian or Russian, that I can give firm backing to. Both sides are a morass of corruption, subversion, and layers of interests that are impossible for outsiders to untangle.

Who benefits from Putin's Holocaust obsession? Jews, but only to an extent. Massive investment from Russia in the promotion of the idea of the Holocaust will do something to revive the narrative at a time when its historicization is beginning to gather pace. There's no question that Jews will benefit more greatly from legislative proposals ancillary to the promotion of the narrative itself, especially when Putin seems keen only on a "Berman model" of the narrative that deprives Jews of its foremost benefit — the concept of Jews as unique victims. In other words, Russia's worldwide lobbying for mandatory education programs and criminalization of Holocaust denial will be infinitely more useful to Jews than nausea-inducing showings of *Sobibor*.

Will Russia benefit from its adopted role as world-wide promoter of the Holocaust? This remains to be seen, though it strikes me as utterly foolhardy and contemptible. Russia's approach to Jews has had middling, even poor, results thus far. Jewish oligarchs have been jumping ship since they started feeling the pinch of Western sanctions, prompting Putin to lash out at a "fifth column" of "scum and traitors" who will be spat out "like a gnat that accidentally flew into our mouths." Will Putin have his "Stalin moment"? I doubt it, because Putin has gone "all in" with his pro-Jewish strategy despite its lack of benefits. Israel, always seeking to have its cake and eat it too, is currently pursuing an awkward neutrality between the US and Russia. Russia's claims to be fighting Nazism in Ukraine haven't provoked the slightest response from the international Jewish community, while missile strikes on Kyiv, resulting in damage to Jewish memorials, have prompted outrage. The world has more or less rejected Russia's Holocaust narrative or, even worse for Putin, simply doesn't care about it.

This is perhaps the most scathing criticism that can made about Putin's Holocaust obsession — that out of desperation for moral legitimacy and soft power in the Eastern sphere he has hitched Russian foreign policy to something that should have been left to die with Mikhoels and the other propagandists after World War II. What a strange and lonely hill to die on.

[1] Anton Weiss-Wendt, *Putin's Russia and The Falsification of History: Reasserting Control Over the Past* (New York: Bloomsbury, 2020).

[2] D. Shneer, *Through Soviet Jewish Eyes: Photography, War, and the Holocaust* (New Brunswick: Rutgers University Press, 2011), 164.

[3] See T. Snyder, *Bloodlands: Europe Between Hitler and Stalin* (New York: Basic Books, 2010).

[4] Weiss-Wendt, *Putin's Russia and the Falsification of History*.

[5] Weiss-Wendt, *Putin's Russia and the Falsification of History*.

[6] *Ibid*.

[7] *Ibid*.

[8] *Ibid*.

Twilight of the Oligarchs?

theoccidentalobserver.net/2022/04/22/twilight-of-the-oligarchs

Andrew Joyce, Ph.D. April 22, 2022

Russian Jewish Oligarchs, from left: Mikhail Fridman, Petr Aven, Moshe Kantor, Roman Abramovich

The subject of Jews and money is controversial and essential, and yet not without its darkly comic aspects. Back in November I wrote an essay on criticism of Bram Stoker's *Dracula* for its alleged anti-Semitic qualities, and noted one scholar's angst about a scene in which Jonathan Harker slashes at Dracula with a knife, cutting the vampire's coat and sending a flood of cash to the floor. Instead of fleeing immediately, Dracula snatches up handfuls of money before sprinting across the room. The offended scholar, Sara Libby Robinson, complained that "This demonstration of putting the preservation of one's money on par with the preservation of one's life shows that stereotypes regarding Jews and their money were alive and well in the late nineteenth century."

Those who spend enough time observing Jews, however, will know that the curious thing about them is that associated stereotypes have an uncanny habit of finding constant empirical confirmation. Take, for instance, a recent news article pointing out that Israel has experienced an influx of Jewish refugees since Putin's invasion of Ukraine on February 24. The punchline is that the influx has involved many more economic refugees from Russia, who are seeking relief from Western sanctions and dropping currency values, than Ukrainian Jews seeking safety from violence. Faced with warfare, Jews really are "putting the preservation of one's money on par with the preservation of one's life." In one of my favorite anecdotes from the Ukraine crisis thus far, the Russian-Israeli immigration lawyer

Eli Gervits claims to have received thousands of calls from Russian Jews issuing an appeal he calls SOS: “Save our Savings.” This remarkable story is emblematic of the fact Putin’s war in Ukraine is a net negative for the Russian-based international Jewish oligarchy, and the international Jewish networks that survive and thrive on their patronage.

The Fall of Moshe Kantor

Few things have raised my spirits in recent times like the news the UK government has finally imposed sanctions on Moshe Kantor. Russian billionaire, pernicious oligarch, and one-time president of no less than the European Jewish Congress, the European Council on Tolerance and Reconciliation, the World Holocaust Forum Foundation, the European Jewish Fund, and the Policy Council of the World Jewish Congress, Kantor is the quintessential strongly-identified Jewish activist, fully committed to the advancement of the interests of his ethnic group. A devoted Zionist, Kantor is a citizen of Israel, as well as both Russia and the UK. Kantor, with his curious blend of citizenships, didn’t so much straddle East and West as use plunder in the former to fuel activism in the latter. One of his primary projects in recent years has been to lobby the European Union for greater restrictions on individual freedom and for the imposition of a vast, draconian apparatus for the protection and enforcement of multiculturalism across the continent. In his treatise *Manifesto for Secure Tolerance*, Kantor writes with Orwellian flair that “Restrictions are necessary for the freedom to live a secure life.” Reading between the lines, the message becomes clearer: “Restrictions on Europeans are necessary for the freedom of Jews to live a secure life.” Among Kantor’s proposals was the creation of a continent-wide apparatus for internet surveillance targeting opponents of multiculturalism, enforced promotion and ‘education’ on multiculturalism across Europe, and a significant increase in prison sentences for all infractions against the cult of diversity.

Kantor escaped the wave of Western sanctions on Russian (often Jewish) elites until last week, but was finally targeted because of his role as the largest shareholder of the fertilizer company Acron, which has strategic ties to the Russian government. Needless to say, the sanctioning of yet another one of their hugely influential oligarchs is sending shockwaves through international Jewish institutions reliant on the wealth and influence of such figures. On April 6, the European Jewish Congress, Kantor’s primary vehicle for the advance of his war on European freedoms, issued a statement stressing that it was

> Deeply shocked and appalled by the decision today of the British government to sanction Dr Moshe Kantor, President of the European Jewish Congress, the World Holocaust Forum Foundation and the European Council on Tolerance and Reconciliation. The decision is misguided and lacks any factual or evidence-based merit. Dr Kantor is a British citizen who has lived for over three decades in Western Europe, many years of which has been in the UK. He is a long-standing and respected Jewish leader, who has dedicated his life to the security and wellbeing of

> Europe’s Jewish communities and the fight against antisemitism, racism and xenophobia. … We call for this decision to be reversed as soon as possible.

Moshe Kantor hobnobs with the boss

The most recent statement issued by the British government is low on detail, stating only that Kantor will be subject to an “asset freeze.” Since Kantor owns, and spends much time in, a substantial mansion on London’s Winnington Road, where property prices average over $8 million, this is sure to be a sore point for the oligarch. Much more worrying for Kantor is that the European Union followed suit a few days later, issuing its own asset freezes and travel bans. His bank accounts, homes, and other economic interests across the continent have been locked down.

Hungary and Austria, influenced by Zionist sympathies, both attempted to save Kantor from sanctions, with the Hungarian envoy expressing “surprise at the blacklisting of somebody he described as a highly decorated man.” However, Kantor’s fence-sitting strategy of being an Eastern kingpin and Western multiculturalist preacher has been demolished by the Ukraine conflict. Like a game of musical chairs, he finds that the music has stopped and he’s left standing, his hands full of Russian assets that were once so precious and central to his power. Ironically, the envoys of Estonia and Lithuania, two countries accused of anti-Semitism and fascism by Russia, successfully urged their partners not to remove Kantor, one of the most influential Jewish activists in Europe, from the list. And so poor Moshe, who once proposed that restrictions were a pathway to freedom, will now have to live by his own words. As his homes and possessions are seized by European governments, as the value of his companies declines, and as he finds himself with fewer places to go, I can only offer to Moshe the reassurance of his own dictum: Restrictions are necessary for the freedom to live a secure life!

Stadtlans in the Spotlight

As leader of so many groups and mover in so many high circles, Kantor fulfils the qualifications of the early modern *stadtlan*—Court Jews of the early modern period who boasted of significant wealth and intensive relationships with non-Jewish elites. And he exemplifies many of the same qualities, acting always in un-elected but highly-influential intercessory roles, seeking to improve the tactical and material advantages of his tribe. Look at any country of significance and you will find not only a Jewish clique ensconced in the heart of its political machinery, but often also a small number of Jewish individuals so influential that they can be regarded as political actors in their own right. These figures are the tip of the spear of Jewish activism, and in the past such men and their families have been so impactful on the course of history that their names have passed into common parlance — Rothschild, Schiff, Warburg, and more modern corollaries such as Soros, Adelson, and the constellation of Jewish billionaires infesting Ukraine and orbiting Vladimir Putin.

For these eastern Jewish elites, the war in Ukraine has had the doubly concerning effect of impacting their finances and raising their profile. Petr Aven, Mikhail Fridman, German Kahn, Roman Abramovich, Alexander Klyachin, Yuri Milner, Vadim Moshkovich, Mikhail Prokhorov, Andrey Rappoport, Arkady Rotenberg, Boris Rotenberg, Igor Rotenberg, Viktor Vekselberg, God Nisanov, Oleg Deripaska, Alexander Abramov, Gavril Yushvaev, Zarakh Iliev, Vladimir Yevtushenkov, Arkady Volozh, Eugene Schvidler, Leonid Simanovskiy, Yuri Shefler, Kirill Shamalov, Aleksandr Mamut, Lev Kvetnoy, Yevgeniy Kasperskiy, Yuriy Gushchin, Oleg Boyko, Leonid Boguslavskiy, are just some of those who have hidden in plain sight for some time, but now find themselves not only discussed, sanctioned, and blacklisted, but also grouped together in lists that highlight the startling patterns of their wealth accumulation and ethnic partnership.

In 2018 the U.S. Treasury department published a list of Russians they were considering for sanctions, and the list has continued to cause unease in Jewish circles. The *Times of Israel* recently tried to downplay the Jewish prominence by arguing that “At least 18 of the figures on [the Treasury list] are Jewish oligarchs,” while adding that the list consists of 210 names (meaning a Jewish representation of 8.5%). But they don’t mention that the Treasury separated their list into 114 politicians and 96 oligarchs, and there are in fact 29 confirmed Jewish oligarchs in the latter list, with a further two (Aras Algarov and Alisher Usmanov) married to Jews and raising Jewish children. In other words, at least 30% of Russia’s most influential oligarchs are Jews in a country in which Jews comprise an estimated 0.1% of the population. One cannot honestly speak of the eastern oligarchs without on some level discussing the Jews.

Russia's billionaire Jews might be almost untouchable, but they have a history of worrying that their Jewishness might become a topic of public discussion. In 1998, the *Irish Times* published an article outlining the beginning of the end of the Yeltsin era. Titled "Russia Bows to the Rule of the Seven Bankers," the article explained that Russia had fallen largely into the hands of six Jewish financiers (Boris Berezovsky, Vladimir Guzinsky, Alexander Smolensky, Mikhail Khodorkovsky, Mikhail Fridman and Vitaly Malkin), and a token gentile (Vladimir Potanin). The most interesting part of the piece is the discussion of the old Jewish strategy of using a European frontman to disguise the Jewish nature of the power structure:

> In the run-up to the 1996 election, the tycoons contributed millions of dollars to Yeltsin's re-election campaign, spurred on by Berezovsky, who later boasted that the seven members of the club controlled half of Russia's economy. It was an overstatement but reflected their hubris. After the election, according to several sources, the tycoons met and decided to insert one of their own into government. They debated who — and chose Potanin, who became deputy prime minister. One reason they choose Potanin was that he is not Jewish, and most of the rest of them are. They feared a backlash against Jewish bankers.

Putin's Increasing Control of the Jewish Oligarchs

As with Yeltsin, the seven bankers, especially Berezovsky, initially claimed to have promoted Putin and insisted on his candidature as a Prime Minister and President. As the *Guardian* pointed out in 2013, Berezovsky's fatal flaw was simple: he misread Putin:

> Berezovsky met Putin in the early 1990s, when the KGB spy was working for St Petersburg's mayor. The two socialised and even skied together in Switzerland. By the late 1990s, Putin had become head of the FSB, the KGB's successor agency. Yeltsin's entourage was seeking a successor to the ailing president. They dispatched Berezovsky to offer the job to Putin — who became prime minister in the summer of 1999, succeeding Yeltsin as acting president six months later. Berezovsky had reckoned that his friend would be a pliable successor — and that he, the ultimate Kremlin insider, would continue to pull the strings. It quickly became apparent that Putin had his own vision of Russia: a darker, less democratic place, in which the country's spy agencies would play a vanguard role, and with Putin unequivocally in charge. The two clashed; Putin seized Berezovky's ORT TV station; and Berezovsky decamped to London. Their feud was nasty and would lead ultimately to Berezovsky's death at the age of 67 in exile.

Other members of the *Semibankirschina* (Seven Bankers) were either exiled or brought to heel. Gusinsky left Russia in 2000 following accusations of misappropriation of funds.

Khodorkovsky was arrested by Russian authorities in 2003 and charged with fraud. He served 10 years in prison, during which time his wealth was decimated, and he fled to Switzerland and then London upon his release. Alexander Smolensky sold off many of his assets, lowered his profile, and reportedly moved to Vienna. Vitaly Malkin became an outward Putin loyalist, while trying for almost 20 years to relocate to Canada, investing millions in Toronto, and taking Israeli citizenship. Curiously, Vladimir Potanin, the lone gentile among the *Semibankirschina*, prospered most under Putin, becoming Russia's wealthiest man.

Ukraine-born Mikhail Fridman has steered a mostly steady course, focusing on financial matters, cultivating an East-West persona from his London mansion, and avoiding political confrontations. The wheels have recently started to come off for Fridman, however, thanks to the Ukraine conflict and his desire to avoid personal financial repercussions. Fridman was one of the first oligarchs to make clear his opposition to the war, and in a later interview with Bloomberg he admitted that his statement decrying the conflict as a tragedy "could make it dangerous for him to return to Russia." The Bloomberg interview highlights the shock that Fridman felt on finding himself frozen out of the Western sphere despite, like Moshe Kantor, investing years in careful networking:

> None of this helped him avoid the fate of some fellow Russian tycoons. Nor did his years of networking in the U.S. and Europe. On Feb. 28 his lawyer pulled him out of a meeting with the news that the European Union had sanctioned him and his longtime business partner, Petr Aven [also Jewish], who was heading Alfa-Bank, Russia's largest privately held bank and a key part of Fridman's Alfa Group Consortium. The lawyer started to rattle off what it meant: travel bans, frozen accounts. Fridman could barely register the words. "I was in shock," he tells me. "I almost didn't understand what he was saying."

Fridman claims that sanctions are politically useless because the oligarchs have no influence over Putin, only business relationships:

> What's clear to him now, he says, is that the EU doesn't get how power actually works in Russia. If the point of sanctions is to motivate people like him to apply pressure on Vladimir Putin, he says, that's worse than unrealistic. "I've never been in any state company or state position," Fridman says. "If the people who are in charge in the EU believe that because of sanctions, I could approach Mr. Putin and tell him to stop the war, and it will work, then I'm afraid we're all in big trouble. That means those who are making this decision understand nothing about how Russia works. And that's dangerous for the future."

Sanctions and other economic impacts of the war have already wiped out a third of Fridman's wealth, and although he's still incredibly rich, he is more or less trapped in London and has no access to cash. Stephanie Baker, interviewing Fridman for Bloomberg, points out that “he now must apply for a license to spend money, and the British government will determine if any request is ‘reasonable.’” Jewish organizations in Ukraine keep calling him asking about progress on a $10 million donation he promised them but can no longer fulfil. Baker adds,

> Fridman’s argument that he’s not positioned to exercise influence over the Kremlin reflects how the role of Russia’s billionaires has been turned on its head since the 1990s. Back then, Fridman was one of the original seven oligarchs, the *semibankirschina*. As a group they backed President Boris Yeltsin’s reelection campaign and had sway over the Kremlin. When Putin came to power in 2000, he imposed his own model: The new deal was that if they stayed out of politics, they could continue running their businesses. Putin destroyed oligarchs who violated that arrangement.

Fridman’s inability to contain his frustration at sanctions, and willingness to express opposition to the war, may well mark the end of his direct involvement in Russian life. Perhaps more than any other oligarch, his actions provoked the now infamous speech in which Putin attacked anti-war oligarchs seeking after their own economic interests:

> The Russian people will always be able to distinguish true patriots from scum and traitors and will simply spit them out like a gnat that accidentally flew into their mouths — spit them out on the pavement. … I am convinced that such a natural and necessary self-purification of society will only strengthen our country, our solidarity, cohesion and readiness to respond to any challenges.

“A natural and necessary self-purification of society”

News that thousands of Russian Jews are fleeing to Israel to protect their money, and the ongoing signs that many Jewish oligarchs now outside Russia may never return, are suggestive that Putin’s “natural and necessary self-purification of society” will involve a reduction in the Jewish presence, in Jewish wealth, and in Jewish influence in the country. As well as the oligarchs already mentioned, there are several Jewish billionaires, including the recently sanctioned Boris Mints, on Russian most-wanted lists, for a variety of crimes including embezzlement and fraud. Leonid Nevzlin, a Jewish oligarch, friend of the exiled Khodorkovsky, and former oil tycoon who fled to Israel from Russia 20 years ago in order to escape a life sentence for murder and financial crimes, recently undertook the symbolic act of renouncing his Russian citizenship. Russian requests for Nevzlin’s extradition have been repeatedly ignored by Israel. Nevzlin recently told a journalist: “I was one of the first to be hit by Putin. He threw my friends in jails, and killed some of them.”

One of the most fascinating aspects of Putin’s political career is that it combines an often flamboyant rhetorical and performative philo-Semitism with actions that directly harm or obstruct Jewish interests. As mentioned in a previous essay, Putin is one of Europe’s foremost promoters of the Holocaust narrative, but it is a Holocaust narrative significantly less useful to Jews than the Hollywood/Spielbergian version we are so used to in the West. It's a Holocaust narrative stripped of Jewish exclusivity, imbued with geopolitical moral codes favorable primarily to Russia, and unashamedly directed by, and for, Moscow rather than Jerusalem. In another curious example of rhetoric clashing with reality, in 2016 Putin invited Jews to come and settle *en masse* in Russia, presumably knowing full well that thousands of Jews were already leaving Russia at an increasingly rapid pace. In 2014, more than double the number of Jews left Russia than in any of the previous 16 years.

One of Putin's strengths in overcoming Jewish financial power at the highest level, which he has unquestionably done, might have its basis in the fact he is not an anti-Semite in the classical understanding. He may well not think in racial terms, but, as a former member of the secret service, he is finely tuned to cliques, intrigue, subversion, and the subtleties of identity — the standard hallmarks of Jewish activism in European cultures. He appears fully capable of eliminating such strategies when he confronts them on an individual basis and with autocratic power. He can depose a Berezovsky, for example, not on the grounds of Jewishness, but, nonetheless, on certain behaviors and associations that are an outgrowth of Jewishness. They say a broken clock will still be right twice a day, and in the same way if one sets out to eliminate opposing, group-based strategies, even in a "race blind" manner, then confrontations with Jews become inevitable. In this way, Putin is a kind of accidental, or rather incidental, anti-Semite who has dominated or eliminated Jewish financiers in his country in a way probably not seen since the days of the Court Jews and the rise of parliamentary democracy.

Jews as Warmongers and Pacifists

There is an irony in the latest predicament of Russia's Jewish financiers given that war, historically, has been very good for Jews. For this reason, it is worth looking for some historical precedent and parallels. Derek Penslar, in his Princeton-published *Jews and the Military* (2013), points out that Jews might be notorious for shirking actual military service, but have been prolific in profiting from conflicts all over the world:

> Jews were prominently involved in an international banking system that derived considerable profit from lending funds directly to governments or packaging and selling government debt. Much of this activity took place during or in the wake of wars. During the American Civil War, the Union government's debt skyrocketed from $65 million to $3 billion, some 30 percent of the Union's gross domestic product. Much of that debt was marketed in the form of government bonds in small denominations and bought by ordinary citizens. The Rothschilds had pioneered this practice in France during the 1830s, and the banker Joseph Seligman picked it up in the United States during the Civil War. After the war, the Seligmans, along with the bankers Mayer Lehman and Jacob Schiff, energetically marketed U.S. bonds as well as those of cash-strapped southern-state governments.[1]

It was Schiff who provided some $200 million in loans to Japan to fuel its expansionist aims in the Far East against a Czarist Russia that was much hated by Jews, and it was the Seligmans who "encouraged the United States' intervention in Colombia in 1903 to carve out a quasi-independent Panama, where the Seligmans had invested in land along the prospective route of the canal."[2] One of the most obvious and notorious examples of a war for Jewish interests is of course the Boer War, 1899–1902. South Africa had been regarded as a rural backwater by the Jews until a diamond strike in 1884 and the discovery of gold in the Witwatersrand in 1887. Following these events there was a substantial influx of Jewish traders, who quickly became a clique of millionaires. Claire Hirschfeld, writing in the *Journal of Contemporary History*, describes how Jews "were able in a relatively short period of time to create powerful financial syndicates and extended empires within a Boer republic of farmers still clinging to a pastoral life-style."[3] Financial power soon evolved into a desire to achieve political domination, which required the toppling of the Boers. This would require the use of the British army, and Hirschfeld points out that much of the fever for war was whipped up by a British press dominated by Jews: Oppenheim's *Daily News*, Marks' *Evening News*, Steinkopf's *St. James Gazette*, and Levi-Lawson's *Daily Telegraph*. One of the foremost opponents of the war was the English Marxist Henry M. Hyndman, who accused "Semitic lords of the press" of hounding the government into a "criminal war of aggression" in South Africa. He was joined by the editor of *Reynolds' Newspaper*, W. H. Thompson, who wrote at the beginning of the war:

> At the bottom of the war are the Jewish syndicates and millionaires … counting the chickens shortly to be hatched. … The Stock Exchange pulls the strings and the government dances. But behind the Stock Exchange is the sinister figure of the financial Jew who is gradually enmeshing the world in the toils of the money-web which day and night the great racial freemasonry is spinning in every corner of the globe.

Penslar agrees that Jews worked together to profit from war, writing that "it is a fact, not an antisemitic fantasy, that Jews played vital roles in coordinating the allocation of raw materials during the First World War, not only in Germany but also in the United States."[4] This involved overlapping cliques of Jews profiting from every aspect of war production.

Conversely, Jews can flip the pacifist switch when it is judged that war can harm their interests. Penslar points out that the Rothschilds worried in 1914 that "a war could divide the great banking dynasty," while Max Warburg began hastily dumping his shares in companies trading on the Vienna exchange. Baron Rothschild pleaded with *The Times* to tone down its anti-German rhetoric, only for the editor to publicly retort at this "dirty German-Jewish financial attempt to bully us into advocating neutrality." The German-Jewish shipping magnate Albert Ballin looked on despondently when his merchant fleet sank to the bottom of the Atlantic.

Conclusion

The present war in Ukraine carries more echoes of Ballin than of the war against the Boers. Faced with the Russian invasion and the perennial question "is it good for the Jews?" the scattered Jewish oligarchs of Russia would probably answer a resounding "No." The most important reason would, of course, be the decline in their individual and collective wealth. Billions have been wiped from their accounts, their businesses have been hobbled, their movement and ability to do business is restricted, and their access to cash is limited. The nature of international finance — politically, philosophically, and technologically — has evolved to such an extent that Jewish profiteering in the old style is more difficult than ever. In addition, it's also made the individual targeting of financiers in the context of conflict and war not only feasible, but easy and immediate.

The oligarchs find themselves between a rock and hard place, viewed with hostility and suspicion by the West, despite years of Holocaust promotion and Jewish philanthropy (as if this actually contributes anything to the West), and increasingly distant from, and fearful of, the Kremlin. The natural settling place for most of them is Israel, which itself tries to cultivate a relationship with both East and West, dropping one and fawning at the other according to the winds of its needs. Even Israelis, however, are viewing the oligarchs as "toxic," and have been warned by the US government about taking in "dirty money."

Forbes has discussed speculation from some experts that Putin is secretly happy about the twilight of the oligarchs. Sanctions may force them into asset sales that ultimately benefit his security agencies. Or they may return to Russia and be forced not only to invest in the Russian economy rather than spread their wealth globally (like property empires in London, opulent yachts etc.), but also to adopt an even more servile position under Putin. Diminished oligarchs will lead to a vast diminishment in the coffers of international Jewish organizations. A key financial well will have dried up. Putin's war may well have breathed some truth into an edited version of Moshe Kantor's dictum: Restrictions on Jewish financiers are necessary for the freedom to live a secure life.

[1] D. Penslar, *Jews and the Military* (Princeton, Princeton University Press, 2013), 146.

[2] *Ibid*, 147.

[3] C. Hirshfield "The Anglo-Boer War and the Issue of Jewish Culpability." *Journal of Contemporary History* 15, no. 4 (October 1980): 619–31.

[4] Penslar, 150.

Thoughts on Britain’s “Rwanda Plan”

theoccidentalobserver.net/2022/05/06/thoughts-on-britains-rwanda-plan

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“It seems fair to conclude that Jewish organizations have uniformly advocated high levels of immigration of all racial and ethnic groups into Western societies and have also advocated a multicultural model for these societies.”
Kevin MacDonald*, The Culture of Critique*

On April 14, British Prime Minister Boris Johnson outlined a remarkable immigration agreement with the nation of Rwanda. Under the agreement, “everyone who enters the UK illegally will be considered for resettlement to Rwanda,” where their asylum cases, should they wish to make one, will be processed. Even if a migrant is granted asylum, he or she will be encouraged to remain in the east African nation for at least five years. If their application is refused, Rwanda will offer them permanent residence, prompting Johnson to speak of “tens of thousands” of migrants who will be permanently removed from Britain in the years ahead. In return for taking Britain’s unwanted migrants, the UK government has offered Rwanda an initial payment of £120 million in cash and investment. It’s the kind of policy that would have prompted Enoch Powell, who always championed a policy of incentivized repatriation, to nod in agreement.

Despite its surface level appeal, however, those furthest to the right have expressed suspicion of the measure as yet another conservative sop, intended to mask spiralling legal migration and the fact the UK’s new points-based immigration system seems designed to keep numbers high. I agree with this suspicion. I also believe, however, that the Rwanda scheme is important in terms of setting a precedent that can eventually be built upon. We should be absolutely clear here that, at the level of first principles, what is proposed by Johnson is a step forward in population removal and the rejection of the idea that non-White migrants have a fundamental right to live among Europeans. To employ the well-worn Lenin adage, our ideas must probe with bayonets: When they find mush, we should push. I believe it is worthwhile pushing the Rwanda scheme. Concurrently, when the bayonet meets with strong resistance, we should pause and examine the nature of the obstacle.

Jewish Objections

One of the most outspoken opponents of the Rwanda plan in recent weeks is Larry Bottinick, an American Jew and the UN Refugee Agency's current envoy to the UK. Bottinick's lack of ties to the British people hasn't prevented him from prolific and outspoken interference since the announcement of the plan. His main point of attack seems to be accusations that the plan will become "eye-wateringly expensive" and that it could "violate international law." He told the Associated Press "There's nothing in international law that says you have to ask [for asylum] in the first country you encounter. UNHCR understands the frustration of the U.K. government on that, and is not in favor of Channel crossing, of course. We think there's more effective ways and more humane ways to address this." By "effective and humane" he means doing nothing at a time when "more than 4,500 migrants have crossed the English Channel from France to Britain in small boats … four times more than the total this time last year." Bottinick's real fear seems to be that these migrants will never be allowed to settle in the UK, telling one skeptical interviewer that his understanding of the Rwanda plan is that "Once they're in Rwanda they won't be brought back to the UK. … You're trying to deter them from coming."

Bottinick has claimed that the Rwanda plan, the primary aim of which is to prevent migrant crossings of the English Channel in small boats organized by smugglers, won't do anything to prevent people smuggling. I suppose it might be a coincidence or the simultaneous deployment of the Royal Navy to patrol the Channel for migrant boats, but in the nine-day period immediately after the plan became public knowledge, there were no migrant crossings in the English Channel. It's clear that such attempts to enter Britain will seem radically less attractive to migrants if they result not in walking the streets of Notting Hill, but rather those of Kigali or Muhanga. This relates to the truth that the ultimate goal of the vast majority of even genuine asylum seekers to the West (to the extent that they do in fact originate in a country experiencing violent conflict or where they personally experience persecution) is not to find peace and security, but to take advantage of the chaos in their country in order to fulfil their pre-existent material ambition of living among Europeans and deriving any benefit that might entail. The basic principle of international refugee law contains, and approves, this ambition implicitly. It is the unspoken enshrinement of what we might call the international right to live among White people. This is why we see the widespread phenomenon of so-called asylum seekers passing through a dozen or more perfectly safe and welcoming countries in order to reach their chosen Northwest European destination, selected from the global map in the same way you'd pick your prize at a fairground. It's also why we see the outlandish examples of Africans crossing an ocean, trekking across Latin America, and presenting themselves in the United States where they claim asylum.

Larry Bottinick

Rwanda has three times the intentional homicide rate of the UK, low by African standards, but not quite the asylum seeker's desired prize. If the Rwanda plan was put into full effect, migrant crossings of the English Channel would become almost non-existent — a fact that seems to deeply alarm Mr. Bottinick. Bottinick's ideas on the outcome of the Rwanda plan aren't just wrong, of course, they're also deeply hypocritical. In previous employment, according to one legal document, Bottinick worked as a "Senior Resettlement Officer," in Tel Aviv, during which time he participated in a working group designed to "work to facilitate the departure to third countries to be determined of some 16,000 Eritreans and Sudanese under various programmes, including sponsorship, resettlement, family reunion and labour migration schemes." Under Bottinick's watch at least 4,500 Africans were removed from Israel to third-party nations, apparently without the process becoming "eye-wateringly expensive" or resulting in an increase of illegal immigration or asylum applications.

Another significant objection to the Rwanda plan has been raised by Enver Solomon, Chief Executive of the UK's Refugee Council. Solomon's name has the air of a Dickensian villain, which is about the only English connection he really has since he's the son of a Jewish father and a Muslim mother. Shortly after the plan was announced Solomon wrote:

> We are appalled by the Government's cruel and nasty decision to send those seeking sanctuary in our country to Rwanda. … Sending people seeking asylum to be processed abroad will do absolutely nothing to address the reasons why people take perilous journeys to find safety in the UK. It will do little to deter them from coming to this country, but only lead to more human suffering and chaos – at a huge expense of an estimated £1.4 billion a year. Far from enabling people to rebuild their lives, we know from where this has been done by other countries, it only results in high levels of self-harm and mental health issues and can also lead to people ending up back in the hands of people smugglers. We urge this Government to immediately rethink its plans, which are in such stark contrast to what every Conservative Prime Minister since Churchill has sought to do by providing a fair hearing on British soil for those who claim asylum. Instead, the Government should focus on operating an orderly, humane and fair asylum system, and developing safe routes such as humanitarian visas, rather than harming lives and destroying our reputation as a country which values human rights.

Enver Solomon

I must applaud Mr. Solomon for his literary talent in crafting mendacious, manipulative propaganda. Every trick in the book is present here. Consider, for example, the emotive language "cruel and nasty." Look also at the many diversions, like it "will do absolutely nothing to address the reasons why people take perilous journeys to find safety in the UK." Is it the responsibility of the UK to address internal stability in every nation on earth? Isn't the presumption that some people are incapable of governing themselves "imperialist thinking"? Apparently not when you can use to it pry open borders. He then proclaims that sending migrants to Rwanda will lead to "high levels of self-harm and mental health issues." Why? The missed chance to see Buckingham Palace or the Beatles Museum? Aren't these people fleeing war zones and death threats? The UK government has stressed that Rwanda is a "fundamentally safe and secure" location, perfectly suitable for the relocation of people in genuine distress. If you are thrown into distress because you missed out on Piccadilly Circus and instead find yourself in another situation in which you will be safe and cared for, then perhaps you weren't in that much peril and need in the first place. Finally, and predictably, there is the coup de grâce — an appeal to abstract values so near and dear to the the British (and completely missing among Jews re Israel): "our reputation as a country which values human rights." And yet Solomon himself has previously described Britain not as a country which values human rights but which is typified by "empty rhetoric" and "nationalist posturing." Mr. Solomon is indulging in a cynical and petty moral blackmail.

Following in the footsteps of Enver Solomon's screed, the *Guardian* published an open letter by a collective of "rabbis and members of the British Jewish community," spanning Orthodox, Reform, Masorti, and Liberal sects of Judaism. The offended postmodern Israelites complained that

> we are utterly appalled by the government's inhumane plans to send asylum seekers to Rwanda for offshore processing. Such a policy flies in the face of Jewish values, and would be a cruel, moral failure to those in urgent need of protections. It is particularly disturbing that such plans have been announced shortly before our community celebrates Passover, a festival where Jews recall our journey to safety from Egypt. As we prepare to read the story of Exodus, it is deeply unsettling that the government is seeking to deprive the opportunity of freedom to those fleeing modern-day tyrants. Such proposals also bring to mind unpleasant memories of the overseas internment of Jewish refugees in the second world war. This policy was a grave error: we urge the government to learn from this historic mistake, uphold international refugee law and ensure all those seeking safety in the UK are treated with dignity and respect. If the government is serious about preventing small boat crossings, it should act to introduce safe and accessible routes to sanctuary in the UK. Seeking to replicate Australia's disastrous offshoring system in Rwanda, a country frequently condemned for its appalling human rights record, would be a terrible abdication of responsibility. We urge the government to instead stand up, fulfil its moral duty, and protect, not punish, those fleeing conflict and persecution.

Oy vey indeed. Our Hebrew friends are deeply distressed that the Rwanda plan reminds them of ancient stories that involve talking shrubs, sticks magically being transformed into snakes, and self-parting oceans. It's almost criminal that Britain's civil servants hadn't considered this possibility when drafting the plan. In all seriousness, however, we see here precisely the same rhetorical tactics employed by Bottinick and Solomon. Again we see the emotive language, "cruel" and "inhumane." It's disparaged as a "moral failure," and a “terrible abdication of responsibility” and “moral duty.” It’s an affront to “Jewish values” — values that are somehow missing in Israel which has deported thousands of African refugees to Canada against their will.

It’s cynical and petty moral blackmail another illustration of the power of moral imperatives in making Westerners act against their self interest. Cynical because, try as I might, I can’t find these same people issuing similar statements in the aftermath of Israel’s eviction of its Africans under Bottinick. You might argue that that’s because these are “English Jews” concerned with what’s happening in England, but that doesn’t add up either. The main author of the *Guardian* piece is Edie Friedman, who’s from Chicago, in yet another example of an American Jew bleating shamelessly about values she feels native Britons should adhere to.

In fact, much as with the American situation, almost everywhere one looks in the context of British refugee and migrant organizations, Jews are found in leading roles. The executive director of British Red Cross is Zoe Abrams, who has said she is “profoundly concerned” about the Rwanda plan and, echoing Bottinick, Solomon, and the *Guardian* complainers, added that “the financial and human cost will be considerable.” She wants the UK to accept “at least 10,000” migrants, and claims “We’re an island, but we can afford to be more generous, and as Global Britain — we should be.” Boris Johnson recently complained that refugee policy in the UK in recent years has been bogged down due to opposition from an “army of politically motivated lawyers,” but unmentioned is the fact that most British “refugee lawyers” filter through the University of London’s Refugee Law Initiative, founded and directed by the Jew David Cantor, and led academically by “Senior Lecturer in Refugee Law” Sarah Singer.

Christian Complicity

Aside from Jews, outspoken nonsense has also gushed forth from the Church of England, in the form of its abysmal Archbishop of Canterbury, Justin Welby. I’ve previously written of Welby:

> At the heart of this disease is the Archbishop of Canterbury and leader of the Church of England, Justin Welby, a man who looks like ten minutes of manual labor would actually kill him. He is the definition of all that is wrong in modern Man. Setting aside his uninspiring physical presence, Welby is a literal bastard, his mother Jane Portal having cuckolded her husband, the alcoholic Jew Gavin Welby (born Bernard Weiler) with her boss, Sir Anthony Montague Browne. The result of these chaotic origins is that Archbishop Welby/Weiler/Browne has fled entirely from any sense of meaningful identity, asserting in 2016: “I know that I find who I am in Jesus Christ, not in genetics, and my identity in him never changes.” If Welby limited himself to personal genetic oblivion there might not be a problem. A problem does, however, emerge, when Welby uses his position and influence to attack those who do pursue their

> interests. In 2016, when Nigel Farage told the press that sex attacks by migrants were “the nuclear bomb” of the EU referendum, Welby/Weiler/Browne told MPs in the home affairs select committee that he “utterly condemned” Farage for an “inexcusable pandering to people’s worries and prejudices, that is giving legitimization to racism.” If that wasn’t bad enough, Welby/Weiler/Browne, who has confessed to struggling with his mental health, appears to have an almost Freudian desire to replace the Jewish father he thought he had with the current Chief Rabbi, Ephraim Mirvis. Welby/Weiler/Browne has taken to accompanying Mirvis on numerous excursions, echoing the Rabbi’s sentiments on almost every subject.

For once, however, Welby seems to have taken the lead. While Mirvis has yet to say a word on the Rwanda plan, Welby has decided to speak for his deity, announcing that the plan is “the opposite of the nature of God.” I personally think Welby’s motivations for opposing the plan might be a little more earthly than heavenly. A recent London School of Economics study found that while native Britons are spending less and less time in Welby’s churches, “Migrants into the UK are more than three times more likely than natives to attend a religious service weekly, or to pray daily.” Welby probably thinks he’s boosting his pious flock, but it’s not quite so simple. It was reported by *The Week* last November that the Church of England was merely helping asylum seekers “game the system” by converting to Christianity. A Home Office source was quoted as describing the way in which asylum seekers would “show they are committed Christians” and can then “argue that their new faith would put them at risk in their home country.” The *Telegraph* reported that "thousands" of asylum seekers had been "welcomed into the Anglican faith in recent years, with clergy even given written guidance on how to navigate the Home Office system."

Several newspapers pointed to a tribunal decision on an anonymous asylum case in 2017 that suggested an "improbably large" number of Iranians attending the Liverpool Anglican Cathedral cast doubt on whether they were all "genuine converts." In other cases, asylum was granted after conversions were deemed authentic — normally after evidence of the very regular church attendance of the kind described above (three times more than native Brits). Modern British Christianity exists only as a left-wing immigration assistance body. It's most notable conversion in recent years is that of Emad Al Swealmeen. He was denied asylum in 2014, then had a sudden road to Damascus moment which resulted in his baptism a year later. In 2017 he was "confirmed" to the applause of hundreds of idiots in Liverpool's Anglican Cathedral. Four years later this confirmed Christian prematurely detonated a bomb in the name of Allah, intended for a military remembrance event in the heart of Liverpool. I wonder if Archbishop Welby considers whether assisting such people, and making a mockery and a fraud of his religion, is "the opposite of the nature of God."

Conclusion

Surrounded by hostile forces, there is a temptation within our camp to adopt contrarian stances towards almost everything emanating from mainstream politics. There is a lot of context around the Rwanda plan which is far from ideal and is in fact contemptible. The Rwanda plan has been introduced by Home Secretary Priti Patel, who recently sought after the interests of her own ethnic group by signing the Migration and Mobility Partnership (MMP), a deal that has been instrumental in the dramatic rise of Indian immigration to Britain. The immigration profile of the UK since Brexit has been transformed, with a huge drop in east European migration, and a large increase in non-EU migration, especially from India and China. Much of this migration is in the form of student visas for Chinese and Indian students, which might lead commentators to assume that this is a "temporary" migration problem that doesn't result in long-term settlement. A comprehensive study of the relevant figures in 2015, however, found that trends consistently show "a majority of students were not going home. For the past three years the estimated inflows of students has been significantly higher than the number of self-reported former students estimated to be leaving."

Britain has a massive legal immigration problem, and the Conservative party seems to be cynically playing to its audience. The party is traditionally the choice of rural England, while Labour is the choice of the industrial heartlands and the major cities. By curbing east European migration through Brexit, the Conservatives removed visible migration from rural areas where these migrants were occupying jobs in agriculture and food production. Legal migration is less visible to rural England, since it tends to flow in large part to the universities and workplaces of the major cities, which are regarded as fully multicultural anyway. As such, simply through geography and demography, Boris Johnson and Priti

Patel can increase migration while giving the opposite impression to their key voters. The Rwanda plan is in many respects another part of the ploy, since it gives off an air of being hardline and appeals to the instinct of Conservative voters to want to tackle illegal immigration.

Those of us looking on at this charade from a radical Right perspective have a difficult choice to make. Do we support such charades knowingly and opportunistically, in the hope that it is something that could be built upon culturally and politically? Or condemn it honestly as a legislative hoax, and make no inroads at all in terms of the political landscape? I suggest probing with bayonets, but without getting your hopes up.

In Search of The Western Bushido

theoccidentalobserver.net/2022/06/06/in-search-of-the-western-bushido

Andrew Joyce, Ph.D. June 6, 2022

Bushido: The Soul of Japan
Inazo Nitobe, 1899.

Warrior Race: A History of the British at War
Lawrence James
Little, Brown & Co., 2001.

The recent release of *The Northman*, along with my reading of two fascinating books, *Bushido: The Soul of Japan* and *Warrior Race: A History of the British At War*, has prompted me to share some thoughts on the nature and trajectory of Western warrior culture and its place in the West today. The Japanese concept and path of Bushido ("the way of the warrior") is a useful tool for examining Western warrior culture because it is perhaps the only such system outside the West that offers some striking similarities. And yet there are also enough differences between Bushido and the history of the Western warrior to bring into sharp relief those qualities that make the European experience unique. In the following essay I want to offer something between a book review and a contemporary social commentary. It should be obvious that at the heart of the problem of the West is a failure to participate in the basics of life: to reproduce, and to compete with other groups. Competition in modernity has been reduced to a mostly economic exercise, accompanied by sports only insofar as those sports serve the goal of hypnotic mass entertainment and provide an impotent outlet for the universal instinct towards tribalism and conflict. The classic motifs of the way of the warrior (disdain for death, quest for individual glory, and the building of a morality around concepts of honor rather than simple "fairness" or "equality") have today either been sublimated to the point of becoming almost invisible, or have vanished entirely. Whence the Western bushido?

Honor and Death

Perhaps the best content found in Lawrence James's *Warrior Race* concerns the culture of the ancient Celtic Britons, and that of the Roman and Germanic invaders they came into conflict with. Common among all three, though more pronounced among the Celts and Germans, was the individual quest for honor and prestige. James writes that "personal honour, pride in his unit and reverence for his commanders and the state they served motivated the Roman soldier."[1] Among the Celts meanwhile, were "professional warriors attached to tribal rulers. Their fighting methods were Homeric, with each man deliberately seeking to prove his audacity and prowess in the manner of a champion."[2]

Warrior bands were united by shared pride in courage, and by loyalty to a noble lord. James comments that

> If [a warrior band] leader was slain, his followers would fight on to the death. For the Romans, such behavior was another example of barbarian madness, but within the Germanic and Celtic traditions it was a mark of the highest distinction. And it long remained so. A fifth-century Roman was puzzled by the fact that among the Alani 'a man is judged happy who sacrificed his life in battle.' Six hundred years later, the gravestone of a Scandinavian warrior proclaimed: 'He did not return at Uppsala, but fought while he could hold weapons.'[3]

The uniqueness of the Western warrior's contempt for death is thrown into even sharper relief when considered alongside Japanese accounts. In Nitobe's *Bushido*, it is remarked that the samurai warriors of feudal Japan possessed a "stoic composure in sight of danger or calamity, that disdain of life and friendliness with death." This disdain of life, however, did not manifest in the 'Homeric' quality in battle alluded to by James. Nitobe adds that the Japanese warrior was not seen to "run all kinds of hazards, to jeopardize one's self, to rush into the jaws of death." The modern manifestation of the *kamikaze* is probably the closest Japanese behavior to the European example, but even here it is too goal-orientated, and rooted too heavily in shame-avoidance (suicide attacks being more effective in attacking warships than conventional attacks), to compare with the assertive seeking of death and honor found among the Europeans.

There is a calculated aspect to the Japanese warrior that is much less evident among the classic European 'berserker' type. James points out that "Celtic, Anglo-Saxon, Scandinavian, Pictish, and Irish warriors held similar values, followed similar codes of conduct, admired the same qualities, and shared a common pride in their calling.” Personal honor and reputation were primary, since “it gave the warrior status in his lifetime and renown after death, for his exploits would be relived by the versifiers and minstrels who entertained fighting men as they ate and drank in their lord’s hall.” Disdain for death was assisted among all the Northwest European tribes by the common practice of entering an animalistic and predatory state. The Irish called this process *riastarthe*, which may be rendered as ‘battle fury,’ and in the annals concerning the Irish hero Cuchulain some literary license was employed in explaining how its onset was accompanied by a terrifying physical transformation:

> You would have thought that every hair was driven into his head. You would have thought that a spark of fire was on every hair. He closed one eye until it was no wider than the eye of a needle; he opened the other until it was as big as a wooden bowl. He bared his teeth from jaw to ear, and he opened his mouth until the gullet was visible.

Germanic fighting men, who raised themselves to a similar battle fury, became ‘berserk’ (bear-like) or ‘as mad as dogs or wolves; they bit their shields and were as strong as bears.” James suggests that

> vulpine characteristics were particularly cherished, for wolves hunted in packs and their savagery was proverbial. Warriors clad in wolves’ skins absorbed that beast’s ferocity. They are described in the ninth-century Norse poem Raven Song: ‘Wolfcoats they are called, those who bear blood-stained swords to battle; they redden spears when they come to the slaughter, acting together.’

One of the remarkable features of the history of British warfare is the long persistence of such traits in the population. James argues that the knights of the middle ages were, after all, “direct descendants of Germanic and Celtic super-warriors.” An excellent case in point is the English lord Sir Giles D’Argentine, who distinguished himself against Scottish forces at the Battle of Bannockburn (1314):

> At Bannockburn, when the tide turned against the English, Sir Giles scorned to join the general retreat. Instead, he spurred his horse straight into the ranks of the Scottish spearmen shouting his war cry ‘Argente!’ and was killed. Those of his enemies qualified to judge on arcane chivalric matters rated him ‘the third best knight of that day.’

Even into the nineteenth century, it was believed that the aristocracy could not rely on lineage alone to prove their elite status, but rather should demonstrate it by deeds, especially those involving military courage. In 1855, during the Crimean War, Viscount Palmerston addressed Parliament after news emerged of a heroic charge:

> Talk to me of the aristocracy of England! Why, look at that glorious charge of cavalry at Balaklava — look to that charge, where the noblest and wealthiest of the land rode foremost, followed by heroic men from the lowest classes of the community, each rivalling the other in bravery.

A French officer observing another British attack on Russian lines was "astonished by the cold, drill-book manner in which the British moved forward."[4]

Perhaps the most remarkable example of the persistence of the link between death and honor, found in *Warrior Race*, concerns an 1803 dispute between Lieutenant-Colonel Robert Montgomery, Household Cavalry, and Captain James Macnamara, Royal Navy. Both were walking their dogs in London's Hyde Park when the dogs began fighting. Montgomery's dog was badly wounded, and Montgomery demanded that Macnamara call off his dog or "I'll knock it down." Macnamara retorted that such language and conduct was not befitting a gentleman. This was a serious charge, and resulted in the declaration of a duel. The following morning the men met at a secluded part of Chalk Farm were they fired upon one another with pistols. Montgomery was fatally wounded. Three weeks later Macnamara appeared in court charged with manslaughter but defended his actions on the grounds that his role as leader in the Navy demanded that he maintain integrity of dignity and character, and defend his personal honor. He told the court, "It is impossible to define in terms, the proper feelings of a Gentleman; but their existence has supported this happy country for many ages, and she might perish if they were lost." Macnamara was acquitted and eleven years later he was promoted to rear-admiral. James comments:

> By deliberately facing death in a nonchalant manner, the duellist proved his capacity to suppress that most deeply implanted of all human impulses: the urge for self-preservation. If he surrendered to his animal reflexes or his reason, he would simply run away and reveal himself a coward. Cravenness was inexcusable in a gentleman and automatically disbarred him from the company of his equals.

The Fluid Hierarchy

Western social structures and class barriers were more fluid than those among other peoples, and is another difference between the Western warrior culture and the Japanese bushido who followed a rigid hereditary samurai class. Western warrior culture very often rewarded individual heroism with social promotion and the granting of lands, and the long tradition of piracy and battle-looting, which stretched back to the times of the Saxons and Vikings, persisted well into the nineteenth century. James describes how

> Some years ago, a member of a Scottish landowning family told me how her ancestor, one of several sons of a crofter, had been taken by his father to enlist in a Highland regiment at Inverness. There was no alternative, for the family land could only support his eldest brother. The young man in question was literate and was

> promoted quickly, for the could attend to the orderly book, and the high wastage of officers in the Crimea secured him a commission. He served in the army that relieved Lucknow in 1857 and ruthless looting gained him sufficient cash to return home and purchase an estate.

James refers to the long history of such social fluidity, pointing out that

> Early modern British society was hierarchical but fluid. A man acquired the public status of gentleman when he secured the symbol of knighthood, a coat of arms. In Elizabethan England and afterwards, they were freely available to anyone who would pay the herald's fees and convince them that they lived either by their intelligence, if they were lawyers, or had acquired land, if they were merchants or, for that matter, a playwright property-owner like Shakespeare.

Religion

For the samurai, bushido was informed by both Zen Buddhism and Shinto. Nitobe comments that the former inculcated a "calm trust in Fate, a quiet submission to the inevitable," while Shinto encouraged loyalty to the sovereign and for ancestral memory. Pre-Christian religious influences on Western warrior culture are evident in the transformative, animalistic battle rituals of the ancient Celts and Germanics. It is worth pointing out that Christianity did very little to dull the edge of Western warrior culture, and in fact complimented it very well. As indicated in the early ninth century Saxon poem Heliand, Jesus Christ was embraced as an ideal warrior king who had arrived on Earth as the Ruler's son, gathered about him a loyal band of men, and, as the "Might-Wielding Christ" had embraced a heroic end in battle against Satan and Death and will one day return upon a white horse to "judge and make war." Lawrence James stresses that

> Superficially at least, the Christian faith condemned all violence, but there were significant exceptions which together added up to the canonical concept of the just war. St Augustine of Hippo argued that force could be used in defence of the weak, to chastise rebels and oath breakers and, of course, against heretics and pagans. … There was little here that would have disturbed the conscience of an early medieval king who, ostensibly, only went to war to protect his otherwise defenceless subjects from aggression or to suppress rebellions. Furthermore, the church respected the calling of the warrior, the more so if he used his arms in pursuit of aims of which it approved.

The Present Day

What remnants of Western warrior culture exist today? Not many. Ted Kaczynski's concept of "surrogate activities" is appropriate for a wide range of phenomena in the modern West, and involves an activity that is directed toward an artificial goal that people set up for themselves merely in order to have some goal to work toward, merely for the sake of the “fulfillment” that they get from pursuing the goal. Kevin MacDonald has written, referring also to Ricardo Duchesne’s *The Uniqueness of Western Civilization*, that extreme sports are “a context of implicit Whiteness.” MacDonald writes

> In this analysis, White men jumping off buildings and sky surfing are reenacting a fundamental script of Western culture—the same script that underlies Western energy, inventiveness, exploration and creativity. While I argue that this berserker military ethos of daring and adventure is not the whole story of Western individualism (there are also the morally constructed egalitarian ingroups that feed into today’s stifling political correctness; see here, p. 23ff), I think Duchesne has a key insight that explains the psychology of a great many White men and is likely a critically important aspect of the evolutionary psychology of the West.

Such activities are impressive, and are certainly a way to “make ones name” in modernity. But they are also fundamentally without meaning or lasting legacy. For this reason, MacDonald expressed the hope that “such men develop an explicit sense of their White identity and interests and that they redirect their sense of physical daring and adventure to lead their people in the struggles that lie ahead.”

Another layer to “surrogate activities” is that key instincts are “outsourced” into entertainment forms and petty clannishness. This is especially obvious in the sporting world, where the instinct towards tribalism and conflict is directed into spectacles that are ultimately without meaning. Watch a European soccer game and you will very like hear rhythmic mass chants and clapping that are reminiscent of what once could have boomed over an ancient battlefield. In Europe, until recent times, soccer matches would be accompanied, both before and after the game, by mindless and meaningless running street battles between one faction of fans and another. One of the fastest rising sports in the last 15 years is mixed martial arts (MMA), in which men fight in a cage under a relatively loose set of rules (in the original Ultimate Fighting Championship there were hardly any rules at all). One positive effect of this has been a boom in martial arts training among White males, and Whites remain dominant as trainers and instructors.

Coupled with superhero movies and action films of all kinds, however, violence is now primarily something that entertains, rather than something that informs ones view of life and death. Lawrence James closes his history by discussing modern British office workers fighting with paint guns in forests as corporate “team-building exercises,” and the trend for those seeking some kind of personal fulfilment to undergo training programs devised by the Special Air Service. The warrior-aristocratic ethos of violence and conflict that lay at the heart of chivalry and blended with Christian ideals of social responsibility and Renaissance notions of virtue has largely disappeared from the culture of the West. It has been replaced with commercialism, crudity, vulgarity, and overwhelming cowardice.

The social structure of the West remains fluid, but the warrior and gentleman is no longer present in the hierarchy. He has been ousted by the oligarch, the technocrat, the merchant, and the career politician. The military elite is now nothing more than a tool of these forces, rather than a directing force in its own right. Long gone are the days when European heads of state led their troops into battle, earning their right to lead through courage and daring. Although aristocratic dominance of the armed forces in Britain persisted until well into the 19th century, the total wars of the twentieth century "democratized" and watered down the nature of warfare, reducing war to a calculation of numbers and technology in a manner that continues to this day. Where is the warrior in the age of the drone and the intercontinental ballistic missile?

Religion has also collapsed as a support of the European warrior ethos. Long-gone in the West is any hint of the "Might-Wielding Christ." Today Christianity has been largely reduced to a foot-kissing immigration-assistance network. Look at any mainstream church and you'll hear plenty about being meek and humble, and nothing about treading down one's enemies like a winepress (Rev. 19:15). The result is that Christianity will undergo a shift in which less liberal, and more masculine, males gravitate towards very small enclaves of ultra-traditional Catholicism or Orthodoxy where asceticism and older visions of Christ prevail, while mainstream churches become more and more female-dominated.

Writing at the end of the nineteenth century, Inazo Nitobe lamented the gradual decline of bushido in Japan, but remained hopeful that remnants of it would somehow persist:

> Bushido as an independent code of ethics may vanish, but its power will not perish from the earth; its schools of martial prowess or civic honor may be demolished, but its light and its glory will long survive the ruins.

I wonder, if Nitobe observed Japan today, whether he would agree that bushido has survived the ruins. For my part, I find myself surveying the ruins of Western culture, and finding only debris.

[1] James, *Warrior Race*, 8.

[2] James, *Warrior Race*, 11.

[3] *Ibid*, 31.

[4] James, *Warrior Race*, 322.

Jewish Troubles with Uppity Rappers

theoccidentalobserver.net/2022/11/19/jewish-troubles-with-uppity-rappers

Andrew Joyce, Ph.D. November 19, 2022

NK
U KNOW
KANYE IS RIGHT
ABOUT THE JEWS
G O Y
T V.
REV 3:9, J

"[Jews] have toyed with me and tried to black ball anyone whoever opposes [their] agenda." Kanye West, 2022

"The Jews have a grip on America."
Professor Griff, Public Enemy, 1989.

The narrator of the opening chapter of William Faulkner's *The Sound and the Fury* is Benjy Compson, a 33-year-old man with an intellectual disability who is very much the embarrassment of his disintegrating family. Compson's diminished mental capacity, and the 'stream of consciousness' manner in which his thoughts and perceptions are presented to the reader, make for an extremely challenging read. The result is that relatively few who embark upon the novel outside of a university setting will persevere and finish it. Those who do finish the novel, and better yet those who re-read it, are however rewarded with the understanding that behind the verbal 'noise' of Benjy's apparent nonsense is an astute and unbiased insight into the motivations and behaviors of many of the novel's other characters. In other words, despite his limitations, Benjy has some important things to say.

Ye's Sound and Fury

Faulkner's difficult novel came to mind during this month's moral panic, and subsequent attempted financial annihilation, over comments made by Kanye West, now known simply as Ye, on the Jews. West's comments certainly have a Benjy-esque quality to them, jumping from one observation to another without elaboration or logical progression. It's probably best recounting them, more or less in the order of utterance:

- Blacks are the 12 lost tribes of Israel, and therefore the real Jews.
- It is impossible for West to be described as antisemitic because he is a Jew.
- Jared Kushner only worked on a peace deal between Israel and Arab nations in order to make money.
- Ye wished his children had learned about Hannukah instead of "a complicated Kwanzaa," because Hannukah would at least "come with some financial engineering."
- "Jewish people have owned the Black voice. Either it's through us wearing the Ralph Lauren shirt, or it's all of us being signed to a record label, or having a Jewish manager, or being signed to a Jewish basketball team, or doing a movie on a Jewish platform like Disney."
- "Paparazzi taking a photo of you, you ain't getting no money off of it. You're used to getting screwed by the Jewish media. And I'm saying, you poked the bear too fucking long."
- "They blocked me out. The Jewish media blocked me out."
- "This ain't a game. Imma use you as an example to show the Jewish people that told you to call me that no one can threaten or influence me. I told you this is war. Now gone get you some business."
- "I'm a bit sleepy tonight but when I wake up I'm going death con 3 On JEWISH PEOPLE. The funny thing is I actually can't be Anti Semitic because black people are actually Jew also. You guys have toyed with me and tried to black ball anyone whoever opposes your agenda."

While there is a lot of 'noise' and nonsense (Blacks as Jews) here, there are also some discernible and perfectly reasonable observations. Through his comments on Kushner and Hannukah, West suggests that Jews have a special relationship with money. Jews have, of course, been at great pains in the many volumes of apologetics and propaganda they have produced for over a century to deny any such relationship. Yet all historical and contemporary sociological data suggest that such a special relationship exists. The fact that Jews worry that widespread understanding of this relationship with money will result in a lowering of their reputation, and possible action to mitigate their success in obtaining and utilizing wealth, does not take away from the truthfulness inherent in the basic fact their privileged position in the West is long-standing, empirically observable, and obvious.

This obviousness is inferred in West's observation that Jews occupy leading positions in many industries, including the fashion industry, the music industry, sports management and ownership, and the movie industry. West's claim that "Jewish people have owned the Black voice," would seem to me not only to refer to Jews profiting from managing Black musicians and seeking their works, but also more subtly to such phenomena as Jews historically taking leading roles in organizations like the NAACP. By far the most glaring comments made by West are those referring to the Jewish power to censor. West talks of "blocking out," threats and influence against him, and the attempt to "black ball" anyone opposed to Jewish interests.

Whether or not West's comments are helpful to those wishing for a rise in awareness of these precise issues is a matter for debate. Their presentation in such a ham-fisted and outrageous manner is far from ideal, but this downside may be offset by the fame of people like West (over 31 million followers on Twitter) and, ironically, the fact this kind of communication is relatively well-received and understood by the target audience, the Black population. That being said, few celebrities have come forward to support West. To my knowledge the only person of note is Black comedian Dave Chappelle, who once courted controversy himself for a Netflix special joke about "Space Jews" which jabbed at Jewish brutality against Palestinians. The jury is still out on the utility of West's comments.

Lessons in Power and Censorship

For me, the biggest takeaway from the Ye outburst and its aftermath is the impressive demonstration of Jewish influence and power, exhibited in the form of censorship. In this regard, it's important to point out that there have been prior cases of celebrities, and rappers in particular — see the case of Ice Cube, daring to mention the existence of Jewish dominance within the entertainment industry and subsequently being forced into grovelling apologies or, in more extreme cases, into exile. One example worth highlighting, purely because it has so many astonishing parallels with the Ye case, is that of Richard 'Professor Griff' Griffin, from the hip hop group Public Enemy, who uttered some controversial remarks in 1989.

In an interview with David Mills of the *Washington Times* in May 1989, Professor Griff responded to one question by telling Mills he believed "the Jews are wicked," and that he could prove it. "They have a history of killing black men," said Griff. "The Jews can come against me. They can send the IRS after me. They can send their faggot little hit men. I mean, that don't move me. Listen, they have a history of doing this." Griff supported his comments with references to Henry Ford's "The International Jew," and added that he'd obtained his knowledge of Jewish history from the Nation of Islam's historical research department. Griff, like the other members of Public Enemy, belonged to the Nation of Islam. As the interview with Mills progressed, he further alleged that "The Jews have their hands right around (President) Bush's throat. He won't make the wrong move. You understand what I'm saying? The Jews have a grip on America."

As with Ye's comments, the emphasis here is on Jewish power and control, over the lives of Black people but more generally over the entire nation. Retribution was swift. Griff was labeled a "stone-cold racist" by Lyor Cohen of Rush Management, perhaps the most influential hip hop manager of the period (Cohen later moved to Warner, but is now YouTube's Global Head of Music). Although Rush had been founded by Russell Simmons (a Black man whose other ventures involved a close partnership with Jew Rick Rubin), Cohen slowly assumed almost total leadership before handing control of the holding company for all Rush's entertainment assets to fellow Jew Todd Moscowitz. Cohen's other protégé within Rush was fellow Jew Julie Greenwald (Cohen was himself the protege of Jewish music moguls Jerry Moss and Herb Alpert). In fact, Cohen was part of a long history of powerful and often exploitative Jewish networking in Black music that has been "whitewashed" in every sense of the term. Take, for example, the following description of Cohen from a 2001 *Rolling Stone* article:

> In these years, he has grown into perhaps the most powerful *white* executive in an African-American business. The history of rock & roll is, of course, riddled with pioneering *white* record men who built careers recording and, sometimes, exploiting black artists: *Morris Levy*, that burly, cigar-smoking product of the Brill Building, allegedly stealing writing credits from Frankie Lyman; *Herman Lubinsky*, the founder of Savoy Records in Newark, New Jersey, throwing around nickels as if they were manhole covers. But Cohen – Cohen is something different. [emphasis added]

Cohen, Levy, and Lubinsky — just your average "White" guys.

In the immediate aftermath of Professor Griff's May 1989 comments, Lyor Cohen announced the full disbandment of Public Enemy. A few days later, however, Cohen decided to reinstate the band on condition that Griff be removed. It then fell to another "White" music mogul, Def Jam records publicist Bill Adler, to announce that Griff would be fired from Public Enemy.

LOS ANGELES
Raiders

Whose body language indicates dominance and submission? Jewish Def Jam Records publicist Bill Adler introduces Rapper Chuck D, left, of Public Enemy, as the latter prepares to bow to pressure and fire bandmate Professor Griff for making anti-Jewish remarks, June 21, 1989.

Not only did band member Chuck D make a grovelling apology on behalf of Professor Griff, but he also made what was presumably a much more acceptable call to arms (at least to his Jewish superiors) when he said that “the problem is the system of white world supremacy.”

In a 2020 interview, Griff explained he felt like he was “thrown under the bus” by Chuck D, and that Chuck D didn’t want him out of Public Enemy but that the heads of Def Jam, in league with “Jewish groups like the ADL,” put pressure on Chuck D to kick him out of the group. Chuck D was reported to have had an angry outburst after the public firing of Griff, and in Public Enemy’s first single after the episode, “Welcome to the Terrordome,” he exorcised his frustrations, drawing more criticism from the ADL, which deemed the lyrics antisemitic:

> *Crucifixion ain’t no fiction*
> *So-called chosen frozen*
> *Apology made to whoever pleases*
> *Still they got me like Jesus.*

Bill Adler later said of Griff’s comments, “It wasn’t just a PR nightmare. It affected me personally because I’m Jewish and I didn’t like the idea that one of our groups was spouting these anti-Semitic comments. It was upsetting to me.” Adler explained that he called Griff in for a discussion but was dismayed that Griff appealed to “a book written by

Henry Ford." Rather than debunk Ford's work, Adler began to describe the manner in which Ford had created two Detroit suburbs, one for White workers (Dearborn) and the other (Inkster) for Black workers. In other words, Adler tried to deflect Griff's animosity away from the Jews, and towards Ford/segregation/Whites, even going so far as to tell Griff "[Ford] would have gladly upholstered his cars with your Black hide as well as my Jewish hide." Griff replied, "Bill, I can't help it. It's in the book."

Griff's refusal to bow to Jewish pressure in 1989 led to career annihilation. Public Enemy later quietly attempted to reintroduce him into some form of participation in band activities, but were condemned by then ADL chief Abe Foxman who accused Public Enemy of a "repugnant charade characterized by cynicism and disdain for the public." Public Enemy responded by releasing a track called "Swindler's Lust" in 1999 and by forming "Confrontation Camp," a short-lived spinoff project that put Griff in a starring role. But Griff never fully recovered.

In recent years he's more or less taken to begging Jews to forgive him. According to an article in The Forward:

> Ambassadors from Jewish organizations said in recent interviews that they simply do not think Griff has made the proper admission of guilt required for public forgiveness and re-entry into the world of mass culture. But in a series of conversations over the last several weeks, Griff told me that he is still seeking that cultural passport, and vindication for having his life "destroyed" by being labeled a Jew-hater. He said he would do whatever it takes — but that the Jewish world won't let him. "I'll go to the Simon Wiesenthal Center, the Black Power movement center, the Black Lives Matter, the White House, and I'll apologize everywhere I need to apologize," Griff told me. "They will never be fucking satisfied. … You can go fucking do back flips, apologize to until the fucking cows come home. You will always be antisemitic."

Jews Fear Black anti-Semitism

While Jews are obviously desirous and capable of snuffing out any and all criticism, they are particularly sensitive to influential examples from the Black population. In *Separation and Its Discontents*, Kevin MacDonald identifies the key themes of anti-Semitism as including an understanding that, speaking in general terms, Jews

- represent a separate and clannish foreign group with their own set of interests;
- are highly adept at resource competition and have a tendency towards economic domination;
- tend to engage as cultural actors in order to shape non-Jewish culture to suit Jewish interests;
- form a cohesive political entity that seeks politically dominant roles in non-Jewish societies;

- possess negative personality traits, including the pursuance of a system of dual ethics in which non-Jews can be treated badly and exploited;
- are disloyal to the host nation in all fundamental and meaningful ways

Among Black expressions of animosity toward Jews, the same themes can be observed, arising first from more modest economic conflicts and, as such, having something more in common with the complaints of the early modern European peasantries. Horace Mann Bond, in his own 1965 reflections on "Negro Attitudes Toward Jews," comments on the fact Jews historically appeared in the African-American environment overwhelmingly as pawnbrokers, as monopolists of the liquor trade ("The Jews have a stranglehold on the liquor stores in this town"), as the primary sellers on credit of clothing and other essential items, and, perhaps most crucial of all, as the slumlord and property dealer ("Some Jews have bought up that urban re-development land and are putting up shoddy apartments they call "Nigger housing" on it").[1] In 2016, local news website *Patch* published a list of the 100 worst slumlords in Harlem, with the top ten including seven Jews (Mark Silber, Adam Stryker, Joel Goldstein, Marc Chemtob, Moshe Deutsch, Solomon Gottlieb, and Jason Green), a representation that has remained roughly constant every year, with Jews persistently claiming top ranking for building violations, rodent infestations, lack of maintenance, exploitative rent, mold, and other forms of building decay injurious to health. Indeed, this situation has at times resulted in considerable embarrassment to Jews.

Indeed, it is the sheer dominance and proximity of the Jews as primary exploiters of Blacks that has often caused a quite radical break in the Black imagination between perceiving wholesale "White oppression," and the more nuanced understanding that Jews are a distinctive class unto themselves. Moreover, the reality of day-to-day interethnic exploitation leaves little room for abstract apologetic theories of anti-Semitism, since the problem is never that Jews arouse hostility merely on account of their religion or identity, but rather that Jews arouse hostility because of their behavior within certain ecological contexts (i.e., as a dominant clique within the rap scene). As Bond explains,

> It is my considered view that Negro attitudes and actions towards Jews that are frequently interpreted as "antisemitic" actually lack the sinister thought-content they are sometimes advertised as holding. The occasional riots against small businessmen and landlords in Harlem — persons who may happen to be Jews — do not, in my opinion, actually possess the "classic" emotional load of aggression against a Jewish "race" or "religion," that has been considered the essence of antisemitism.

One of the most prominent Jewish strategies when discussing Black anti-Semitism is the attempt to preserve both Jewish and Black senses of victimhood, and thus preserve the idea of an alliance against an allegedly oppressive White society. So it was hardly surprising for me to hear that Bill Adler's first approach to Professor Griff involved a quite ludicrous attempt to turn him against the 'racist' Henry Ford.

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The very existence of a Black anti-Semitism is highly disruptive to established victim narratives which deny the privileged status of Jews as a wealthy and influential elite within Western society. While White anti-Semitism can still be portrayed (thanks to endless propaganda) as a top-down form of oppression directed against Jews, Black anti-Semitism flips the narrative since a received wisdom of modern culture is that Blacks are the most disadvantaged ethnic group in society. When Blacks "punch up" and the target is Jews, the only available solution to Jews is censorship. Blacks who grovel enough, and with enough sincerity (like Nick Cannon and Ice Cube) will be rehabilitated through Holocaust tours and such, and their apologies will be widely broadcast as a form of propaganda literature in its own right.

But those who don't, like Professor Griff, will have their careers destroyed and they will vanish from the cultural spotlight. It may even be worse than that. In a remarkable incident covered by Tucker Carlson, Jewish trainer Harley Pasternak even threatened to have Kanye West drugged and institutionalised: "You go back to Zombieland forever." The future of Kanye 'Ye' West is currently uncertain, but will undoubtedly be dictated by the extent to which he apologizes to his masters.

MAKE AMERICA
GREAT AGAIN

Lyor Cohen and Kanye West

[1] H.M. Bond “Negro Attitudes Towards Jews,” *Jewish Social Studies*, Vol. 27, No. 1, Papers and Proceedings of a Conference on Negro-Jewish Relations in the United States (Jan., 1965), 3-9, p.5.

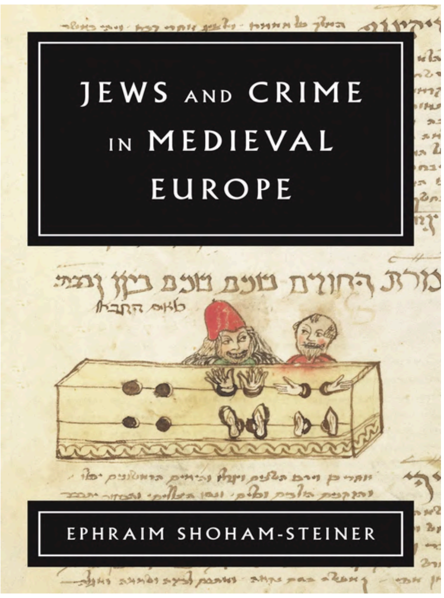
Review: Jews and Crime in Medieval Europe

theoccidentalobserver.net/2022/12/09/review-jews-and-crime-in-medieval-europe

Andrew Joyce, Ph.D. December 9, 2022

Jews and Crime in Medieval Europe
Ephraim Shoham-Steiner
Wayne State University Press, 2020.

"Jewish scholars have deliberately disregarded some of the source materials I mine in this book, out of fear of its implications for the image of the Jews, and as part of a long tradition of apologetics. Indeed, I was advised by some colleagues not to pursue the subject."
Ephraim Shoham-Steiner, 2021.



Thus begins Ephraim Shoham-Steiner's *Jews and Crime in Medieval Europe*— a clear and remarkable enunciation of the sanitized, curated, and paranoid nature of Jewish historiography. The above statement illustrates that, while Europeans and their history have long been open to every group libel and accusation, the writing of Jewish history has always been a careful, censored, self-conscious process, designed in large part to portray Jews in a positive light or, at the very least, in such a way as to bleach out all transgressions. Arguably, Jews also engage in such activity as a form of self-deception, leading to a commonplace self-image of innocence and high self-esteem—which in turn fuels higher levels of ethnocentrism. David Sclar, in reviewing Shoham-Steiner's text for the Jewish Book Council, comments that "contemporary Jews do not generally view their ancestors as criminals. Jewish memory, shaped by images of Eastern European shtetls and the wounds of the Holocaust, conjures a past filled with meek Jews surviving vile accusations, crusaders, and expulsions." Jewish historiography is thus less a relating of some historical truths than the presentation of a doctored image of the past. In other words, it is propaganda. Only in rare exceptions, such as Shoham-Steiner's interesting text, do we get to see behind the curtain, and what we find there is generally disruptive to the image of the Jews we are used to.

Overturning the Lachrymose Narrative of the Jewish Past

The starting point of *Jews and Medieval Crime* is that Jewish historiography has been painstakingly focused on apologetic responses to historical accusations and indictments against the Jews. This isn't an entirely new position, and Miri Rubin, in her introduction to *Gentile Tales* (Yale, 1999), made a rather memorable comment on the ubiquitous "tedious type of prose littered with disclaimers such as 'it was alleged' or 'the Jews were unjustly accused.'" The expulsion of the Jews from England in 1290, for example, was in large part linked to their activity in coin-clipping (shaving the circumference of coins made of precious metals), and thus fraud and the debasement of the currency. In Jewish historiographical treatments of the expulsion, however, one often finds one of two tedious, disclaimer-filled explanatory strategies. The first is to suggest that Jews were not involved in coin-clipping and that this malicious accusation was manufactured for reasons of politics and bigotry. The second is to admit that Jews were indeed coin-clipping, but to argue that they did it only on a small scale and were forced into this criminal activity through prejudicial taxes and economic distress. Both strategies deny Jewish agency, and deny a "Jewish criminality" as such. Shoham-Steiner, however, points out that there were certainly cases in Europe where Jews engaged in coin-clipping in the absence of economic pressures, pointing out references to the felony in the Lemberg (Lviv) edition of the responsa of the thirteenth-century decisor Rabbi Meir of Rothenburg.

As Shoham-Steiner states, "Jewish crime was not just a figment of the medieval mind and its anti-Jewish biases. As such, it is a social phenomenon that needs to be addressed by historians." One of the main obstacles to acknowledging Jewish agency is what Salo Baron called the "lachrymose conception of Jewish history." Shoham-Steiner points out that this involved a

> widespread way of writing Jewish history that paints the medieval Jewish experience in bleak colors, focusing on legal, economic, and social discrimination against the Jews and highlighting the persecution, pogroms, and blood libels they suffered from. Baron argued that the template used by Jewish historians was that of "the history of suffering and scholarship," a phrase coined by his teacher, Heinrich Zvi Graetz. Acknowledging the existence of Jewish crime and a Jewish underworld would undercut the lachrymose agenda. Crime exemplifies empowerment and vitality, contradicting the bleak picture of a subdued and disempowered minority.

One of the more important observations found in Shoham-Steiner's text is that Jews constituted a privileged elite, and these privileges extended to the area of crime and punishment. A common punishment for thieves in medieval Europe was trial by ordeal, most often involving the passing of the hand through flames. Shoham-Steiner points out that “immunity from trial by ordeal was one of the most important privileges obtained by Jews from the Carolingian regime in the ninth century.” Shoham-Steiner discusses one case in which a gentile thief acted at the behest of a Jewish crime lord named Shimon, but declined to name Shimon when he was caught and legal proceedings began. Shoham-Steiner comments that

> when it came to the law of the land and the long arm of the authorities, the Jewish instigators and the gentile thieves did not stand on equal ground. … The gentile thief’s capitulation to Shimon’s intimidation was probably a product of his understanding that Jews with Shimon’s affluence and social standing would be favoured by authorities and their illegal activity ignored or overlooked, while [the gentile’s] illegal actions would cause him harm.

Fraud

It seems a commonplace of Jewish history and contemporary life that Jews tend to be over-represented in financial crime. Despite lackluster Jewish apologetics on this issue (Abraham Foxman’s *Jews and Money: Story of a Stereotype* being a particularly risible example) white-collar crime and a drive for wealth accumulation has been well-established by empirical academic studies as the most prominent feature of the Jewish criminal profile. In 1971 A. Menachem of the Berkeley School of Criminology published a study in *Issues in Criminology* titled “Criminality Among Jews: An Overview.”[1] Menachem argued that “the Jewish crime rate tends to be higher than that of non-Jews and other religious groups for white-collar offenses, that is, commercial or commercially related crimes, such as fraud, fraudulent bankruptcy, and embezzlement.” In 1988, Yale University’s Stanton Wheeler published “White-Collar Crimes and Criminals” for the *Yale Law School Legal Scholarship Repository*. Among Wheeler’s findings were that while Protestants and Catholics were under-represented among white-collar criminals relative to their share of the population, Jews were over-represented to a very large degree (2% of the population, 15.2% of white-collar convictions). Wheeler states that “It would be a fair summary of our data to say that, demographically speaking, white-collar offenders are predominantly middle-aged white males with an over-representation of Jews.” While Stanton’s statistics are enlightening in themselves, a more detailed picture emerges in David Weisburd’s Yale-published *Crimes of the Middle Classes: White-Collar Offenders in the Federal Courts* (1991). Here Weisburd informs us that although Jews comprise only around 2% of the United States population, they contribute at least 9% of lower category white-collar crimes (bank embezzlement, tax fraud and bank fraud), at least 15% of moderate category white-collar crimes (mail fraud, false claims, and bribery), and at least 33% of high category white-collar crimes (antitrust and securities fraud).[2]

It’s really not all that surprising then that Shoham-Steiner finds fraud to be one of the most prominent Jewish criminal categories of the medieval period. Shoham-Steiner relies heavily on rabbinic responsa (case law) in order to flesh out his analysis of Jewish criminal activity, and this often involves “reading between the lines” of rabbinic injunctions. He points out that many of the regulations contained within *Sefer Hasidim*, a thirteenth-century collection of ethical, ascetic, and mystical teachings of the Ashkenazi Jews, take “as a given that Jews habitually dealt in stolen goods and traded in them regularly; implicitly, it permitted Jews to buy, sell, or accept as collateral goods without reference to their provenance, as long as they were not objects of religious significance.” This last proviso was included not as a form of deference to the sensibilities of the host population, but as a matter of Jewish communal security. Shoham-Steiner argues that it was thought “extremely dangerous” for Jews to trade in such items because “gentiles were likely to believe that the objects were obtained not for commercial purposes but for acts of religious desecration, mockery or sorcery. Such dealings thus put not only the trafficker but the entire community in danger.”

Aside from the trade in stolen goods, there are examples in the text also of common fraud, such as the selling by Jews of “silver” objects to gentiles that were later discovered to be composed primarily of copper. Shoham-Steiner refers to the late-fifteenth-century ethical codes and communal regulations of the Jews of Candia (modern Heraklion in Crete), arguing that “the language suggests that Candian Jews were indeed stealing from, defrauding, and lying to gentiles, creating animosity towards the community.” As David Sclar points out, the text “eradicates any notion that the Jewish minority had neither the wherewithal nor the inclination to engage in illicit activities.”

A particularly interesting section of the book contains some information on Jewish involvement in occultism during the period. One of the common accusations of the medieval period against the Jews was that of ritual murder, as well as host desecration and other crimes of a specifically anti-Christian or quasi-demonic character. The common rejoinder is to rely on a notion of Jewish piety, and to stress there is no place in the Judaism for such dark machinations. Shoham-Steiner, however, makes interesting reference to Hebrew books of spells, including one from early fifteenth-century Italy. One spell in the book instructs thieves on how to use body parts and magic in order to carry out a successful theft:

> And the thieves that go from one house to another take the hand of the dead with them. Once they enter a house they can place it in the middle of the room, and this way it causes everyone in the house to shiver and to fall asleep. And they take four burning candles and they throw diamond dust on the candles. Then they place the candles in the four corners of the house and it seems to the house dwellers that the house is rolling and moving. And when the thieves wish, they take the hand of the dead and place it on the heart of the owner of the house and they ask him where he has hidden the keys to the gold and the silver hidden in the house and he tells them about all his belongings.

Sex Crime

Shoham-Steiner includes a substantial chapter on Jewish sex crime, especially prostitution. In one case, a Jewish cantor was accused of stalking a woman he apparently claimed to believe was a prostitute. In any case, there have been a number of significant historical incidents where anti-Jewish attacks by gentile populations have been provoked by Jewish sex crimes, illicit behavior, and a general tendency among Jews to cause a deterioration in the sexual morals of the surrounding culture. In his Cornell-published *The Sephardic Frontier: The Reconquista and the Jewish Community in Medieval Iberia* Jonathan Ray comments that "sexual permissiveness in general, and relations with non-Jews in particular, were often cited by Jewish reformers as the cause for communal instability and anti-Jewish attacks by Christians."[3] Ray also cites cases where Jewish religious figures were proven to have engaged in sexual activities with prostitutes and young boys.

Many of the ritual murder stories from the period, of course, have sex crime subtexts, since many of the young boys alleged to have been murdered by Jews were found naked as well as wounded. There were indeed cases during the period where Jews had violently attacked Christians in acts of genital mutilation. Paola Tartakoff in *Conversion, Circumcision, and Ritual Murder in Medieval Europe* points out that in England in 1202 "a Christian named Robert of Sutton accused a Jew from Bedford named Bonefand of having 'wickedly had [Robert's nephew Richard] emasculated,' and thereby caused him to die."[4] The case may have been an act of punitive castration, which was common in the period, but it nevertheless illustrates Jewish agency in committing acts of violence.

Jews are well-documented in the contemporary record as having been users of gentile prostitutes, pimps, and as brothel owners. However, as with other categories of crime, Jews enjoyed privileged and protected status. Shoham-Steiner is forced once more to rely on interpretations of the unmentioned in rabbinic responsa, rather than the direct archival record, but what he infers is a broad swathe of Jewish sex crime, both inside the Jewish communities of medieval Europe and also Jewish criminal activity directed against Europeans. This is broadly in keeping with the findings of Trevor Dean in his Cambridge-published *Crime and Justice in Late Medieval Italy*, in which he states that, "the prosecution of Jews for sexual offences was was quite rare — fewer than a dozen cases have been found across two hundred years of Perugia's history — though it is claimed that the statements of rabbis, preachers, and moralists of both religions suggest much greater frequency."[5]

Conclusion

As suggested by my references to earlier published works, Ephraim Shoham-Steiner's text is not entirely original in its pointing to historical Jewish criminality, but it is certainly noteworthy for the directness of its focus. Texts like these are important for a number of reasons. First, books published in the academic mainstream by respected publishing houses carry some weight, and it is a rare and welcome event that a book focusing on negative aspects of the Jewish past should see the light of day under their imprint. Second, the content of such books is crucial to a developed understanding of Jewish influence in the past and present. Key themes such as the privileged and protected status of the Jews, the censored nature of discussions about Jews and their past, and empirically proven instances of negative Jewish behaviors are invaluable in terms of overturning entrenched concepts of Jewish innocence and Jewish victimhood. Third, they are important in crystallizing our understanding of Jewish behavior in the present. The Jewish relationship to financial crime, for example, is not a matter of stereotypes but a trajectory of significant historical pedigree. Jewish financial crime is not a figment of a bigoted imagination, but runs deep into the earliest origins of the Jewish community in Europe.

As Shoham-Steiner makes clear, Jews “were indeed stealing from, defrauding, and lying to gentiles.”

[1] A. Menachem, “Criminality Among Jews: An Overview,” *Issues in Criminality*, Volume 6, Issue 2, (Summer 1971), pp.1-39.

[2] D. Weisburg, *Crimes of the Middle Classes: White-Collar Offenders in the Federal Courts* (Yale University Press, 1991), p.72

[3] J. Ray, *The Sephardic Frontier: The Reconquista and the Jewish Community in Medieval Iberia*, (Ithaca: Cornell University Press, 2006), 172.

[4] P. Tartakoff, *Conversion, Circumcision, and Ritual Murder in Medieval Europe* (Philadelphia: University of Pennsylvania Press, 2020), 55.

[5] T. Dean *Crime and Justice in Late Medieval Italy* (Cambridge: Cambridge University Press, 2007), 149.

On Jewish Vulgarity

theoccidentalobserver.net/2023/01/16/on-jewish-vulgarity

Andrew Joyce, Ph.D.

January 16, 2023

I read with interest a recent column in *The Tablet* by David Mikics (Professor of English, University of Houston) on Jewish vulgarity or, as the piece otherwise explains it, “the once-vibrant Jewish trait of not caring what the goyim think.” Although touted as a three-part series, only the first part has been published thus far, and this first essay is a kind of focused review of elements within John Murray Cuddihy’s *The Ordeal of Civility* and Yuri Slezkine’s *The Jewish Century*. In the following essay I want to expand upon, and challenge, some of the ideas raised in the piece by Mikics.

I have to agree with the basic premise of the opening remarks of Mikics’s column. He writes that “the charge that Jews are vulgar now seems almost quaint. … Jewish lack of manners was once taken seriously both by Jews and by their gentile neighbors and competitors. The vulgar, unmannerly Jew was a countercultural force, and not just a reason for shame and repression.” The overall state of contemporary culture has indeed degraded to such an extent that Jews no longer stand out as singular producers of cultural obscenities. And yet there is a deep history of Jews as the agents of vulgarity in the West, stretching back to Roman accounts. Mikics doesn’t seem concerned with this deep history, focusing only on the twentieth century as covered by the works of Cuddihy and Slezkine.

Historical Jewish Obscenity

Jews have often been regarded by host cultures as both inherently obscene and as promoters of the obscene — a corrosive force acting against group morality, and therefore group cohesion. In *Unclean Lips: Obscenity, Jews, and American Culture* (2014), Josh Lambert points out that in the ancient Mediterranean Jews were referred to as “an obscene people.”[1] Such comments may have been as much observations as aspersions, since we know that in later centuries obscenity became an integral part of Jewish linguistic culture. For example, Bernard Dov Weinryb writes that in eighteenth- and nineteenth-century Poland, “many erotic or obscene expressions and metaphors appear in Hassidic writings. …They reflect the way the average Jew in those times used obscene language, mainly of an erotic character, in his conversation.”[2] On more recent contexts, Jonas E. Alexis has written that,

> Jewish actors tend to gravitate towards shows with sexual themes. … Israeli-American Natalie Portman tells us in the movie *No Strings Attached* that “monogamy goes against our basic biology.” And [Jewish singer] Adam Lambert says, “When I’m on stage there’s definitely a sexual energy that goes into it.” In 2009 Lambert performed ‘For Your Entertainment’ at the American Music Awards. During the

> performance Lambert dragged a female dancer by her ankles and pushed “a male dancer’s head into his crotch and simulated oral sex.”[3]

As well as being represented and self-representing as having an intrinsic relationship to the obscene, the historical record is also replete with examples of Jews involving themselves heavily in the trade in obscenity. In his pseudonymously-published *Letters from England* (1808), the English Poet Laureate Robert Southey remarked on Jewish peddlers who wandered nineteenth-century England hawking “miserable and obscene prints.”[4]

In 1886 Édouard Drumont warned of a “pornographic war” being waged on France by Jews.[5] In 1913, a “filthy press” in Warsaw “belonging to a certain Zimmerman,” was confiscated by Polish police after it was discovered disseminating pornography throughout the Russian Empire — activities described by the newspaper Przegląd Katolicki as a “Jewish atrocity.”[6] Estonian police raided a building in 1909 belonging to the Jewish Benjamin Mikhailovsky, one of the richest merchants in Narva. One of Mikhailovsky’s side projects, apart from the trade in precious metals, was printing, and during their search police seized “11,119 cards they considered pornographic.”[7] And in Poland in 1910, the Polish Archbishop Pelczar would write, “I consider it my duty to warn Christian society against those Jews who intoxicate our people in the tavern and destroy them with usury; against those who maintain houses of debauchery in the towns; who trade in live goods [i.e. selling women into prostitution], who poison our young people with pornographic prints and periodicals.”[8] In the U.S, it is well-established that Jews have had a prominent role in the porn industry since the late nineteenth century.

Weaponized Rudeness

As well as prominent involvement in pushing pornographic vulgarity into Western culture, Jews have been noted for their general disdain for the social norms and manners of the host population. Naomi Cohen writes that the nineteenth-century Jew was faulted for “his vulgarity, boorishness, and ostentatious behavior.”[9] In his article in *The Tablet*, David Mikics is primarily concerned with this strain of Jewish vulgarity. Although it was a kind of open in-joke among Jews, discussions of Jewish social vulgarity among non-Jews were a source of alarm. Cuddihy’s book in particular, notes Mikics, “was notorious: Here was a non-Jew talking about vulgar Jews, as if this were a real thing. Clapping the lid over such a shonda was the primary task of some reviewers, who hinted that Cuddihy must be an antisemite.” He continues,

> It is bad manners to talk about Jewish bad manners the way Cuddihy did— and even more so today than 50 years ago. But his book made a powerful case that Cuddihy did not see vulgarity as a flaw but instead as a weapon Jews used to disrupt gentile society—for which he admired them. Jews deployed their rudeness to make a principled argument against the goyim (a word Cuddihy didn’t shy away from), who

> were cultural prisoners of a hypocritical code that swept unruly emotions under the rug and leaned on polite euphemism to conceal the vampiric nature of capitalist exploitation. The grand Marxist and Freudian theories about the human condition have a crude Jewish impulse at their core, Cuddihy argued, which makes them more, not less, compelling.

Cuddihy, like Josh Lambert and *Unclean Lips*, imputes an idealistic motive to what is quite obviously a phenomenon fuelled more by the baser instinct towards aggression. Lambert, for example, argues that Jews "engaged with obscenity — produced it, defended it, wrote about it — for precisely the same reasons that many of their Protestant, Catholic, and nonreligious peers did so: to make money, to seek sexual gratification, to express antisocial rage."[10] In terms of factuality, this probably ranks somewhere alongside defining a dog as a four-legged mammal — it is technically truthful but is so insufficient and incomplete as to be almost worthless. Most interesting of these proffered reasons is 'antisocial rage,' which is left hanging in tantalizing fashion without further elaboration. Indeed, lest readers begin to ponder the fact that, numerically speaking, Jews appear to have a disproportionate amount of 'antisocial rage,' Lambert hastens to clarify that he means his subjects are merely "expressing anger about their *individual* lives" [emphasis added].

Speaking through one of his characters in *The Anatomy Lesson* (1983), the Jewish filth-peddler Philip Roth seethes: "With me money is not the paramount issue. The defiance is. The hatred is. The outrage is." Lambert takes this comment and avoids asking who Roth is defying, or who his hatred and outrage is directed towards. Roth's hatred, like other subjects discussed in *Unclean Lips*, is simply abstracted into what Lambert describes in anodyne fashion as a purely "personal, apolitical rage."

I've reached different conclusions from Lambert, who argues with some tremendous leaps of logic that Jewish vulgarity was a method employed by Jews to facilitate assimilation and force their way into genteel society (!). Evidence in the field of obscenity suggests that Jews have long possessed a disproportionate surplus of "antisocial rage," and that the expression of this rage is rather more political than apolitical, and rather more communal than purely personal or individual. In the careful, consistent, and persistent action of Jews in challenging and overturning obscenity laws, for example, one detects a hatred that is more focused than abstract, more contrived than spontaneous.

My own perspective is echoed by Joshua Furst in a 2014 article published in *The Forward*, titled "A Short History of Jews and Obscenity." The article reviews *Unclean Lips* and finds the book an anodyne and bland text that avoids the fundamental impulses behind Jewish transgression of the host culture's norms. For Furst,

> What's lost in "Unclean Lips" is the thrill obscenity can create. It's the sharp dangerous edge of anarchy and when used effectively, it can BLEEP up the most

> carefully planned cocktail party, smashing all propriety to BLEEP. Lambert's systematic and earnest exegeses take all the fun out of obscenity. It's like going to a strip club to find yourself being lectured about heteronormativity and the male gaze by a fully clothed BLEEPer. Presenting obscenity as a means of gaining access to the domain of polite, civil society seems, to me at least, to miss the BLEEPING point.

Furst continues:

> Maybe more problematic, if one cares about the relationship between Judaism and American culture, are the limited and predetermined objectives Lambert presents his Jewish protagonists as having. In these pages, obscenity is first and foremost presented as a tool by which Jews were able to assimilate and gain acceptance by the American cultural elite as well as monetary and societal success, and to enter the "prestige culture" as Lambert calls it. But what of the other ways in which obscenity can and has been used? What of transgression and dissidence? Obscenity is such a powerful weapon against those who would wish to control our behavior (to say nothing of our imaginations) and villainize us for our culture. And the angry refusal of Jewish figures like Lenny Bruce, Abbie Hoffman and even Al Goldstein to accept the terms the over-culture demanded was as Jewish in character as Henry Roth's yiddishisms and Liveright's entrepreneurship through scandal.

Genteel society, or Gentile society?: Moral Destruction as Ethnic Warfare

When Jews discuss Jewish vulgarity and its motives, there is an obvious conceit at play in the framing of the issue. Almost exclusively one encounters the notion that Jews wanted to upset a stuffy "genteel society." Such phrasing places Jewish action in the sphere of a clash of behaviors rather than a clash of ethnicities. Take, for example, Mikics, who writes, "The one time I saw him, in the 1980s, Abbie Hoffman seemed to me a genuine charismatic, as well as a matchless stand-up comic. Like Lenny Bruce, Mel Brooks or the gang at Mad, he sensed how Jewish vulgarity could *explode the sacred cows of genteel society"* [emphasis added]. This is little more than a clever shell game. If Jews are the aggressors seeking change, isn't the genteel society really just gentile society?

The lowering of the moral values of a nation or ethnic group and the systematic encouragement of vice in it are inherently aggressive and political acts, designed to weaken the spiritual resistance of the national group. In *Empire, Colony, Genocide: Conquest, Occupation, and Subaltern Resistance in World History*, the Australian academic A. Dirk Moses discusses the use of "moral techniques" as an instrument of genocide. He writes that "The technique of moral debasement entails diverting the 'mental energy of the group' from 'moral and national thinking' to 'base instincts.' The aim is that the desire for cheap individual pleasure be substituted for the desire for collective feelings and ideals based upon a higher morality." It is demoralizing to a people. It is debasing to a nation. It is a weapon wielded in ethnic warfare.

Moses, who I am assuming is Jewish based purely on his name, was writing specifically about policies enacted in post-invasion Poland by the National Socialist regime. On these policies, Raphael Lemkin, a Jewish self-styled expert on genocide, remarks: "Therefore the [National Socialist] occupant made an effort in Poland to impose upon the Poles pornographic publications and movies. The consumption of alcohol was encouraged, for while food prices have soared, the Germans have kept down the price of alcohol, and the peasants are compelled by the authorities to take spirits in payment for agricultural produce. The curfew law, enforced very strictly against Poles, is relaxed if they can show the authorities a ticket to one of the gambling houses which the Germans have allowed to come into existence."[11]

As discussed in Kevin MacDonald's *Separation and Its Discontents*, the National Socialist movement in Germany adopted what in many respects was a mirror image strategy of that employed by the Jews. This is clear not only in the adoption of race laws, but also in the fact the National Socialists were here merely copying and expanding upon what they understood to be the pre-existing tactics of Jewish cultural domination in Poland (and others in Europe). Indeed, Jews were widely understood by both Poles and Germans as having been intimately involved in the alcohol industry of Poland prior to the invasion of 1939, with the *Table*t even affirming in a 2014 article that Jews "ruled Poland's liquor trade for centuries" in a system in which Polish peasants were compelled to purchase Jewish alcohol. Jews have also long been associated with dominating the gambling industry (Israel is currently the global center for online gambling). In those areas of nineteenth century Poland where local nobles granted tax exemptions to Jewish communal institutions, Jews continued to sell liquor and run inns and taverns, in which they established gambling facilities to further squeeze the Poles. And the activities of Jews in promoting pornography in Poland have already been discussed above.

My question then, on considering the remarks of Moses and Lemkin, is both simple and stark: If, by promoting vice, the National Socialists were employing a genocidal technique against the Poles, what had the Jews been doing? And if the Jews are engaging in the same activities in the West today, what are they doing and why? Can we really describe a set of behaviors as on the one hand indicating a desire to "assimilate" and promote "freedom," while maintaining on the other hand that these same techniques are designed to destroy?

Jewish Vulgarity

Mikics, while playfully teasing for much of his article as if these Jews were simply a bunch of loveable rogues, slips towards the end when he laments such 'tame' shows as *Curb Your Enthusiasm*:

> Shows like *Curb Your Enthusiasm* hawk Jewish rudeness for easy laughs, proving that the vulgar Jew *has declined from a real threat* into an amusing, half-legendary

> caricature. … The exuberance of Jewish vulgarity, and the in-group solidarity of the *shtetlakh* it expressed, are both missing. [emphasis added]

What is Jewish vulgarity, then? Mikics seems to suggest here that it's a way in which Jews can both bond with one another and threaten the host society. Or, to use another of his phrases, it melded "Jewish aggression with communal solidarity." Perhaps it's best to end with the self-explanatory, and consider the following remarks from Joshua Furst:

> Among the Jewish traits I am most proud to be historically and culturally associated with is the way my people obstreperously defend our principles even when doing so goes against our best interests. … I see it as my birthright to get under people's skin and annoy them until they want to scream. And one of the greatest rhetorical tools people bent towards this sort of behavior can wield is the well-timed, carefully aimed obscenity.

[1] J. Lambert, *Unclean Lips: Obscenity, Jews, and American Culture* (New York: New York University Press, 2014), p.3.

[2] B. D. Weinryb, *The Jews of Poland: A Social and Economic History of the Jewish Community in Poland, from 1100 to 1800* (Jewish Publication Society of America, 1972), p. 387.

[3] J. E. Alexis, *Christianity and Rabbinic Judaism: Surprising Differences, Conflicting Visions, and Worldview Implications—From the Early Church to our Modern Time* (Bloomington: WestBow Press, 2012), p.217.

[4] R. Southey, *Letters from England: Volume Two – Third American Edition* (Philadelphia: Benjamin Warner, 1818), p.179.

[5] R. Blobaum, 'Criminalizing the 'Other': Crime, Ethnicity and Antisemitism in Early Twentieth-Century Poland' in R. Blobaum, (ed.), Antisemitism and Its Opponents in Modern Poland (Ithaca: Cornell University Press, 2005), p.89.

[6] Ibid.

[7] A. Weiss-Wendt, On the Margins: About the History of Jews in Estonia (Budapest: Central European University Press, 2017), p.43.

[8] B. A . Porter, Faith and Fatherland: Catholicism, Modernity, and Poland (Oxford: Oxford University Press, 2011), p.303.

[9] N. Cohen, What the Rabbis Said: The Public Discourse of Nineteenth-Century American Rabbis (New York: New York University Press, 2008), 159.

[10] Lambert, Unclean Lips, p.14.

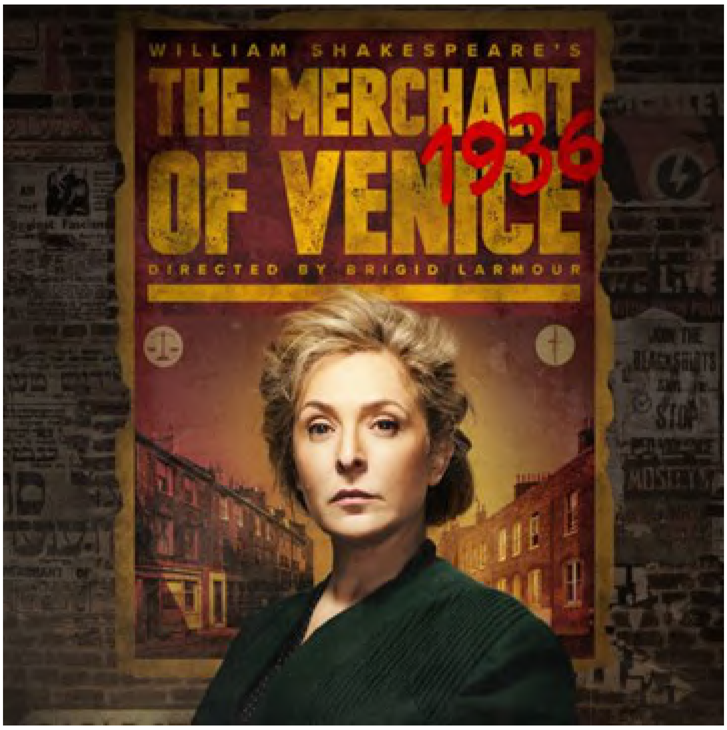
[11] J. G. Heidenrich, How to Prevent Genocide: A Guide for Policymakers, Scholars, and the Concerned Citizen (London: Praeger, 2001), p.45.

When Shakespeare Met Mosley

theoccidentalobserver.net/2023/02/28/when-shakespeare-met-mosley

Andrew Joyce, Ph.D.

February 28, 2023



"For sufferance is the badge of all our tribe."
Shylock, *The Merchant of Venice,* Act 1 Scene 3.

The lives of William Shakespeare and Sir Oswald Mosley are separated by more than three centuries, but they exist simultaneously in those corners of the Jewish mind where time, fact, and fiction are entirely relative. The Jews, it must be admitted, are a talented people. The strangest of these talents is the capacity to engrave into shared cultural memory a pantheon of grievances against individuals and events, many of which never existed. These shared fictions encourage ethnocentrism, tribal affiliation, and aggression towards perceived enemies. Take the *Exodus story*, for example. There is absolutely no evidence for any such event taking place in Egyptian history, and yet as the historian Paul Johnson remarked, Exodus, a kind of proto-victimhood narrative, "became an overwhelming memory" and "gradually replaced the creation itself as the central, determining event in Jewish history."[1] Now, just in time for Purim, a festival celebrating victimhood under, and victory over, Haman, yet another imaginary enemy, a new production of Shakespeare's *The Merchant of Venice* will be set in 1930s London. What has been revealed about the play thus far suggests that it will be staged in such a fashion as to represent a revenge on both Shakespeare and Sir Oswald Mosley, Englishmen who stand side by side in the burgeoning pantheon of Jewish hatred.

The Royal Shakespeare Company (RSC) isn't what it used to be. This year it plans to stage a play "exposing the blithe injustice of empire," while another, *Cowbois*, promises a "rollicking queer cowboy show" and "a western like you've never seen it before". It's about a bandit whose arrival in a sleepy frontier town "inspires a gender revolution and starts a fire under the petticoat of every one of its repressed inhabitants."

As well as producing such stunning and brave works as this, the RSC has helped produce *The Merchant of Venice 1936.* In this iteration of Shakespeare's classic, the Jewish actress Tracy-Ann Oberman plays Shylock, "a widowed survivor of antisemitic pogroms in Russia," who runs a pawnbroking business in London's Cable Street, where Oswald Mosley's British Union of Fascists plans to march. Antonio, the merchant, and Portia, are British aristocratic followers of Mosley. The official advertisement for the play explains:

> It is London in 1936 — fascism is sweeping across Europe, and Oswald Mosley's British Union of Fascists is threatening to march through the Jewish East End. Shylock (Tracy-Ann Oberman) is a survivor of anti-Semitic pogroms in Russia. A widow, she runs a small business from her dark and cramped terraced house in Cable Street, hoping to give daughter Jessica a better future. When aristocratic anti-semite Antonio desperately needs a loan, he makes a dangerous bargain with this woman he has spat on in the street. Will Shylock, bitter from a life plagued by racism and abuse, take her revenge? A vivid evocation of our history, and a warning for our times.
>
> **Note:** This is an adaptation of the original text, which contains themes of racism, including anti-Semitism.

Framed in this way, the play acts as a salvo against two of the primary Jewish obsessions in the British context — the presence of perceived anti-Semitism in the English literary canon, and the largely mythical Jewish understanding of an event in English history known as the Battle of Cable Street.

The Merchant of Venice

It's now ten years since I explored Anthony Julius's *Trials of the Diaspora*, a huge and deeply compromised text exploring the history of a putative English anti-Semitism. For Julius, a literary scholar, English literature poses a special challenge for Jews, and Shakespeare's *The Merchant of Venice* occupies a particularly heinous role in the origins of English anti-Semitism. For Julius, and many other Jewish literary scholars, representations of Jews in English literature are unique because they represent part of a "persecutory discourse" which "puts Jews on trial" and fosters a "predisposition to think ill of Jews." Julius complained that English "literary anti-Semitism has its own mode of existence. It has its own internal history…its own inner laws, its own distinct properties." Julius blamed English works of literature, in particular Chaucer's *The Prioress's Tale*, Shakespeare’s *The Merchant of Venice*, and Dickens’ *Oliver Twist*, for the very fact that “literary anti-Semitism came into existence.”

Julius’s analysis of Shakespeare’s play is worth briefly considering again, in light of the new ‘1936’ production, because it encapsulates the way in which Jews ignore certain aspects of the play in order to maintain that it’s inherently prejudiced and anti-Semitic. Having done so, Jews are then forced to ‘deal’ with the play, normally through unconventional methods of staging it or by clever additions which cultivate more sympathy for Shylock (the 2004 movie starring Al Pacino is a good example).

Julius states that the play has been used through the centuries “to promote ignoble elation at the spectacle of a Jew’s humiliation.” The play is said to “show a bad Jew; it encourages us to think badly of him; it encourages us to regard him as broadly representative of all Jews, it encourages us therefore to think badly of all Jews; further, it encourages us to think badly of Judaism.” Julius doesn’t elaborate upon or justify this logically tendentious syllogism. Instead, in a section intended to enlighten us on the English reception of the play, he quotes a German, August Wilhelm von Schlegel, as saying that he could detect “a light touch of Judaism” in everything Shylock says and does. Hardly damning.

The problem with this citation isn’t limited to the referencing of a German who never set foot in England. In fact, that is the least of the problems. More serious is the fact Julius deliberately misleads his readers by selecting and cropping quotes. The quote in question is derived and cited as being from Jonathan Bate’s *The Romantics on Shakespeare*. I own the book, and the reference to “a light touch of Judaism” is only the latter part of a full sentence, the former being at odds with Julius’ thesis that the character is meant to be broadly representative of all Jews. It reads: “Shylock, however, is everything but a common Jew: he possesses a strongly-marked and original individuality.”

The slippery Mr Julius doesn’t quote the English Romantics whose comments on *The Merchant of Venice* are freely available in the same chapter because his thesis stands condemned by their analysis. William Hazlitt pronounced that Shakespeare’s “Jew is more than half Christian. Certainly our sympathies are much oftener with him than with his enemies.” Heinrich Heine, who watched a performance in London, had this to say: “When I saw the play acted at Drury Lane, a beautiful pale Englishwoman standing beside me burst into tears at the end of the fourth act, crying out several times, ‘the poor man is wronged.’ She had a classical face and large dark eyes which I could not forget, for they had wept for Shylock.”

Shakespeare’s play is in fact a complex work with much to say about morality and revenge. To reduce it to the level of simply being about, or against, Jews, is to ignore much of its worthwhile content. And yet Jews, for a number of reasons, have approached it purely as a kind of ur-text of anti-Semitism.

Jews only really discovered Shakespeare, in any significant way, in the 1890s, following the large-scale westward migration from Russia and other areas of eastern Europe. The first Yiddish translation of the play appears in 1894, in New York. From the beginning, Shylock was staged by Jews as a kind of Jewish hero, and the first Yiddish translation isn't titled *The Merchant of Venice*, but rather, in Yiddish, *Shylock the Moneylender*.

After deeper study, the second, English-speaking, generation of Jews in the West began to realize the subtle implications of the play. They worried about its capacity for shaping 'ways of seeing,' and the cultural knowledge it imparted about Jews (involvement in finance, tribal affiliation, and concepts of tribal revenge). There's an argument to be made that the play was the first subject of a 'cancel culture.' The first major censorship efforts began in the 1920s in the United States, then spread to the UK. This persisted through the 1980s, when the ADL started to peak in its power, with a rash of activity to ban it in schools across the United States. It was banned in schools in Midland, Michigan in 1980. In Canada it was banned in several schools in Ontario in 1986. And in 1988 it was banned in several school districts in New York. The play continues to be subject to strategic omission. For example, Michael Morpurgo, one of the most successful children's authors of Britain, recently released a collection of Shakespeare's plays rewritten for a nine- or ten-year old audience. The only play that was left out was *The Merchant of Venice*. Morpurgo, who claims a Jewish step-father, explained his reasons as being that the play was anti-Semitic.

What is the Play Really About?

The Merchant of Venice actually falls within the category of comedy. It does have tragic elements, but it's predominantly a comedy. It's an example of what's called "*New Comedy.*" In ancient Greek times they had a form of play known as "*Old Comedy,*" for example the plays by Aristophanes, and these were satirical and heavily political. Aristophanes is understood to have been succeeded by a playwright called Menander. Menander initiates "*New Comedy*," which orbits a fixed set of tropes. One of these tropes is the idea of young lovers outwitting their parents, and seeking "a happily ever after." New comedy is something that Shakespeare was particularly attracted to. We see it most clearly in *Romeo and Juliet*, but we see it also in *The Merchant of Venice.* Although there is the antagonism between Antonio and Shylock, the primary narrative aside from this is a love story. It's a love story between Bassanio who is Antonio's friend, and Portia, a wealthy heiress, or princess, that Bassanio is desperate to be able to become a suitor for. In order to be a suitor, he requires funds from Antonio, his best friend.

Antonio is a wealthy and successful merchant, but all of his ships are out at sea. And when they're out at sea they're vulnerable. As Shylock himself ponders in the play, they're vulnerable to storms that may destroy the vessels, and to rats that may devour their cargo. Of course, the play opens with Antonio himself sitting in church brooding over his wealth and its vulnerability, and although *The Merchant of Venice* has been viewed and decried by Jews as a riff on 'Jewish greed,' the play is a much broader meditation on avarice.

Since ‘New Comedy’ plays always have a ‘bad guy’ and in this case that person is a Jewish moneylender, this creative choice alone seems sufficient to trigger centuries of Jewish antagonism towards Shakespeare’s work. Primarily, the problem with Shylock is that he’s a Jew portrayed in a massively popular example of literary genius, as a villain and a moneylender. Moneylending is a huge part of the socio-economic history of the Jews that Jewish intellectuals have invested a lot of energy into rewriting. Furthermore, the play is understood by Jews to offer echoes of the so-called Blood Libel. The locus here is Shylock’s demand that the loan offered to Antonio will be secured with a pound of Antonio’s own flesh. And yet the apparently bloodthirsty pledge is not what it first appears. When Antonio asks for the loan, Shylock replies,

“O father Abram, what these Christians are.
Whose own hard dealings teaches them suspect the thoughts of others!
Pray you tell me this; If he should break his day what should I gain by the exaction of the forfeiture.
A pound of man’s flesh taken from a man is not so estimable, profitable neither.
As flesh of muttons, beefs, or goats. I say to buy his favour I extend this friendship.
If he will not take it so; if not, adieu;
And for my love, I pray you wrong me not.”

Even within the creative confines of the play it’s a purposefully unrealistic request, at least at first. Shylock only becomes obsessive about getting the pound of flesh once he realizes that Antonio has definitely defaulted. At that point he’s become so embittered that his daughter, Jessica, seems to have eloped with a Christian boy that he falls into a blood frenzy. At first, however, it seems that Shylock sets the bar so high because it’s a kind of hyperbolic peace offering. Even Antonio seems to perceive it that way, because he replies, “Hie thee gentle jew.” And once Shylock leaves, he says: “The Hebrew will turn Christian: He grows kind.” Antonio clearly interprets the demand for a pound of flesh not as a Jewish lust for blood, but as an olive branch in the conflict between the two. Later, of course, this is utterly destroyed, because after an important sequence of events Shylock reveals himself to be bloodthirsty. He reveals himself to be greedy for revenge, more so than for money. And this issue of revenge comes to the fore in the most famous speech in the play. Setting it up, Antonio confronts Shylock and asks him why he wants the pound of flesh. Shylock replies:

If it will feed nothing else, it will feed my revenge.
He hath disgraced me, and hindered me half a million; laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies; and what’s his reason?
I am a Jew.
Hath not a Jew eyes?
Hath not a Jew hands, organs, dimensions, senses, affections, passions?
Fed with the same food, hurt with the same weapons, subject to the same diseases,

healed by the same means, warmed and cooled by the same winter and summer, as a Christian is?
If you prick us, do we not bleed?
If you tickle us, do we not laugh?
If you poison us, do we not die?
And if you wrong us, shall we not revenge?
If we are like you in the rest, we will resemble you in that.
If a Jew wrong a Christian, what is his humility? Revenge.
If a Christian wrong a Jew, what should his sufferance be by Christian example?
Why, revenge.
The villainy you teach me, I will execute, and it shall go hard but I will better the instruction.

What Shylock is essentially saying here is: "There's an antagonism that's mutual between Jews and Christians, and for every time a Christian comes against me, I, the Jew, will pay him back even harder."

In my view, this monologue encapsulates much of the dynamic of the Jewish-European interaction for the last 1,000 years, because it's a pendulum. There's Jewish action, followed by a European reaction, and so on. There is a constant to and fro between the two populations, even if it is rarely acknowledged, or permitted to be acknowledged, today.

Shakespeare is of course also saying here that Jews are human, and that their humanity does not detract from the fact that they can be at fault for their wrongs. This contrasts with Marlowe's *The Jew of Malta*, where Barabas the villain is a kind of two-dimensional, cartoonish, evil Jew. What Shakespeare is doing here, possibly as a direct response to Marlowe's work, is saying that a caricature like that does not really have much moral agency or responsibility. You can impart more moral responsibility and agency to someone when you acknowledge their humanity. In other words, we understand that they have the same faculties as us, and yet have chosen, as an act of their own corrupt will, to undertake negative actions.

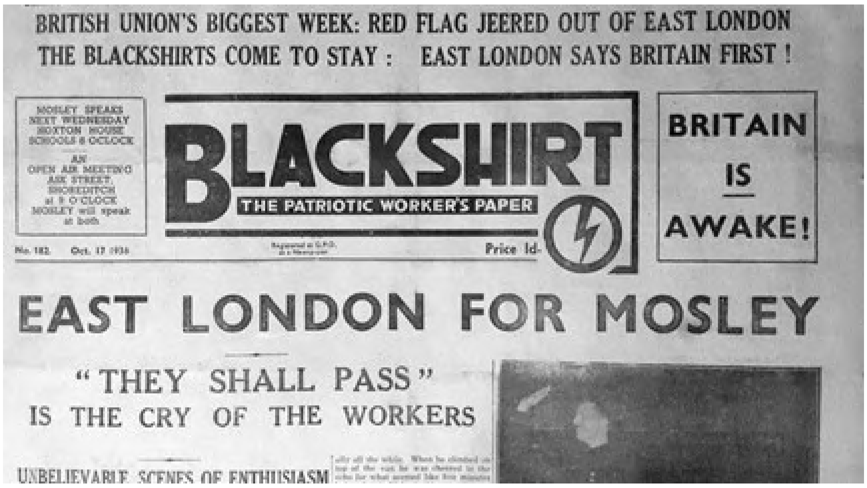
The fuel for this pendulum-like dynamic is a sense of tribal hurt and a consequent hunger for vengeance. Shylock uses the terms "my tribe" or "my nation" on several occasions to discuss the offense that he feels that Antonio has caused. Shylock's tribe has been offended, and, nominated by fate as their representative, he will have his revenge on one of the city's most prominent Christians on their behalf. He wants it to be painful, and he wants to literally take a piece of the man who slighted his people.

In Jewish understandings and stagings of the play, this pendulum dynamic is entirely lost. Shylock exists only as the passive victim of Christian aggression, forced into bitterness by relentless, unprovoked, and unfair persecution. Consider again the description of the upcoming staging of *The Merchant of Venice 1936.* Shylock is "*a survivor of anti-Semitic pogroms in Russia. A widow*, she runs a *small business from her dark and cramped* *terraced house* in Cable Street, hoping to give daughter Jessica *a better future*. When aristocratic anti-Semite Antonio desperately needs a loan, he makes a dangerous bargain with this woman he has spat on in the street. Will Shylock, bitter from *a life plagued by racism and abuse*, take her revenge?” [emphasis added]

This is the reverse of Marlowe’s Barabas. Whereas Barabas is cartoonishly evil, we now have cartoonish innocence: a survivor of unprovoked pogroms; a widow; the operator of a small business; living in humble surroundings; who just wants to provide for her child; and who has led a life “plagued” by “racism and abuse.” The three-dimensional character created by Shakespeare in completely lost, replaced by pure propaganda.

The Battle of Cable Street

Matching this new, false, Shylock is the equally neurotic staging of the play in the context of the so-called “Battle of Cable Street.” The Battle of Cable Street was a series of clashes that took place at several locations in the inner East End of London on October 4th, 1936. It was a clash between the Metropolitan Police, sent to protect a march by members of the British Union of Fascists (BUF) led by Oswald Mosley, and a motley group of anti-fascist demonstrators, including local trade unionists, communists, anarchists, Jews, and socialists. Mosley’s march had been publicly advertised, prompting the Jewish People’s Council to organize a petition objecting to it. The petition was then forwarded to the Home Secretary, John Simon, who declined to ban the march. In the build-up to October 4th, there was a blanket of propaganda depicting the BUF as violent terrorists. The anti-Fascist demonstration was sufficiently large, and the ensuing chaos so great, that the march was abandoned. The event has since gone down in anti-fascist and Jewish memory as a great triumph over a dangerous enemy. It’s use as the context for the latest staging of *The Merchant of Venice* is therefore full of political and cultural meaning.



BRITISH UNION'S BIGGEST WEEK: RED FLAG JEERED OUT OF EAST LONDON

THE BLACKSHIRTS COME TO STAY : EAST LONDON SAYS BRITAIN FIRST !

MOSLEY SPEAKS NEXT WEDNESDAY HOXTON HOUSE SCHOOLS 8 OCLOCK

AN OPEN AIR MEETING ASK STREET, SHOREDITCH at 9 O'CLOCK MOSLEY will speak at both

BLACKSHIRT

THE PATRIOTIC WORKER'S PAPER

No. 182. Oct. 17 1936

Price 1d.

BRITAIN IS AWAKE!

EAST LONDON FOR MOSLEY

“THEY SHALL PASS”

IS THE CRY OF THE WORKERS

UNBELIEVABLE SCENES OF ENTHUSIASM

In recent years, however, scholarship has revised the idea of the BUF as violent thugs who preyed on innocent minorities. If anything, the BUF has emerged as having been consistently victimized by Jewish-Communist violence and public relations tactics. Nigel

Copsey, the foremost British expert on British anti-fascism, points out that “violence was instigated more frequently by anti-fascists than fascists.” Jews and Communists used the BUF’s reactive violence as a method of “denying the BUF political and social respectability.” In other words, simply by attacking BUF members and their demonstrations, anti-fascists were attaching violence to the BUF in the public mind, even if none of it was caused or initiated by the BUF themselves. This process was furthered by “deliberately overstating the extent of BUF violence.” Copsey explains:

> Stephen Cullen has argued that one such occasion was the response to Mosley’s meeting at Oxford Town Hall in November 1933. At a protest meeting called by prominent Oxford dons to expose the violence used by the Blackshirts at Oxford Town Hall, anti-fascists alleged that fascist stewards thrust fingers up noses wearing gloves with metal rings and knuckledusters. There were also, as David Shermer notes, stories ‘told of needles being driven into the testicles of hecklers and of castor oil being forced down recalcitrant throats.’ As Cullen points out however, a local police report in the Home Office files makes no mention of any fascist stewards wearing knuckledusters, and where this report remained private, the anti-fascist version of events was heard publicly in a crowded meeting and was reported in the press.[2]

The Battle of Cable Street, of course, wasn’t a battle between anti-fascists and fascists, but between anti-fascists and the police. The riot resulted in 73 injured police officers, and 80 arrested anti-fascists. Nor was it a triumph over the BUF, who very quickly returned to the area within days and held a number of successful mass gatherings. As one article in Haaretz concedes, “The Battle of Cable Street was not the great victory over British fascism as left mythologizers portrayed it. Membership of the BUF in London nearly doubled afterwards and a week later 200 black-shirts attacked Jews and burnt shops not far from Cable Street in what became known as the ‘Mile End Pogrom.’”

*****

It’s difficult to see *The Merchant of Venice 1936* as anything other than a crude expression of Jewish neuroticism and propaganda directed against those who, as Shylock exclaims, have “scorned my nation.” Shakespeare’s crime was to paint a portrait of a Jewish character using negative colors, sufficient in itself, in Jewish eyes, to place the text on a par with *Mein Kampf* or the *Protocols of the Elders of Zion*. What we’re seeing is a kind of revenge upon the play. And since the play is fundamentally about unhinged tribal vengeance, I think if Shakespeare could see this production, he’d smirk at the propensity for life to imitate art.

[1] P. Johnson, *A History of the Jews* (London: Weidenfeld & Nicolson, 1987), p.26.

[2] N. Copsey, *Anti-Fascism in Britain* (London: Routledge, 2017), 15.

Jewish Corruption in Ukraine

theoccidentalobserver.net/2025/11/27/jewish-corruption-in-ukraine

Andrew Joyce, Ph.D. November 27, 2025

Some things never change: According to NABU officials, the investigation uncovered a criminal enterprise run by Timur Mindich, (Jewish), a film producer and a former business partner of Zelenskyy.

ЛЯЛЬКА ОЛІГАРХА
СЛУГА ОЛІГАРХА
СЛУГА НАРОДА
СЛУГА ОЛІГАРХА
—
ЛЯЛЬКА ОЛІГАРХА

"At the same time, fifty Jewish families own 80% of all wealth. Where do you see the Ukrainian oligarch? I don't know any. They are all Jews. Their wealth betrays their own bragging rights: Rolls-Royces, planes, castles, hotels, casinos owned in Monte Carlo. Aircraft and yachts under foreign flags. And, of course, they don't pay taxes. And plants and factories were bought by them not at a real price, but stolen from the entire Ukrainian people." Serhiy Ratushniak, Former Mayor of Uzhhorod

With Russia now slowly escalating its 'special military operation' against Ukraine on the eve of its first anniversary, I find myself drawn once again to the complex but stark phenomenon of extreme Jewish corruption in the latter nation. While it's become commonplace to note Volodymyr Zelensky's Jewishness, and perhaps also that of Volodymyr Groysman, the first Prime Minister to serve under Zelensky, I have yet to read a detailed discussion of the major Jewish players in the ongoing saga of Ukrainian oligarchy and its political affiliates. If anything, the present conflict is a huge distraction from the fact that, for decades, the biggest threat to Ukraine hasn't been Russia, but financiers and speculators operating with impunity within Ukraine's borders to exploit ethnic Ukrainians and plunder their resources.

Speaking in general terms, of course, Ukraine is an extremely corrupt country, with the culture of fraud and graft stemming in large part from the Soviet legacy and saturating all levels of society. Crooks of all ethnic backgrounds are ubiquitous in the nation. Bribery is systematic, where it's accepted as a basic fact of life by ordinary citizens and extends even to such mundane tasks as vehicle inspection. As well as infesting politics, bribery and other forms of corruption remain endemic in the police force, higher education, health care, and the justice system, with the result that Ukraine ranks alongside some of the worst African nations in Transparency International's assessment of corruption perception. According to 2015 data, politically connected businesses accounting for less than 1 per cent of companies in Ukraine owned more than 25 per cent of all assets and accessed over 20 per cent of debt financing. In the capital-intensive mining, energy and transport sectors, politically connected businesses accounted for over 40 per cent of turnover and 50 per cent of assets.

Far from being the beacon of freedom presented to us now by the mass media, Ukraine is a nation bankrupt in social trust and well-accustomed to the yoke of exploitation. There has been little internal outcry over the massive trafficking of its women for sex, both inside and outside the country, with coastal cities such as Odessa becoming sex tourism hubs for the worst of the Turkish and Israeli middle classes. Ukraine now has the highest adult HIV prevalence outside Africa, with sexual contact outpacing injection drug use as the primary form of transmission since 2008. The National Institute on Drug Abuse points out that substance abuse in Ukraine has been at epidemic proportions for the last 15 years.

Ukraine is on multiple levels a deeply flawed and troubled state, and like any bloody carcass it has attracted its share of hyenas. I believe, however, that Jewish corruption in Ukraine, despite Jews only comprising around 0.5% of the Ukrainian population, is of a character significant enough to merit special attention. In the following essay I want to explore some of the key players and their interconnections, as well as to offer some thoughts on the reasons why anti-Jewish attitudes have not taken hold in Ukraine, and why they are unlikely to do so in the future.

How 'Anti-Corruption' Is Zelensky?

Now overshadowed by his reinvention as a kind of Second Coming of Winston Churchill, Zelensky's first great transformation was that of a close associate of the worst of Ukraine's oligarchs (Ihor Kolomoisky, discussed below) into an "anti-corruption" populist. Zelensky's relationship with Kolomoisky goes back to around 2012, when Zelensky and the Jewish brothers Serhiy and Boris Shefir, began making content for Kolomoisky's TV stations through their production production company, Kvartal 95. As is now well-known, Zelensky's political ascent began after his starring role in the political satire 'Servant of the People,' which began airing on Kolomoisky's 1+1 network in 2015. The 1+1 channel had been founded by another Jew, Alexander Rodnyansky. Servant of the People starred Zelensky as a school teacher whose anti-corruption rant in class is filmed by a student, goes viral, and wins him the presidency. Zelensky turned to real-world politics, capitalized on widespread public anger at corruption, and ended up winning the Presidency with ease just three-and-a-half years after the show's launch.

Zelensky is entirely a media creation, a blank canvas upon which anything can be projected. Before the war, the German Council on Foreign Relations pointed out that "Zelensky has so far been very vague about his policies and vision for the future. So it has been extremely difficult to tell what he stands for or fact-check his largely policy-free statements in the way the experts have for other candidates. He rarely mentions facts."

Zelensky's 2019 campaign was dogged by doubts over his authenticity given his close association with Kolomoisky. Britain's Royal Institute of International Affairs astutely observed that, even if Zelensky was earnest in his claims to oppose the corrupt, "he cannot govern without *systema* [the oligarchic structure] and will bow to its interests." In the heat of the campaign, an ally of incumbent Petro Poroshenko (rumored to have a Jewish father), journalist Volodymyr Ariev (who also claims Jewish ancestry), published a chart on Facebook purporting to show that Zelensky and his television production partners were beneficiaries of a web of offshore firms, which they had set up beginning in 2012, that received $41M in funds from Kolomoisky's Privatbank. Many of these allegations were proven correct after the leaking of the Pandora Papers, millions of files from 14 offshore service providers, to the International Consortium of Investigative Journalists.

The documents show that Zelensky and his Jewish partners in Kvartal 95 set up a network of offshore firms dating back to at least 2012, the same year the company began making regular content for Ihor Kolomoisky. The offshores, which filtered Kolomoisky's money through the British Virgin Islands (BVI), Belize, and Cyprus in order to avoid paying tax in Ukraine, were also used by Zelensky associates to purchase and own three prime properties in the center of London. The documents also show that just before he was elected, Zelensky gifted his stake in a key offshore company, the British Virgin Islands-registered Maltex Multicapital Corp., to Serhiy Shefir — soon to be his top presidential aide. And in spite of "giving up his shares," the documents show that an arrangement was soon made that would allow the offshore to keep paying dividends to a company that now belongs to Zelensky's wife.

Zelensky and Serhiy Shefir

Besides providing financial support during Ukraine's 2019 election, Kolomoisky supplied Zelensky with cars, and the bulletproof Mercedes Zelensky used on the campaign trail was owned by Kolomoisky associate Timur Mindich — who is on the board of trustees of the Jewish Community of Dnipropetrovsk, a body of which Kolomoisky was president. Although Zelensky continued to deny that his relationship to Kolomoisky was anything but professional, the *Kyiv Post* reported in April 2019 that Zelensky traveled a total of 11 times to Geneva and an additional two times to Tel-Aviv, during precise periods when Kolomoisky was in these locations. Zelensky's travel companions during these trips included Jewish oligarch and close Kolomoisky associate Gennadiy (Zvi Hirsch) Bogolyubov**,** and the brothers Hryhoriy and Ihor Surkis both whom have been accused of serious corruption. They are among the wealthiest people in Ukraine and are Jewish through their mother Rima Gorinshtein. The very Jewish character of these trips should come as no surprise given that, where possible, Zelensky likes to surround himself with Jewish aides. In the aftermath of the outbreak of war, for example, it emerged that he sought advice on public relations from two Likud-backing Israelis, Srulik Einhorn and Jonatan Urich.

Zelensky hasn't exactly turned on the hand that fed him, and his rise coincided with the downfall of several of Kolomoisky's opponents. After Zelensky became President, Kolomoisky's nemesis at Ukraine's central bank, Valeria Gontareva, was subjected to a sustained campaign of intimidation. Criminal proceedings were brought against her for alleged abuse of office during her time at the central bank, her Kiev flat was raided by the police, a car belonging to her daughter-in-law, also called Valeria Gontareva, was torched, and her house outside the Ukrainian capital was set ablaze and destroyed. Under Zelensky, Ukraine's parliament passed a measure that prevented Kolomoisky from having to pay higher taxes on his mining operations, and prior to the start of the war with Russia all indications pointed to the renewed influence of interest groups opposed to reform. First, in March 2020, was the dismissal of the government of prime minister Oleksiy Honcharuk (who didn't help his case by attending a concert headlined by an anti-Jewish heavy metal band), followed, a day later, by the removal from office of the reformist prosecutor-general, Ruslan Ryaboshapka. Then, in April, came the Constitutional Court's blocking of judicial reforms, and a ruling by the same court, in October, that effectively paralyzed the work of the National Agency for Corruption Prevention. In July 2020 Zelensky forced the resignation of Yakov Smolii as National Bank of Ukraine (NBU) governor. After leaving his position, Smolii referred to "systematic political pressure" on the bank, and did not rule out a coincidence of interest between the President's Office and Kolomoisky. He said that the President's Office wanted to replace the NBU's leadership with people it could control. Smolii's resignation came shortly after Ukraine had received the first tranche of a new $5 billion IMF stand-by arrangement. A key condition for continued IMF support was the independence of the NBU, and the IMF had made it clear that it held Smolii and his team in high regard.

Seeking international assistance in the aftermath of Russia's "special military operation," Zelensky has done much to give the appearance of fighting corruption while actually doing very little. Western media and politicians in the last few weeks have lavished praise on Zelensky for a series of raids and dismissals tackling corruption in the country, but few charges have been brought and the raids have been perfectly timed with EU accession talks and attempts to obtain European financial and military assistance. Political commentator Yuriy Vishnevskyi pointed out the uselessness of the raid against Kolomoisky, stressing that "detectives knew perfectly well that they would most likely not find anything there, since Kolomoisky was not an official at [government bodies suspected of tax evasion]. It is doubtful that he compiled documents at home that would prove his involvement in criminal schemes." Rumors that Zelensky has stripped Kolomoisky of his Ukrainian citizenship, along with the Ukrainian citizenship of Jewish oligarchs Hennadiy Korban and Vadim Rabinovich, have prompted counter-rumors that this is nothing more than a clever sleight of hand designed to free these figures from already weak anti-oligarch laws passed in 2022.

Ihor Kolomoisky – Supreme Parasite

Kolomoisky, who also holds Israeli and Cypriot citizenship, is probably one of the worst thieves to ever walk the earth, and there has been no greater parasite feeding on Ukrainians. Once named by the Center for Corruption and Organized Crime Research (OCCRP) as being in the top four most corrupt individuals on the planet, Kolomoisky used his ownership of PrivatBank to defraud customers of around $5.5 billion in deposits, which amounted to 40% of all private deposits in Ukraine. Although now banned from entering the United States, where he has numerous assets, Kolomoisky has never been arrested in Ukraine and Zelensky shows no indications of ever bringing him to justice. Regarded as criminal by almost anyone with a brain, Kolomoisky is a hero of the international Jewish community. In 2008 Kolomsoisky was elected President of the United Jewish Community of Ukraine, and in 2010 he was elected president of the European Jewish Council.

In keeping with centuries of the same historical pattern, large-scale Jewish financial crime perpetrated by small numbers of key actors continues to benefit the general Jewish population. Jews internationally have benefited for years from Kolomoisky's plundering of the Ukrainian people. In March 2021 it emerged that two Miami-based Jews, Mordechai Korf, 48, and Uri Laber, 49, were acting as Kolomoisky's middlemen in the United States. As well as laundering his money in various assets, the pair donated more than $11 million to nearly 70 yeshivas and religious charities (Jewish Educational Media, Colel Chabad, among others) in Brooklyn and across the state of New York. Kolomoisky is also a listed donor for Yad Vashem. Both Korf and Laber also held shares in PrivatBank, and are reported by *The Forward* as having pumped "about $25 million into Jewish nonprofits between 2006 and 2018." Kolomoisky is of course the patron of "Menorah," the largest Jewish center in the world. Entirely appropriate given its existence is owed to international robber barons, the center is home to travel agencies and banks. The official website says that the building is something "every Dnipro resident can be proud of," to which I can only reply that I'd hope so given that, willingly or not, some of the savings and deposits of every Dnipro resident went into its construction.

Menorah – Largest Jewish Community Center in the World

One of the best examples of how Kolomoisky conducts business is his ownership of Dnipro Airport. In 2009 Kolomoisky bought 99.45% of shares in the airport through his company Galtera. Under the terms of the investment agreement, Galtera was to invest UAH 882.1 million in the development of the airport, and had to hand over the runway, radio beacon system, and land plots to the state. By 2015, Galtera had invested only UAH 142,145, and failed to turn over any real estate to the government. A sequence of litigations began, but with Ukraine's justice system fully in thrall to the oligarchy, no resolution was ever reached. Kolomoisky, meanwhile, made flying from the airport so expensive (one commentator explained that even short flights carried fees that would elsewhere take one to space) that the citizens of Dnipro overwhelmingly opted to drive three hours to Kharkiv rather than pay the airport's extortionate and inflated prices. On the bright side, they have an absolutely gargantuan Jewish center they can be proud of.

Jewish Invisibility in Ukraine

The lack of outcry over Ukrainian money going into Jewish pockets might seem surprising to Western observers but is perfectly explainable. There have certainly been no shortage of Jews acting parasitically in Ukraine. In addition to Kolomoisky and others named above, Hennadiy Kernes, Pavel Fuks, Andriy Yermak (now Head of the Office of the President of Ukraine), Hennadiy Korban, Vadim Rabinovich, Alexander Feldman, and Victor Pinchuk have engaged in fraud, corruption, and the amassing of vast amounts of wealth and power at the expense of the Ukrainian people. In Ukraine, however, pronounced examples of corruption and oligarchy are also found among other ethnic minority groups like Muslim Tatars (e.g. Rinat Akhmetov) and among ethnic Ukrainians themselves. The country is so corrupt that even clear examples of ethnic cohesion, such as the overlapping Jewish circles of Zelensky and Kolomoisky, fade into a broader picture of socio-political decay.

Discussion of the particularities of Jewish corruption in Ukraine became more difficult in September 2021 when Zelensky signed a new law defining the concept of anti-Semitism and establishing punishment for transgressions including imprisonment up to five years. The new laws mean that outbursts such as that by Vasily Vovk and Nadiya Savchenko will become a thing of the past. Vovk, a retired general who held a senior reserve rank with the Security Service of Ukraine wrote in a 2017 Facebook post that Jews "aren't Ukrainians and I will destroy you along with Rabinovich. I'm telling you one more time — go to hell, zhidi [kikes], the Ukrainian people have had it to here with you. Ukraine must be governed by Ukrainians." In the same year, Savchenko, a fighter jet pilot who was elected to parliament in 2014 while she was still being held as a prisoner of Russia, said during an interview "I have nothing against Jews. I do not like 'kikes.'" She later said Jews possess "80 percent of the power in Ukraine when they only account for 2 percent of the population."

Investigations into Jewish criminality are also being hampered by accusations of anti-Semitism, as witnessed in the May 2020 case involving Mykhailo Bank, a senior police official in the Ivano-Frankivsk region of Ukraine. As part of an investigation into "transnational and ethnic organized groups and criminal organizations," Bank wrote to Yakov Zalischiker, the head of the Jewish community in the city of Kolomyia, demanding the names of all Jewish community members as well as those of foreign Jewish students staying in the city. Reading between the lines, one assumes that Bank had good reason to believe that these “transnational and ethnic organized groups and criminal organizations” were Jewish. Unfortunately for Bank, he was singled out by Eduard Dolinsky, Ukraine’s incarnation of the ADL’s Jonathan Greenblatt, who portrayed the demand as implying an impending Holocaust. “This is called stigmatization,” complained Dolinsky. “They [the National Police] did not send such a letter to the Greek Catholics or the Orthodox to compile lists in connection with the fight against organized crime. They turned to the Jews. This shows deep xenophobia.” The case was further amplified by the involvement of Jewish politician Igor Fris, who personally lobbied Zelensky about the matter. The head of the Department of Strategic Investigations of the National Police of Ukraine, Andriy Rubel, and the head of the National Police, Ihor Klymenko, were both forced into groveling apologies. Within weeks Bank was spontaneously “discovered” to have been involved in corruption and was quickly fired.

Finally, since Kolomoisky was one of the main funders of Ukrainian ultra-nationalist groups like Right Sector, was linked with the Svoboda party, and was involved with the Azov Battalion, Ukrainian ultra-nationalism has a strangely non-ethnic quality; or rather, it is concerned more with defining itself as being against Russia than in pushing for any kind of “Ukraine for Ukrainians” platform. As such, Ukrainian ultra-nationalism has become a kind of aggressive civic nationalism, harmless to Jews and other minorities but incendiary enough to play a part in provoking the massive conflict currently absorbing the attention of the world.

What kind of Ukraine will emerge from the ruins remains to be seen. What seems certain is that luxury homes in Florida, London, Geneva, and Tel Aviv will long continue to host those who’ve fattened themselves on Ukrainian money, and who continue to hoard their stolen profits while tens of thousands of body bags continue their somber transit to the graveyards of Kiev and Moscow.